

# FITZHUGH GEORGE

CANNIBALS ALL! OR,  
SLAVES WITHOUT  
MASTERS

**George Fitzhugh**  
**Cannibals all! or,**  
**Slaves without masters**

*[http://www.litres.ru/pages/biblio\\_book/?art=24726425](http://www.litres.ru/pages/biblio_book/?art=24726425)*

*Cannibals all! or, Slaves without masters:*

# Содержание

DEDICATION.	4
PREFACE	6
INTRODUCTION	8
CHAPTER I.	17
CHAPTER II.	24
CHAPTER III.	46
CHAPTER IV.	62
CHAPTER V.	65
CHAPTER VI.	72
CHAPTER VII.	82
Конец ознакомительного фрагмента.	89

# **George Fitzhugh Cannibals all! or, Slaves without masters**

## **DEDICATION. TO THE HONORABLE HENRY A. WISE**

Dear Sir:

I dedicate this work to you, because I am acquainted with no one who has so zealously, laboriously and successfully endeavored to Virginianise Virginia, by encouraging, through State legislation, her intellectual and physical growth and development; no one who has seen so clearly the evils of centralization from without, and worked so earnestly to cure or avert those evils, by building up centralization within.

Virginia should have her centres of Thought at her Colleges and her University, centres of Trade and Manufactures at her Seaboard and Western towns, and centres of Fashion at her Mineral Springs.

I agree with you, too, that State strength and State independence are the best guarantees of State rights; and that

policy the wisest which most promotes the growth of State strength and independence.

Weakness invites aggression; strength commands respect; hence, the Union is safest when its separate members are best able to repel injury, or to live independently.

Your attachment to Virginia has not lessened your love for the Union. In urging forward to completion such works as the Covington and Ohio Road, you are trying to add to the wealth, the glory and the strength of our own State, whilst you would add equally to the wealth, the strength and perpetuity of the Union.

I cannot commit you to all the doctrines of my book, for you will not see it until it is published.

With very great respect,

*Your obedient servant,*

*Geo. Fitzhugh.*

*Port Royal, Aug. 22, 1856.*

# PREFACE

I have endeavored, in this work, to treat the subjects of Liberty and Slavery in a more rigidly analytical manner than in "Sociology for the South;" and, at the same time, to furnish the reader with abundance of facts, authorities and admissions, whereby to test the truth of my views.

My chief aim has been to shew, that *Labor makes values, and Wit exploits and accumulates them*; and hence to deduce the conclusion that the unrestricted exploitation of so-called free society, is more oppressive to the laborer than domestic slavery.

In making a distinct onslaught on the popular doctrines of Modern Ethics, I must share the credit or censure with my corresponding acquaintance and friend, Professor H. of Virginia.

Our acquaintance commenced by his congratulating me, by letter, on the announcement that I was occupied with a treatise vindicating the institution of Slavery in the abstract, and by his suggestion, that he foresaw, from what he had read of my communications to the papers, that I should be compelled to make a general assault on the prevalent political and moral philosophy. This letter, and others subsequent to it, together with the reception of my Book by the Southern Public, have induced me in the present work to avow the full breadth and scope of my purpose. I am sure it will be easier to convince the world that the customary theories of our Modern Ethical Philosophy,

whether utilitarian or sentimental, are so fallacious or so false in their premises and their deductions as to deserve rejection, than to persuade it that the social forms under which it lives, and attempts to justify and approve, are equally erroneous, and should be re-placed by others founded on a broader philosophical system and more Christian principles.

Yet, I believe that, under the banners of Socialism and more dangerous, because more delusive, Semi-Socialism, society is insensibly, and often unconsciously, marching to the utter abandonment of the most essential institutions – religion, family ties, property, and the restraints of justice. The present profession is, indeed, to stop at the half-way house of No-Government and Free Love; but we are sure that it cannot halt and encamp in such quarters. Society will work out erroneous doctrines to their logical consequences, and detect error only by the experience of mischief. The world will only fall back on domestic slavery when all other social forms have failed and been exhausted. That hour may not be far off.

Mr. H. will not see this work before its publication, and would dissent from many of its details, from the unrestricted latitude of its positions, and from its want of precise definition. The time has not yet arrived, in my opinion, for such precision, nor will it arrive until the present philosophy is seen to be untenable, and we begin to look about us for a loftier and more enlightened substitute.

# INTRODUCTION

In our little work, "Sociology for the South," we said, "We may again appear in the character of writer before the public; but we shall not intrude, and would prefer that others should finish the work which we have begun." That little work has met, every where, we believe, at the South, with a favorable reception. No one has denied its theory of Free Society, nor disputed the facts on which that theory rests. Very many able co-laborers have arisen, and many books and essays are daily appearing, taking higher ground in defence of Slavery; justifying it as a normal and natural institution, instead of excusing or apologizing for it, as an exceptional one. It is now treated as a positive good, not a necessary evil. The success, not the ability of our essay, may have had some influence in eliciting this new mode of defence. We have, for many years, been gradually and cautiously testing public opinion at the South, and have ascertained that it is ready to approve, and much prefers, the highest ground of defence. We have no peculiar fitness for the work we are engaged in, except the confidence that we address a public predisposed to approve our doctrines, however bold or novel. Heretofore the great difficulty in defending Slavery has arisen from the fear that the public would take offence at assaults on its long-cherished political axioms; which, nevertheless, stood in the way of that defence. It is now evident that those axioms have outlived their

day – for no one, either North or South, has complained of our rather ferocious assault on them – much less attempted to reply to or refute our arguments and objections. All men begin very clearly to perceive, that the state of revolution is politically and socially abnormal and exceptional, and that the principles that would justify it are true in the particular, false in the general. "A recurrence to fundamental principles," by an oppressed people, is treason if it fails; the noblest of heroism if it eventuates in successful revolution. But a "frequent recurrence to fundamental principles" is at war with the continued existence of all government, and is a doctrine fit to be sported only by the Isms of the North and the Red Republicans of Europe. With them no principles are considered established and sacred, nor will ever be. When, in time of revolution, society is partially disbanded, disintegrated and dissolved, the doctrine of Human Equality may have a hearing, and may be useful in stimulating rebellion; but it is practically impossible, and directly conflicts with all government, all separate property, and all social existence. We cite these two examples, as instances, to shew how the wisest and best of men are sure to deduce, as general principles, what is only true as to themselves and their peculiar circumstances. Never were people blessed with such wise and noble Institutions as we; for they combine most that was good in those of Rome and Greece, of Judea, and of Mediæval England. But the mischievous absurdity of our political axioms and principles quite equals the wisdom and conservatism of our political practices. The ready

appreciation by the public of such doctrines as these, encourages us to persevere in writing. The silence of the North is far more encouraging, however, than the approbation of the South. Piqued and taunted for two years, by many Southern Presses of high standing, to deny the proposition that Free Society in Western Europe is a failure, and that it betrays premonitory symptoms of failure, even in America, the North is silent, and thus tacitly admits the charge. Challenged to compare and weigh the advantages and disadvantages of our domestic slavery with their slavery of the masses to capital and skill, it is mute, and neither accepts nor declines our challenge. The comparative evils of Slave Society and of Free Society, of slavery to human Masters and of slavery to Capital, are the issues which the South now presents, and which the North avoids. And she avoids them, because the Abolitionists, the only assailants of Southern Slavery, have, we believe, to a man, asserted the entire failure of their own social system, proposed its subversion, and suggested an approximating millenium, or some system of Free Love, Communism, or Socialism, as a substitute.

The alarming extent of this state of public opinion, or, to speak more accurately, the absence of any public opinion, or common faith and conviction about anything, is not dreamed of at the South, nor fully and properly realized, even at the North. *We* cannot believe what is so entirely different from all our experience and observation, and *they* have become familiarized and inattentive to the infected social atmosphere

they continually inhale. Besides, living in the midst of the isms, their situation is not favorable for comprehensive observation or calm generalization. More than a year since, we made a short trip to the North, and whilst there only associated with distinguished Abolitionists. We have corresponded much with them, before and since, and read many of their books, lectures, essays and speeches. We have neither seen nor heard any denial by them of the failure of their own social system; but, in the contrary, found that they all concurred in the necessity of radical social changes. 'Tis true, in conversation, they will say, "Our system of society is bad, but yours of the South is worse; the cause of social science is advancing, and we are ready to institute a system better than either." We could give many private anecdotes, and quote thousands of authorities, to prove that such is the exact state of opinion with the multitudinous isms of the North. The correctness of our statement will not be denied. If it is, any one may satisfy himself of its truth by reading any Abolition or Infidel paper at the North for a single month. The Liberator, of Boston, their ablest paper, gives continually the fullest exposé of their opinions, and of their wholesale destructiveness of purpose.

The neglect of the North to take issue with us, or with the Southern Press, in the new positions which we have assumed, our own observations of the working of Northern society, the alarming increase of Socialism, as evinced by its control of many Northern State Legislatures, and its majority in the lower house of Congress, are all new proofs of the truth of our doctrine. The

character of that majority in Congress is displayed in full relief, by the single fact, which we saw stated in a Northern Abolition paper, that "there are a hundred Spiritual Rappers in Congress." A Northern member of Congress made a similar remark to us a few days since. 'Tis but a copy of the Hiss Legislature of Massachusetts, or the Praise-God-Barebones Parliament of England. Further study, too, of Western European Society, which has been engaged in continual revolution for twenty years, has satisfied us that Free Society every where begets isms, and that isms soon beget bloody revolutions. Until our trip to the North, we did not justly appreciate the passage which we are about to quote from Mr. Carlyle's "Latter-Day Pamphlets." Now it seems to us as if Boston, New Haven, or Western New York, had set for the picture:

"To rectify the relation that exists between two men, is there no method, then, but that of ending it? The old relation has become unsuitable, obsolete, perhaps unjust; and the remedy is, abolish it; let there henceforth be no relation at all. From the 'sacrament of marriage' downwards, human beings used to be manifoldly related one to another, and each to all; and there was no relation among human beings, just or unjust, that had not its grievances and its difficulties, its necessities on both sides to bear and forbear. But henceforth, be it known, we have changed all that by favor of Heaven; the 'voluntary principle' has come up, which will itself do the business for us; and now let a new sacrament, that of *Divorce*, which we call emancipation, and spout

of on our platforms, be universally the order of the day! Have men considered whither all this is tending, and what it certainly enough betokens? Cut every human relation that has any where grown uneasy sheer asunder; reduce whatsoever was compulsory to voluntary, whatsoever was permanent among us to the condition of the nomadic; in other words, LOOSEN BY ASSIDUOUS WEDGES, in every joint, the whole fabric of social existence, stone from stone, till at last, all lie now quite loose enough, it can, as we already see in most countries, be upset by sudden outburst of revolutionary rage; and lying as mere mountains of anarchic rubbish, solicit you to sing Fraternity, &c. over it, and rejoice in the now remarkable era of human progress we have arrived at."

Now we plant ourselves on this passage from Carlyle. We say that, as far as it goes, 'tis a faithful picture of the isms of the North. But the restraints of Law and Public Opinion are less at the North than in Europe. The isms on each side the Atlantic are equally busy with "assiduous wedges," in "loosening in every joint the whole fabric of social existence;" but whilst they dare invoke Anarchy in Europe, they dare not inaugurate New York Free Love, and Oneida Incest, and Mormon Polygamy. The moral, religious, and social heresies of the North, are more monstrous than those of Europe. The pupil has surpassed the master, unaided by the stimulants of poverty, hunger and nakedness, which urge the master forward.

Society need not fail in the North-east until the whole West

is settled, and a refluent population, or excess of immigration, overstocks permanently the labor market on the Atlantic board. Till then, the despotism of skill and capital, in forcing emigration to the West, makes proprietors of those emigrants, benefits them, peoples the West, and by their return trade, enriches the East. The social forms of the North and the South are, for the present, equally promotive of growth and prosperity at home, and equally beneficial to mankind at large, by affording asylums to the oppressed, and by furnishing food and clothing to all. Northern society is a partial failure, but only because it generates isms which threaten it with overthrow and impede its progress.

Despite of appearing vain and egotistical, we cannot refrain from mentioning another circumstance that encourages us to write. At the very time when we were writing our pamphlet entitled "Slavery Justified," in which we took ground that Free Society had failed, Mr. Carlyle began to write his "*Latter Day Pamphlets*," whose very title is the assertion of the failure of Free Society. The proof derived from this coincidence becomes the stronger, when it is perceived that an ordinary man on this side the Atlantic discovered and was exposing the same social phenomena that an extraordinary one had discovered and was exposing on the other. The very titles of our works are synonymous – for the "Latter Day" is the "Failure of Society."

Mr. Carlyle, and Miss Fanny Wright (in her England the Civilizer) vindicate Slavery by shewing that each of its apparent relaxations in England has injured the laboring class. They were

fully and ably represented in Parliament by their ancient masters, the Barons. Since the Throne, and the Church, and the Nobility, have been stripped of their power, and a House of Commons, representing lands and money, rules despotically, the masses have become outlawed. They labor under all the disadvantages of slavery, and have none of the rights of slaves. This is the true history of the English Constitution, and one which we intend, in the sequel, more fully to expound. This presents another reason why we again appear before the public. Blackstone, which is read by most American gentlemen, teaches a doctrine the exact reverse of this, and that doctrine we shall try to refute.

Returning from the North, we procured in New York a copy of Aristotle's "Politics and Economics." To our surprise, we found that our theory of the origin of society was identical with his, and that we had employed not only the same illustrations, but the very same words. We saw at once that the true vindication of slavery must be founded on his theory of man's social nature, as opposed to Locke's theory of the Social Contract, on which latter Free Society rests for support. 'Tis true we had broached this doctrine; but with the world at large our authority was merely repulsive, whilst the same doctrine, coming from Aristotle, had, besides his name, two thousand years of human approval and concurrence in its favor; for, without that concurrence and approval, his book would have long since perished.

In addition to all this, we think we have discovered that Moses has anticipated the Socialists, and that in prohibiting "usury of

money, and of victuals, and of all things that are lent on usury," and in denouncing "increase" he was far wiser than Aristotle, and saw that other capital or property did not "breed" any more than money, and that its profits were unjust exactions levied from the laboring man. The Socialists proclaim this as a discovery of their own. We think Moses discovered and proclaimed it more than three thousand years ago – and that it is the only true theory of capital and labor, the only adequate theoretical defence of Slavery – for it proves that the profits which capital exacts from labor makes free laborers slaves, without the rights, privileges or advantages of domestic slaves, and capitalists their masters, with all the advantages, and none of the burdens and obligations of the ordinary owners of slaves.

The scientific title of this work would be best expressed by the conventional French term "*Exploitation*." We endeavor to translate by the double periphrases of "Cannibals All; or, Slaves without Masters."

We have been imprudent enough to write our Introduction first, and may fail to satisfy the expectations which we excite. Our excess of candor must, in that event, in part supply our deficiency of ability.

# CHAPTER I.

## THE UNIVERSAL TRADE

We are, all, North and South, engaged in the White Slave Trade, and he who succeeds best, is esteemed most respectable. It is far more cruel than the Black Slave Trade, because it exacts more of its slaves, and neither protects nor governs them. We boast, that it exacts more, when we say, "that the *profits* made from employing free labor are greater than those from slave labor." The profits, made from free labor, are the amount of the products of such labor, which the employer, by means of the command which capital or skill gives him, takes away, exacts or "exploitates" from the free laborer. The profits of slave labor are that portion of the products of such labor which the power of the master enables him to appropriate. These profits are less, because the master allows the slave to retain a larger share of the results of his own labor, than do the employers of free labor. But we not only boast that the White Slave Trade is more exacting and fraudulent (in fact, though not in intention,) than Black Slavery; but we also boast, that it is more cruel, in leaving the laborer to take care of himself and family out of the pittance which skill or capital have allowed him to retain. When the day's labor is ended, he is free, but is overburdened with the cares of family and household, which make his freedom an empty and delusive

mockery. But his employer is really free, and may enjoy the profits made by others' labor, without a care, or a trouble, as to their well-being. The negro slave is free, too, when the labors of the day are over, and free in mind as well as body; for the master provides food, raiment, house, fuel, and everything else necessary to the physical well-being of himself and family. The master's labors commence just when the slave's end. No wonder men should prefer white slavery to capital, to negro slavery, since it is more profitable, and is free from all the cares and labors of black slave-holding.

Now, reader, if you wish to know yourself – to "descant on your own deformity" – read on. But if you would cherish self-conceit, self-esteem, or self-appreciation, throw down our book; for we will dispel illusions which have promoted your happiness, and shew you that what you have considered and practiced as virtue, is little better than moral Cannibalism. But you will find yourself in numerous and respectable company; for all good and respectable people are "Cannibals all," who do not labor, or who are successfully trying to live without labor, on the unrequited labor of other people: – Whilst low, bad, and disreputable people, are those who labor to support themselves, and to support said respectable people besides. Throwing the negro slaves out of the account, and society is divided in Christendom into four classes: The rich, or independent respectable people, who live well and labor not at all; the professional and skillful respectable people, who do a little light work, for enormous wages; the poor hard-

working people, who support every body, and starve themselves; and the poor thieves, swindlers and sturdy beggars, who live like gentlemen, without labor, on the labor of other people. The gentlemen exploitate, which being done on a large scale, and requiring a great many victims, is highly respectable – whilst the rogues and beggars take so little from others, that they fare little better than those who labor.

But, reader, we do not wish to fire into the flock. "Thou art the man!" You are a Cannibal! and if a successful one, pride yourself on the number of your victims, quite as much as any Feejee chieftain, who breakfasts, dines and sups on human flesh. – And your conscience smites you, if you have failed to succeed, quite as much as his, when he returns from an unsuccessful foray.

Probably, you are a lawyer, or a merchant, or a doctor, who have made by your business fifty thousand dollars, and retired to live on your capital. But, mark! not to spend your capital. That would be vulgar, disreputable, criminal. That would be, to live by your own labor; for your capital is your amassed labor. That would be, to do as common working men do; for they take the pittance which their employees leave them, to live on. They live by labor; for they exchange the results of their own labor for the products of other people's labor. It is, no doubt, an honest, vulgar way of living; but not at all a respectable way. The respectable way of living is, to make other people work for you, and to pay them nothing for so doing – and to have no concern about them after their work is done. Hence, white slave-

holding is much more respectable than negro slavery – for the master works nearly as hard for the negro, as he for the master. But you, my virtuous, respectable reader, exact three thousand dollars per annum from white labor, (for your income is the product of white labor,) and make not one cent of return in any form. You retain your capital, and never labor, and yet live in luxury on the labor of others. Capital commands labor, as the master does the slave. Neither pays for labor; but the master permits the slave to retain a larger allowance from the proceeds of his own labor, and hence "free labor is cheaper than slave labor." You, with the command over labor which your capital gives you, are a slave owner – a master, without the obligations of a master. They who work for you, who create your income, are slaves, without the rights of slaves. Slaves without a master! Whilst you were engaged in amassing your capital, in seeking to become independent, you were in the White Slave Trade. To become independent, is to be able to make other people support you, without being obliged to labor for *them*. Now, what man in society is not seeking to attain this situation? He who attains it, is a slave owner, in the worst sense. He who is in pursuit of it, is engaged in the slave trade. You, reader, belong to the one or other class. The men without property, in free society, are theoretically in a worse condition than slaves. Practically, their condition corresponds with this theory, as history and statistics every where demonstrate. The capitalists, in free society, live in ten times the luxury and show that Southern masters do, because

the slaves to capital work harder and cost less, than negro slaves.

The negro slaves of the South are the happiest, and, in some sense, the freest people in the world. The children and the aged and infirm work not at all, and yet have all the comforts and necessaries of life provided for them. They enjoy liberty, because they are oppressed neither by care nor labor. The women do little hard work, and are protected from the despotism of their husbands by their masters. The negro men and stout boys work, on the average, in good weather, not more than nine hours a day. The balance of their time is spent in perfect abandon. Besides, they have their Sabbaths and holidays. White men, with so much of license and liberty, would die of ennui; but negroes luxuriate in corporeal and mental repose. With their faces upturned to the sun, they can sleep at any hour; and quiet sleep is the greatest of human enjoyments. "Blessed be the man who invented sleep." 'Tis happiness in itself – and results from contentment with the present, and confident assurance of the future. We do not know whether free laborers ever sleep. They are fools to do so; for, whilst they sleep, the wily and watchful capitalist is devising means to ensnare and exploitate them. The free laborer must work or starve. He is more of a slave than the negro, because he works longer and harder for less allowance than the slave, and has no holiday, because the cares of life with him begin when its labors end. He has no liberty, and not a single right. We know, 'tis often said, air and water, are common property, which all have equal right to participate and enjoy; but this is utterly false.

The appropriation of the lands carries with it the appropriation of all on or above the lands, *usque ad cælum, aut ad inferos*. A man cannot breathe the air, without a place to breathe it from, and all places are appropriated. All water is private property "to the middle of the stream," except the ocean, and that is not fit to drink.

Free laborers have not a thousandth part of the rights and liberties of negro slaves. Indeed, they have not a single right or a single liberty, unless it be the right or liberty to die. But the reader may think that he and other capitalists and employers are freer than negro slaves. Your capital would soon vanish, if you dared indulge in the liberty and abandon of negroes. You hold your wealth and position by the tenure of constant watchfulness, care and circumspection. You never labor; but you are never free.

Where a few own the soil, they have unlimited power over the balance of society, until domestic slavery comes in, to compel them to permit this balance of society to draw a sufficient and comfortable living from "terra mater." Free society, asserts the right of a few to the earth – slavery, maintains that it belongs, in different degrees, to all.

But, reader, well may you follow the slave trade. It is the only trade worth following, and slaves the only property worth owning. All other is worthless, a mere *caput mortuum*, except in so far as it vests the owner with the power to command the labors of others – to enslave them. Give you a palace, ten thousand acres of land, sumptuous clothes, equipage and every other luxury;

and with your artificial wants, you are poorer than Robinson Crusoe, or the lowest working man, if you have no slaves to capital, or domestic slaves. Your capital will not bring you an income of a cent, nor supply one of your wants, without labor. Labor is indispensable to give value to property, and if you owned every thing else, and did not own labor, you would be poor. But fifty thousand dollars means, and is, fifty thousand dollars worth of slaves. You can command, without touching on that capital, three thousand dollars' worth of labor per annum. You could do no more were you to buy slaves with it, and then you would be cumbered with the cares of governing and providing for them. You are a slaveholder now, to the amount of fifty thousand dollars, with all the advantages, and none of the cares and responsibilities of a master.

"Property in man" is what all are struggling to obtain. Why should they not be obliged to take care of man, their property, as they do of their horses and their hounds, their cattle and their sheep. Now, under the delusive name of liberty, you work him, "from morn to dewy eve" – from infancy to old age – then turn him out to starve. You treat your horses and hounds better. Capital is a cruel master. The free slave trade, the commonest, yet the cruellest of trades.

## CHAPTER II.

# LABOR, SKILL AND CAPITAL

Nothing written on the subject of slavery from the time of Aristotle, is worth reading, until the days of the modern Socialists. Nobody, treating of it, thought it worth while to enquire from history and statistics, whether the physical and moral condition of emancipated serfs or slaves had been improved or rendered worse by emancipation. None would condescend to compare the evils of domestic slavery with the evils of liberty without property. It entered no one's head to conceive a doubt as to the actual freedom of the emancipated. The relations of capital and labor, of the property-holders to the non-property-holders, were things about which no one had thought or written. It never occurred to either the enemies or the apologists for slavery, that if no one would employ the free laborer, his condition was infinitely worse than that of actual slavery – nor did it occur to them, that if his wages were less than the allowance of the slave, he was less free after emancipation than before. St. Simon, Fourier, Owen, Fanny Wright, and a few others, who discovered and proclaimed that property was not only a bad master, but an intolerable one, were treated as wicked visionaries. After the French and other revolutions in Western Europe in 1830, all men suddenly discovered that the

social relations of men were false, and that social, not political, revolutions were needed. Since that period, almost the whole literature of free society is but a voice proclaiming its absolute and total failure. Hence the works of the socialists contain the true defence of slavery.

Most of the active intellect of Christendom has for the last twenty years been engaged in analyzing, detecting and exposing the existing relations of labor, skill and capital, and in vain efforts to rectify those relations. The philosophers of Europe, who have been thus engaged, have excelled all the moral philosophers that preceded them, in the former part of their pursuit, but suggested nothing but puerile absurdities, in the latter. Their destructive philosophy is profound, demonstrative, and unanswerable – their constructive theories, wild, visionary and chimerical on paper, and failures in practice. Each one of them proves clearly enough, that the present edifice of European society is out of all rule and proportion, and must soon tumble to pieces – but no two agree as to how it is to be re-built. "We must (say they all) have a new world, if we are to have any world at all!" and each has a little model Utopia or Phalanstery, for this new and better world, which, having already failed on a small experimental scale, the inventor assures us, is, therefore, the very thing to succeed on a large one. We allude to the socialists and communists, who have more or less tinged all modern literature with their doctrines. In analyzing society; in detecting, exposing, and generalizing its operations and its various phenomena, they are but grammarians

or anatomists, confining philosophy to its proper sphere, and employing it for useful purposes. When they attempt to go further – and having found the present social system to be fatally diseased, propose to originate and build up another in its stead – they are as presumptuous as the anatomist, who should attempt to create a man. Social bodies, like human bodies, are the works of God, which man may dissect, and sometimes heal, but which he cannot create. Society was not always thus diseased, or socialism would have been as common in the past as it is now. We think these presumptuous philosophers had best compare it in its healthy state with what it is now, and supply deficiencies or lop off excrescencies, as the comparison may suggest. But our present business is to call attention to some valuable discoveries in the terra firma of social science, which these socialists have made in their vain voyages in search of an ever receding and illusory Utopia. Like the alchemists, although they have signally failed in the objects of their pursuits, they have incidentally hit upon truths, unregarded and unprized by themselves, which will be valuable in the hands of more practical and less sanguine men. It is remarkable, that the political economists, who generally assume labor to be the most just and correct measure of value, should not have discovered that the profits of capital represent no labor at all. To be consistent, the political economists should denounce as unjust all interests, rents, dividends and other profits of capital. We mean by rents, that portion of the rent which is strictly income. The amount annually required for repairs and

ultimately to rebuild the house, is not profit. Four per cent. will do this. A rent of ten per cent. is in such case a profit of six per cent. The four per cent. is but a return to the builder of his labor and capital spent in building. "The use of a thing, is only a fair subject of change, in so far as the article used is consumed in the use; for such consumption is the consumption of the labor or capital of the owner, and is but the exchange of equivalent amounts of labor."

These socialists, having discovered that skill and capital, by means of free competition, exercise an undue mastery over labor, propose to do away with skill, capital, and free competition, altogether. They would heal the diseases of society by destroying its most vital functions. Having laid down the broad proposition, that equal amounts of labor, or their results, should be exchanged for each other, they get at the conclusion that as the profits of capital are not the results of labor, the capitalist shall be denied all interest or rents, or other profits on his capital, and be compelled in all cases to exchange a part of the capital itself, for labor, or its results. This would prevent accumulation, or at least limit it to the procurement of the coarsest necessaries of life. They say, "the lawyer and the artist do not work so hard and continuously as the ploughman, and should receive less wages than he – a bushel of wheat represents as much labor as a speech or portrait, and should be exchanged for the one or the other." Such a system of trade and exchange would equalize conditions, but would banish civilization. Yet do these men show, that, by means of

the taxation and oppression, which capital and skill exercise over labor, the rich, the professional, the trading and skillful part of society, have become the masters of the laboring masses: whose condition, already intolerable, is daily becoming worse. They point out distinctly the character of the disease under which the patient is laboring, but see no way of curing the disease except by killing the patient.

In the preceding chapter, we illustrated their theory of capital by a single example. We might give hundreds of illustrations, and yet the subject is so difficult that few readers will take the trouble to understand it. Let us take two well known historical instances: England became possessed of two fine islands, Ireland and Jamaica. Englishmen took away, or defrauded, from the Irish, their lands; but professed to leave the people free. The people, however, must have the use of land, or starve. The English charged them, in rent, so much, that their allowance, after deducting that rent, was not half that of Jamaica slaves. They were compelled to labor for their landlords, by the fear of hunger and death – forces stronger than the overseer's lash. They worked more, and did not get half so much pay or allowance as the Jamaica negroes. All the reports to the French and British Parliaments show that the physical wants of the West India slaves were well supplied. The Irish became the subjects of capital – slaves, with no masters obliged by law, self-interest or domestic affections, to provide for them. The freest people in the world, in the loose and common sense of words, their condition, moral,

physical and religious, was far worse than that of civilized slaves ever has been or ever can be – for at length, after centuries of slow starvation, three hundred thousand perished in a single season, for want of food. Englishmen took the lands of Jamaica also, but introduced negro slaves, whom they were compelled to support at all seasons, and at any cost. The negroes were comfortable, until philanthropy taxed the poor of England and Ireland a hundred millions to free them. Now, they enjoy Irish liberty, whilst the English hold all the good lands. They are destitute and savage, and in all respects worse off than when in slavery.

Public opinion unites with self-interest, domestic affection and municipal law to protect the slave. The man who maltreats the weak and dependant, who abuses his authority over wife, children or slaves, is universally detested. That same public opinion, which shields and protects the slave, encourages the oppression of free laborers – for it is considered more honorable and praiseworthy to obtain large fees than small ones, to make good bargains than bad ones, (and all fees and profits come ultimately from common laborers) – to live without work, by the exactions of accumulated capital, than to labor at the plough or the spade, for one's living. It is the interest of the capitalist and the skillful to allow free laborers the least possible portion of the fruits of their own labor; for all capital is created by labor, and the smaller the allowance of the free laborer, the greater the gains of his employer. To treat free laborers badly and unfairly, is universally inculcated as a moral duty, and the

selfishness of man's nature prompts him to the most rigorous performance of this cannibalish duty. We appeal to political economy; the ethical, social, political and economic philosophy of free society, to prove the truth of our doctrines. As an ethical and social guide, that philosophy teaches, that social, individual and national competition, is a moral duty, and we have attempted to prove that all competition is but the effort to enslave others, without being encumbered with their support. As a political guide, it would simply have government 'keep the peace;' or, to define its doctrine more exactly, it teaches "that it is the whole duty of government to hold the weak whilst the strong rob them" – for it punishes crimes accompanied with force, which none but the weak-minded commit; but encourages the war of the wits, in which the strong and astute are sure to succeed, in stripping the weak and ignorant.

It is time, high time, that political economy was banished from our schools. But what would this avail in free society, where men's antagonistic relations suggest to each one, without a teacher, that "he can only be just to himself, by doing wrong to others." Aristotle, and most other ancient philosophers and statesmen, held the doctrine, "that as money would not breed, interest should not be allowed." Moses, no doubt, saw as the modern socialists do, that all other capital stood on the same grounds with money. None of it is self-creative, or will "breed." The language employed about "usury" and "increase" in 25th Leviticus, and 23d Deuteronomy, is quite broad enough to

embrace and prohibit all profits of capital. Such interest or "increase," or profits, might be charged to the Heathen, but not to the Jews. The whole arrangements of Moses were obviously intended to prevent competition in the dealings of the Jews with one another, and to beget permanent equality of condition and fraternal feelings.

The socialists have done one great good. They enable us to understand and appreciate the institutions of Moses, and to see, that none but Divinity could have originated them.<sup>1</sup> The situation of Judea was, in many respects, anomalous, and we are not to suppose that its political and social relations were intended to be universal. Yet, here it is distinctly asserted, that under certain circumstances, all profits on capital are wrong.

The reformers of the present day are all teetotalists, and attempt to banish evil altogether, not to lessen or restrict it. It would be wiser to assume that there is nothing, in its essence, evil, in the moral or physical world, but only rendered so by the wrongful applications which men make of them. Science is every day discovering that the most fatal poisons, when properly

---

<sup>1</sup> Not only does Moses evince his knowledge of the despotism of capital, in forbidding its profits, but also in his injunction, not to let emancipated slaves "go away empty." Deuteronomy xv. 13, 14. "And when thou sendest him out free from thee, thou shalt not let him go away empty. Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine-press: of that wherewith the Lord thy God hath blessed thee thou shalt give unto him." People without property exposed to the unrestricted exactions of capital are infinitely worse off after emancipation than before. Moses prevented the exactions of capital by providing property for the new free man.

employed, become the most efficacious medicines. So, what appear to be the evil passions and propensities of men, and of societies, under proper regulation, may be made to minister to the wisest and best of purposes. Civilized society has never been found without that competition begotten by man's desire to throw most of the burdens of life on others, and to enjoy the fruits of their labors without exchanging equivalent labor of his own. In all such societies, (outside the Bible,) such selfish and grasping appropriation is inculcated as a moral duty; and he who succeeds best, either by the exercise of professional skill, or by accumulation of capital, in appropriating the labor of others, without laboring in return, is considered most meritorious. It would be unfair, in treating of the relations of capital and labor, not to consider its poor-house system, the ultimate resort of the poor.

The taxes or poor rates which support this system of relief, like all other taxes and values, are derived from the labor of the poor. The able-bodied, industrious poor are compelled by the rich and skillful to support the weak, and too often, the idle poor. In addition to defraying the necessary expenses and the wanton luxuries of the rich, to supporting government, and supporting themselves, capital compels them to support its poor houses. In collection of the poor rates, in their distribution, and in the administration of the poor-house system, probably half the tax raised for the poor is exhausted. Of the remainder, possibly another half is expended on unworthy objects. Masters, in like

manner, support the sick, infant and aged slaves from the labor of the strong and healthy. But nothing is wasted in collection and administration, and nothing given to unworthy objects. The master having the control of the objects of his bounty, takes care that they shall not become burdensome by their own crimes and idleness. It is contrary to all human customs and legal analogies, that those who are dependent, or are likely to become so, should not be controlled. The duty of protecting the weak involves the necessity of enslaving them – hence, in all countries, women and children, wards and apprentices, have been essentially slaves, controlled, not by law, but by the will of a superior. This is a fatal defect in the poor-house system. Many men become paupers from their own improvidence or misconduct, and masters alone can prevent such misconduct and improvidence. Masters treat their sick, infant and helpless slaves well, not only from feeling and affection, but from motives of self-interest. Good treatment renders them more valuable. All poor houses, are administered on the penitentiary system, in order to deter the poor from resorting to them. Besides, masters are always in place to render needful aid to the unfortunate and helpless slaves. Thousands of the poor starve out of reach of the poor house, or other public charity.

A common charge preferred against slavery is, that it induces idleness with the masters. The trouble, care and labor, of providing for wife, children and slaves, and of properly governing and administering the whole affairs of the farm, is usually borne

on small estates by the master. On larger ones, he is aided by an overseer or manager. If they do their duty, their time is fully occupied. If they do not, the estate goes to ruin. The mistress, on Southern farms, is usually more busily, usefully and benevolently occupied than any one on the farm. She unites in her person, the offices of wife, mother, mistress, housekeeper, and sister of charity. And she fulfills all these offices admirably well. The rich men, in free society, may, if they please, lounge about town, visit clubs, attend the theatre, and have no other trouble than that of collecting rents, interest and dividends of stock. In a well constituted slave society, there should be no idlers. But we cannot divine how the capitalists in free society are to be put to work. The master labors for the slave, they exchange industrial value. But the capitalist, living on his income, gives nothing to his subjects. He lives by mere exploitation.

It is objected that slavery permits or induces immorality and ignorance. This is a mistake. The intercourse of the house-servants with the white family, assimilates, in some degree, their state of information, and their moral conduct, to that of the whites. The house-servants, by their intercourse with the field hands, impart their knowledge to them. The master enforces decent morality in all. Negroes are never ignorant of the truths of Christianity, all speak intelligible English, and are posted up in the ordinary occurrences of the times. The reports to the British Parliament shew, that the agricultural and mining poor of England scarce know the existence of God, do not speak

intelligible English, and are generally depraved and ignorant. They learn nothing by intercourse with their superiors, as negroes do. They abuse wives and children, because they have no masters to control them, and the men are often dissipated and idle, leaving all the labor to be done by the women and children – for the want of this same control.

Slavery, by separating the mass of the ignorant from each other, and bringing them in contact and daily intercourse with the well-informed, becomes an admirable educational system – no doubt a necessary one. By subjecting them to the constant control and supervision of their superiors, interested in enforcing morality, it becomes the best and most efficient police system; so efficient, that the ancient Romans had scarcely any criminal code whatever.

The great objections to the colonial slavery of the latter Romans, to serfdom, and all forms of prædial slavery, are: that the slaves are subjected to the cares as well as the labors of life; that the masters become idlers; that want of intercourse destroys the affectionate relations between master and slave, throws the mass of ignorant slaves into no other association but that with the ignorant; and deprives them, as well of the instruction, as the government, of superiors living on the same farm. Southern slavery is becoming the best form of slavery of which we have any history, except that of the Jews. The Jews owned but few slaves, and with them the relation of master and slave was truly affectionate, protective and patriarchal. The master, wife and

children were in constant intercourse with the slaves, and formed, in practice as well as theory, affectionate, well-ordered families.

As modern civilization advances, slavery becomes daily more necessary, because its tendency is to accumulate all capital in a few hands, cuts off the masses from the soil, lessens their wages and their chances of employment, and increases the necessity for a means of certain subsistence, which slavery alone can furnish, when a few own all the lands and other capital.

Christian morality can find little practical foothold in a community so constituted, that to "love our neighbor as ourself," or "to do unto others as we would they should do unto us," would be acts of suicidal self-sacrifice. Christian morality, however, was not preached to free competitive society, but to slave society, where it is neither very difficult nor unnatural to practice it. In the various family relations of husband, wife, parent, child, master and slave, the observance of these Christian precepts is often practiced, and almost always promotes the temporal well being of those who observe it. The interests of the various members of the family circle, correctly understood, concur and harmonize, and each member best promotes his own selfish interest by ministering to the wants and interests of the rest. Two great stumbling blocks are removed from the acceptance of Scripture, when it is proved that slavery, which it recognizes, approves and enjoins, is promotive of men's happiness and well-being, and that the morality, which it inculcates, although wholly impracticable in free society, is readily practised in that form of society to

which it was addressed.

We do not conceive that there can be any other moral law in free society, than that which teaches "that he is most meritorious who most wrongs his fellow beings: " for any other law would make men martyrs to their own virtues. We see thousands of good men vainly struggling against the evil necessities of their situation, and aggravating by their charities the evils which they would cure, for charity in free society is but the tax which skill and capital levy from the working poor, too often, to bestow on the less deserving and idle poor. We know a man at the North who owns millions of dollars, and would throw every cent into the ocean to benefit mankind. But it is capital, and, place it where he will, it becomes an engine to tax and oppress the laboring poor.

It is impossible to place labor and capital in harmonious or friendly relations, except by the means of slavery, which identifies their interests. Would that gentleman lay his capital out in land and negroes, he might be sure, in whatever hands it came, that it would be employed to protect laborers, not to oppress them; for when slaves are worth near a thousand dollars a head, they will be carefully and well provided for. In any other investment he may make of it, it will be used as an engine to squeeze the largest amount of labor from the poor, for the least amount of allowance. We say allowance, not wages; for neither slaves nor free laborers get wages, in the popular sense of the term: that is, the employer or capitalist pays them from nothing of his own, but allows them a part, generally a very small part, of

the proceeds of their own labor. Free laborers pay one another, for labor creates all values, and capital, after taking the lion's share by its taxing power, but pays the so-called wages of one laborer from the proceeds of the labor of another. Capital does not breed, yet remains undiminished. Its profits are but its taxing power. Men seek to become independent, in order to cease to pay labor; in order to become masters, without the cares, duties and responsibilities of masters. Capital exercises a more perfect compulsion over free laborers, than human masters over slaves: for free laborers must at all times work or starve, and slaves are supported whether they work or not. Free laborers have less liberty than slaves, are worse paid and provided for, and have no valuable rights. Slaves, with more of actual practical liberty, with ampler allowance, and constant protection, are secure in the enjoyment of all the rights, which provide for their physical comfort at all times and under all circumstances. The free laborer must be employed or starve, yet no one is obliged to employ him. The slave is taken care of, whether employed or not. Though each free laborer has no particular master, his wants and other men's capital, make him a slave without a master, or with too many masters, which is as bad as none. It were often better that he had an ascertained master, instead of an irresponsible and unascertained one.

There are some startling social phenomena connected with this subject of labor and capital, which will probably be new to most of our readers. Legislators and philosophers often puzzle

their own and other people's brains, in vain discussions as to how the taxes shall be laid, so as to fall on the rich rather than the poor. It results from our theory, that as labor creates all values, laborers pay all taxes, and the rich, in the words of Gerrit Smith, "are but the conduits that pass them over to government."

Again, since labor alone creates and pays the profits of capital; increase and accumulation of capital but increase the labor of the poor, and lessen their remuneration. Thus the poor are continually forging new chains for themselves. Proudhon cites a familiar instance to prove and illustrate this theory: A tenant improves a farm or house, and enhances their rents; his labor thus becomes the means of increasing the tax, which he or some one else must pay to the capitalist. What is true in this instance, is true of the aggregate capital of the world: its increase is but an increased tax on labor. A., by trade or speculation, gets hold of an additional million of dollars, to the capital already in existence. Now his million of dollars will yield no profit, unless a number of pauper laborers, sufficient to pay its profits, are at the same time brought into existence. After supporting their families, it will require a thousand of laborers to pay the interest or profits of a million of dollars. It may, therefore, be generally assumed as true, that where a country has gained a millionaire, it has by the same process gained a thousand pauper laborers: Provided it has been made by profits on foreign trade, or by new values created at home – that is, if it be an *addition* of a million to the capital of the nation.

A nation borrows a hundred millions, at six per cent., for a hundred years. During that time it pays, in way of tax, called interest, six times the capital loaned, and then returns the capital itself. During all this time, to the amount of the interest, the people of this nation have been slaves to the lender. He has commanded, not paid, for their labor; for his capital is returned intact. In the abstract, and according to equity, "the use of an article is only a proper subject of charge, when the article is consumed in the use; for this consumption is the consumption of the labor of the lender or hirer, and is the exchange of equal amounts of labor for each other.

A., as a merchant, a lawyer, or doctor, makes twenty dollars a day; that is, exchanges each day of his own labor for twenty days of the labor of common working men, assuming that they work at a dollar a day. In twenty years, he amasses fifty thousand dollars, invests it, and settles it on his family. Without any labor, he and his heirs, retaining all this capital, continue, by its means, to levy a tax of three thousand dollars from common laborers. He and his heirs now pay nothing for labor, but command it. They have nothing to pay except their capital, and that they retain. (This is the exploitation or despotism of capital, which has taken the place of domestic slavery, and is, in fact, a much worse kind of slavery. Hence arises socialism, which proposes to reconstruct society.) Now, this capitalist is considered highly meritorious for so doing, and the poor, self-sacrificing laborers, who really created his capital, and who pay its profits, are thought

contemptible, if not criminal. In the general, those men are considered the most meritorious who live in greatest splendor, with the least, or with no labor, and they most contemptible, who labor most for others, and least for themselves. In the abstract, however, that dealing appears most correct, where men exchange equal amounts of labor, bear equal burdens for others, with those that they impose on them. Such is the golden rule of Scripture, but not the approved practice of mankind.

"The worth of a thing is just what it will bring," is the common trading principle of mankind. Yet men revolt at the extreme applications of their own principle, and denunciate any gross and palpable advantage taken of the wants, position and necessities of others as *swindling*. But we should recollect, that in all instances where unequal amounts of labor are exchanged at par, advantage is really taken by him who gets in exchange the larger amount of labor, of the wants, position and necessities of him who receives the smaller amount.

We have said that laborers pay all taxes, but labor being capital in slave society, the laborers or slaves are not injured by increased taxes; and the capitalist or master has to retrench his own expenses to meet the additional tax. Capital is not taxed in free society, but *is taxed* in slave society, because, in such society, labor is capital.

The capitalists and the professional can, and do, by increased profits and fees, throw the whole burden of taxation on the laboring class. Slaveholders cannot do so; for diminished

allowance to their slaves, would impair their value and lessen their own capital.

Our expose of what the socialists term the exploitation of skill and capital, will not, we know, be satisfactory to slaveholders even; for, although there be much less of such exploitation, or unjust exaction, in slave society; still, too much of it remains to be agreeable to contemplate. Besides, our analysis of human nature and human pursuits, is too dark and sombre to meet with ready acceptance. We should be rejoiced to see our theory refuted. We are sure, however, that it never can be; but equally sure, that it is subject to many modifications and limitations that have not occurred to us. We have this consolation, that in rejecting as false and noxious all systems of moral philosophy, we are thrown upon the Bible, as containing the only true system of morals. We have attempted already to adduce three instances, in which the justification of slavery furnished new and additional evidence of the truth of Christianity. We will now add others.

It is notorious that infidelity appeared in the world, on an extensive scale, only cotemporaneously with the abolition of slavery, and that it is now limited to countries where no domestic slavery exists. Besides, abolitionists are commonly infidels, as their speeches, conventions, and papers daily evince. Where there is no slavery, the minds of men are unsettled on all subjects, and there is, emphatically, faith and conviction about nothing. Their moral and social world is in a chaotic and anarchical state. Order, subordination and adaptation have vanished; and

with them, the belief in a Deity, the author of all order. It had often been urged, that the order observable in the moral and physical world, furnished strong evidence of a Deity, the author of that order. How vastly is this argument now strengthened, by the new fact, now first developed, that the destruction of social order generates universal scepticism. Mere political revolutions affect social order but little, and generate but little infidelity. It remained for social revolutions, like those in Europe in 1848, to bring on an infidel age; for, outside of slave society, such is the age in which we live.

If we prove that domestic slavery is, in the general, a natural and necessary institution, we remove the greatest stumbling block to belief in the Bible; for whilst texts, detached and torn from their context, may be found for any other purpose, none can be found that even militates against slavery. The distorted and forced construction of certain passages, for this purpose, by abolitionists, if employed as a common rule of construction, would reduce the Bible to a mere allegory, to be interpreted to suit every vicious taste and wicked purpose.

But we have been looking merely to one side of human nature, and to that side rendered darker by the false, antagonistic and competitive relations in which so-called liberty and equality place man.

Man is, by nature, the most social and gregarious, and, therefore, the least selfish of animals. Within the family there is little room, opportunity or temptation to selfishness – and

slavery leaves but little of the world without the family. Man loves that nearest to him best. First his wife, children and parents, then his slaves, next his neighbors and fellow-countrymen. But his unselfishness does not stop here. He is ready and anxious to relieve a famine in Ireland, and shudders when he reads of a murder at the antipodes. He feels deeply for the sufferings of domestic animals, and is rendered happy by witnessing the enjoyments of the flocks, and herds, and caroling birds that surround him. He sympathizes with all external nature. A parched field distresses him, and he rejoices as he sees the groves, and the gardens, and the plains flourishing, and blooming, and smiling about him. All men are philanthropists, and would benefit their fellow-men if they could. But we cannot be sure of benefiting those whom we cannot control. Hence, all actively good men are ambitious, and would be masters, in all save the name.

Benevolence, the love of what is without, and the disposition to incur pain or inconvenience to advance the happiness and well-being of what is without self, is as universal a motive of human conduct, as mere selfishness – which is the disposition to sacrifice the good of others to our own good.

The prevalent philosophy of the day takes cognizance of but half of human nature – and that the worst half. Our happiness is so involved in the happiness and well-being of everything around us, that a mere selfish philosophy, like political economy, is a very unsafe and delusive guide.

We employ the term Benevolence to express our outward affections, sympathies, tastes and feelings; but it is inadequate to express our meaning; it is not the opposite of selfishness, and unselfishness would be too negative for our purpose. Philosophy has been so busy with the worst feature of human nature, that it has not even found a name for this, its better feature. We must fall back on Christianity, which embraces man's whole nature, and though not a code of philosophy, is something better; for it proposes to lead us through the trials and intricacies of life, not by the mere cool calculations of the head, but by the unerring instincts of a pure and regenerate heart. The problem of the Moral World is too vast and complex for the human mind to comprehend; yet the pure heart will, safely and quietly, feel its way through the mazes that confound the head.

# **CHAPTER III.**

## **SUBJECT CONTINUED –**

### **EXPLOITATION OF SKILL**

"The worth of a thing, is just what it bring." The professional man who charges the highest fees is most respected, and he who undercharges stands disgraced. We have a friend who has been, and we believe will continue to be, one of the most useful men in Virginia. He inherited an independent patrimony. He acquired a fine education, and betook himself laboriously to an honorable profession. His success was great, and his charges very high. In a few years he amassed a fortune, and ceased work. We expounded our theory to him. Told him we used to consider him a good man, and quite an example for the rising generation; but that now he stood condemned under our theory. Whilst making his fortune, he daily exchanged about one day of his light labor for thirty days of the farmer, the gardener, the miner, the ditcher, the sewing woman, and other common working people's labor. His capital was but the accumulation of the results of their labor; for common labor creates all capital. Their labor was more necessary and useful than his, and also more honorable and respectable. The more honorable, because they were contented with their situation and their profits, and not seeking to exploitate, by exchanging one day of their labor for many of other people's. To

be exploited, ought to be more creditable than to exploitate. They were "slaves without masters;" the little fish, who were food for all the larger. They stood disgraced, because they would not practice cannibalism; rise in the world by more lucrative, less useful and less laborious pursuits, and live by exploitation rather than labor. He, by practising cannibalism more successfully than others, had acquired fame and fortune. 'Twas the old tune – "Saul has slain his thousands, and David his tens of thousands." The more scalps we can shew, the more honored we are.

We told him he had made his fortune by the exploitation of skill, and was now living by the still worse exploitation of capital. Whilst working, he made thirty dollars a day – that is, exploited or appropriated the labor of thirty common working men, and gave in exchange his own labor, intrinsically less worthy, than any one of theirs. But now he was doing worse. He was using his capital as a power to compel others to work for him – for whom he did not work at all. The white laborers who made his income, or interests and dividends, were wholly neglected by him, because he did not know even who they were. He treated his negro slaves much better. It was true, he appropriated or exploited much of the results of their labor, but he governed them and provided for them, with almost parental affection. Some of them we knew, who feigned to be unfit for labor, he was boarding expensively. Our friend at first ridiculed our theory. But by degrees began to see its truth, and being sensitively conscientious, was disposed to fret whenever the subject was

introduced.

One day he met us, with a face beaming with smiles, and said, "I can explain and justify that new theory of yours. This oppression and exaction of skill and capital which we see continually practiced, and which is too natural to man ever to cease, is necessary in order to disperse and diffuse population over the globe. Half the good lands of the world are unappropriated and invite settlement and cultivation. Most men who choose can become proprietors by change of residence. They are too much crowded in many countries, and exploitation that disperses them is a blessing. It will be time enough to discuss your theory of the despotism of skill and capital, when all the world is densely settled, and the men without property can no longer escape from the exactions of those who hold property."

Our friend's theory is certainly ingenious and novel, and goes far to prove that exploitation is not an unmitigated evil. Under exceptional circumstances, its good effects on human happiness and well-being, may greatly over-balance its evil influences. Such, probably, is the case at the North. There, free competition, and the consequent oppressions of skill and capital are fiercer and more active than in any other country. But in forty-eight hours, laborers may escape to the West, and become proprietors. It is a blessing to them to be thus expelled, and a blessing to those who expel them. The emigration to the West rids the East of a surplus population, and enriches it by the interchanges of trade and commerce which the emigration immediately begets. As an

exceptional form of society, we begin to think that at the North highly useful. It will continue to be good and useful until the North-west is peopled. Then, and not till then, it will be time for Mr. Greely to build phalansteries, and for Gerrit Smith to divide all the lands. We find that we shall have to defend the North as well as the South against the assaults of the abolitionist – still, we cannot abate a jot or tittle of our theory: "Slavery is the natural and normal condition of society." The situation of the North is abnormal and anomalous. So in desert or mountainous regions, where only small patches of land can be cultivated, the father, wife and children are sufficient for the purpose, and slavery would be superfluous.

In order to make sure that our reader shall comprehend our theory, we will give a long extract from the "Science of Society," by Stephen Pearle Andrews of New York. He is, we think, far the ablest writer on moral science that America has produced. Though an abolitionist, he has not a very bad opinion of slavery. We verily believe, there is not one intelligent abolitionist at the North who does not believe that slavery to capital in free society is worse than Southern negro slavery; but like Mr. Andrews, they are all perfectionists, with a Utopia in full view:

I. Suppose I am a wheelwright in a small village, and the only one of my trade. You are travelling with certain valuables in your carriage, which breaks down opposite my shop. It will take an hour of my time to mend the carriage. You can get no other means of conveyance, and the loss

to you, if you fail to arrive at the neighboring town in season for the sailing of a certain vessel, will be \$500, which fact you mention to me, in good faith, in order to quicken my exertions. I give one hour of my work and mend the carriage. What am I in equity entitled to charge – what should be the *limit of price* upon my labor?

Let us apply the different measures, and see how they will operate. If Value is the limit of price, then the price of the hour's labor should be \$500. That is the equivalent of the value of the labor to you. If cost is the limit of price, then you should pay me a commodity, or commodities, or a representative in currency, which will procure me commodities having in them one hour's labor equally as hard as the mending of the carriage, without the slightest reference to the degree of benefit which that labor has bestowed on you; or, putting the illustration in money, thus: assuming the twenty-five cents to be an equivalent for an hour's labor of an artizan in that particular trade, then, according to the *Cost Principle*, I should be justified in asking only twenty-five cents, but according to the *Value Principle*, I should be justified in asking \$500.

The *Value Principle*, in some form of expression, is, as I have said, the only *recognized* principle of trade throughout the world. "A thing is worth what it will bring in the market." Still, if I were to charge you \$500, or a fourth part of that sum, and, taking advantage of your necessities, force you to pay it, everybody would denounce me, the poor wheelwright, as an extortioner and a scoundrel. Why? Simply because this is an *unusual* application of

the principle. Wheelwrights seldom have a chance to make such a "speculation," and therefore it is not according to the "established usages of trade." Hence its manifest injustice shocks, in such a case, the common sense of right. Meanwhile you, a wealthy merchant, are daily rolling up an immense fortune by doing business upon the same principle which you condemn in the wheelwright, and nobody finds fault. At every scarcity in the market, you immediately raise the price of every article you hold. It is your *business* to take advantage of the necessities of those with whom you deal, by selling to them according to the *Value* to them, and not according to the *Cost* to you. You go further. You, by every means in your power, create those necessities, by buying up particular articles and holding them out of the market until the demand becomes pressing, by circulating false reports of short crops, and by other similar tricks known to the trade. This is the same in principle, as if the wheelwright had first dug the rut in which your carriage upset, and then charged you the \$500.

Yet hitherto no one has thought of seriously questioning the principle, namely, that "*Value is the limit of price,*" or, in other words, that "*it is right to take for a thing what it is worth.*" It is upon this principle or maxim, that all *honorable* trade professes now to be conducted, until instances arise in which its oppressive operation is so glaring and repugnant to the moral sense of mankind, that those who carry it out are denounced as rogues and cheats. In this manner a sort of conventional limit is placed upon the application of a principle which is

equally *the principle* of every swindling transaction, and of what is called legitimate commerce. The discovery has not hitherto been made, that the principle itself is essentially vicious, and that in its infinite and all-pervading variety of applications, this vicious principle is *the source* of the injustice, inequality of condition, and frightful pauperism and wretchedness which characterize the existing state of our so-called civilization. Still less has the discovery been made, that there is another simple principle of traffic which, once understood and applied in practice, will effectually rectify all those monstrous evils, and introduce into human society the reign of absolute equity in all property relations, while it will lay the foundations of universal harmony in the social and moral relations as well.

II. Suppose it costs me ten minutes' labor to concoct a pill which will save your life when nothing else will; and suppose, at the same time, to render the case simple, that the knowledge of the ingredients came to me by accident, without labor or *cost*. It is clear that your life is worth to you more than your fortune. Am I, then, entitled to demand of you for the nostrum the whole of your property, more or less? Clearly so, if *it is right to take for a thing what it is worth*, which is theoretically the highest ethics of trade.

Forced, on the one hand, by the impossibility, existing in the nature of things, of ascertaining and measuring positive values, or of determining, in other words, what a thing *is really worth*, and rendered partially conscious by the obvious hardship and injustice of every unusual or extreme application of the principle that it is either no rule or a

bad one, and not guided by the knowledge of any true principle out of the labyrinth of conflicting rights into which the false principle conducts, the world has practically abandoned the attempt to combine Equity with Commerce, and lowered its standard of morality to the inverse statement of the formula, namely, that, "*A thing is worth what it will bring;*" or, in other words, that it is fitting and proper to take for a thing when sold whatever can be got for it. This, then, is what is denominated the Market Value of an article, as distinguished from its actual value. Without being more equitable as a measure of price, it certainly has a great practical advantage over the more decent theoretical statement, in the fact that it *is* possible to ascertain by experiment how much you can force people, through their necessities, to give. The principle, in this form, measures the price by the degree of *want* on the part of the purchaser, that is, by what he supposes will prove to be the value or benefit to him of the commodity purchased, in comparison with that of the one with which he parts in the transaction. Hence it becomes immediately and continually the interest of the seller to place the purchaser in a condition of as much want as possible; "to corner" him, as the phrase is in Wall street, and force him to buy at the dearest rate. If he is unable to increase his actual necessity, he resorts to every means of creating an imaginary want by false praises bestowed upon the qualities and uses of his goods. Hence the usages of forestalling the market, of confusing the public knowledge of Supply and Demand, of advertising and puffing worthless commodities, and the like, which constitute the existing

commercial system – a system which, in our age, is ripening into putrefaction, and coming to offend the nostrils of good taste no less than the innate sense of right, which, dreadfully vitiating as it is, it has failed wholly to extinguish.

The Value Principle in this form, as in the other, is therefore *felt*, without being distinctly understood, to be essentially diabolical, and hence it undergoes again a kind of sentimental modification wherever the *sentiment* for honesty is most potent. This last and highest expression of the doctrine of honesty, as now known in the world, may be stated in the form of the hortatory precept, "Don't be *too* bad," or, "Don't gouge *too* deep." No Political Economist, Financier, Moralist, or Religionist, has any more definite standard of right in commercial transactions than that. It is not too much to affirm that neither Political Economist, Financier, Moralist, nor Religionist knows at this day, nor ever has known, what it is to be honest. The religious teacher, who exhorts his hearers from Sabbath to Sabbath to be *fair* in their dealings with each other and with the outside world, does not know, and could not for his life tell, how much he is, in fair dealing or equity, bound to pay his washerwoman or his housekeeper for any service whatever which they may render. The *sentiment* of honesty exists, but the *science* of honesty is wanting. The sentiment is first in order. The science must be an outgrowth, a consequential development of the sentiment. The precepts of Christian Morality deal properly with that which is the soul of the other, leaving to intellectual investigation the discovery of its scientific complement.

It follows from what has been said, that the Value Principle is the commercial embodiment of the essential element of conquest and war – war transferred from the battle-field to the counter – none the less opposed, however, to the spirit of Christian Morality, or the sentiment of human brotherhood. In bodily conflict, the physically strong conquer and subject the physically weak. In the conflict of trade, the intellectually astute and powerful conquer and subject those who are intellectually feeble, or whose intellectual development is not of the precise kind to fit them for the conflict of wits in the matter of trade. With the progress of civilization and development we have ceased to think that superior physical strength gives the *right* of conquest and subjugation. We have graduated, in idea, out of the period of physical dominion. We remain, however, as yet in the period of intellectual conquest or plunder. It has not been questioned hitherto, as a general proposition, that the man who has superior intellectual endowments to others, has a right resulting therefrom to profit thereby at the cost of others. In the extreme applications of the admission only is the conclusion ever denied. In the whole field of what are denominated the legitimate operations of trade, there is no other law recognized than the relative "smartness" or shrewdness of the parties, modified at most by the sentimental precept stated above.

The intrinsic wrongfulness of the principal axioms and practice of existing commerce will appear to every reflecting mind from the preceding analysis. It will be proper, however, before dismissing the consideration of the

Value Principle, to trace out a little more in detail some of its specific results.

The principle itself being essentially iniquitous, all the fruits of the principle are necessarily pernicious.

Among the consequences which flow from it are the following:

I. *It renders falsehood and hypocrisy a necessary concomitant of trade.* Where the object is to buy cheap and sell dear, the parties find their interest in mutual deception. It is taught, in theory, that "honesty is the best policy," in the long run; but in practice the merchant discovers speedily that he must starve if he acts upon the precept – in the short run. Honesty – even as much honesty as can be arrived at – is *not* the best policy under the present unscientific system of commerce; if by the best policy is meant that which tends to success in business. Professional merchants are sharp to distinguish their true policy for that end, and they do not find it in a full exposition of the truth. Intelligent merchants know the fact well, and conscientious merchants deplore it; but they see no remedy. The theory of trade taught to innocent youths in the retired family, or the Sunday school, would ruin any clerk, if adhered to behind the counter, in a fortnight. Hence it is uniformly abandoned, and a new system of morality acquired the moment a practical application is to be made of the instruction. A frank disclosure, by the merchant, of all the secret advantages in his possession, would destroy his reputation for sagacity as effectually as it would that of the gambler among his associates. Both commerce and gambling, as professions,

are systems of strategy. It is the business of both parties to a trade to over-reach each other – a fact which finds its unblushing announcement in the maxim of the Common Law, *Caveat emptor*, (let the purchaser take care.)

II. *It makes the rich richer and the poor poorer.*— Trade being, under this system, the intellectual correspondence to the occupation of the cut-throat or conqueror under the reign of physical force – the stronger consequently accumulating more than his share at the cost of the destruction of the weaker – the consequence of the principle is that the occupation of trade, for those who possess intellectual superiority, with other favorable conditions, enables them to accumulate more than their share of wealth, while it reduces those whose intellectual development – of the precise kind requisite for this species of contest – and whose material conditions are less favorable – to wretchedness and poverty.

III. *It creates trade for trade's sake, and augments the number of non-producers, whose support is chargeable upon Labor.* As trade under the operation of this principle, offers the temptation of illicit gains and rapid wealth at the expense of others, it creates trade where there is no necessity for trade – not as a beneficent interchange of commodities between producers and consumers, but as a means of speculation. Hence thousands are withdrawn from actual production and thrust unnecessarily into the business of exchanging, mutually devouring each other by competition, and drawing their subsistence and their wealth from the producing classes, without rendering

any equivalent service. Hence the interminable range of intermediates between the producer and consumer, the total defeat of organization and economy in the distribution of products, and the intolerable burden of the unproductive classes upon labor, together with a host of the frightful results of pauperism and crime.

IV. *It degrades the dignity of Labor.* Inasmuch as trade, under the operation of this principle, is more profitable, or at any rate is liable to be, promises to be, and in a portion of cases is more profitable than productive labor, it follows that the road to wealth and social distinction lies in that direction. Hence "Commerce is King," Hence, again, productive labor is depreciated and contemned. It holds the same relation to commerce in this age – under the reign of intellectual superiority that commerce itself held a few generations since – under the reign of physical force – to military achievement, personal or hereditary. Thus the degradation of labor, and all the innumerable evils which follow in its train, in our existing civilization, find their efficient cause in this same false principle of exchanging products. The next stage of progress will be the inauguration of Equity – equality in the results of every species of industry according to burdens, and the consequent accession of labor to the highest rank of human estimation. Commerce will then sink to a mere brokerage, paid, like any other species of labor, according to its repugnance, as the army is now sinking to a mere police force. It will be reduced to the simplest and most direct methods of exchange, and made to be the merest servant of

production, which will come, in its turn, to be regarded as conferring the only true patents of nobility.

V. *It prevents the possibility of a scientific Adjustment of Supply to Demand.* It has been already shown that speculation is the cause why there has never been, and cannot now be any scientific Adaptation of Supply to Demand. It has also been partially shown, at various points, that speculation, or trading in chances and fluctuations in the market has its root in the Value Principle, and that the Cost Principle extinguishes speculation. It will be proper, however, in this connection to define exactly the limits of speculation, and to point out more specifically how the Value Principle creates it, and how the Cost Principle extinguishes it.

By speculation is meant, in the ordinary language of trade, risky and unusual enterprises entered upon for the sake of more than ordinary profits, and in that sense there is attached to it, among merchants, a slight shade of imputation of dishonesty or disreputable conduct. As we are seeking now, however, to employ language in an exact and scientific way, we must find a more precise definition of the term. The line between ordinary and more than ordinary profits is too vague for a scientific treatise. At one extremity of the long succession of chance-dealing and advantage-taking transactions stands gambling, which is denounced by the common verdict of mankind as merely a more specious form of robbery. It holds the same relation to robbery itself that duelling holds to murder. Where is the other end of this succession? At what point does a man begin to take

an undue advantage of his fellow man in a commercial transaction? It clearly appears, from all that has been shown, that he does so from the moment that he receives from him more than an exact equivalent of cost. But it is the constant endeavor of every trader, upon any other than the Cost Principle, to do that. The business of the merchant is profit-making. *Profit* signifies, etymologically, *something made over and above*, that is, something beyond an *equivalent*, or, in its simplest expression, *something for nothing*.

It is clear, then, that there is no difference between profit-making in its mildest form, speculation in its opprobrious sense as the middle term, and gambling as the ultimate, except in degree. There is simply the bad gradation of rank which there is between the slaveholder, the driver on the slave plantation, and the slave dealer, or between the man of pleasure, the harlot, and the pimp.

The philanthropy of the age is moving heaven and earth to the overthrow of the institution of slavery. But slavery has no scientific definition. It is thought to consist in the feature of chattelism; but an ingenious lawyer would run his pen through every statute upon slavery in existence, and expunge that fiction of the law, and yet leave slavery, for all practical purposes, precisely what it is now. It needs only to appropriate the services of the man by operation of law, instead of the man himself. The only distinction, then, left between his condition and that of the laborer who is robbed by the operation of a false commercial principle, would be in the fact of the oppression being more tangible and undisguisedly degrading to his manhood.

If, in any transaction, I get from you some portion of your earnings without an equivalent, I begin to make you my slave – to confiscate you to my uses; if I get a larger portion of your services without an equivalent, I make you still further my slave; and, finally, if I obtain the whole of your services without an equivalent – except the means of keeping you in working condition for my own sake, I make you completely my slave. Slavery is merely one development of a general system of human oppression, for which we have no comprehensive term in English, but which the French Socialists denominate *exploitation*– the abstraction, directly or indirectly, from the working classes of the fruits of their labor. In the case of the slave, the instrument of that abstraction is force and legal enactments. In the case of the laborer, generally, it is speculation in the large sense, or *profit-making*. The slaveholder will be found, therefore, upon a scientific analysis, to hold the same relation to the trader which the freebooter holds to the blackleg. It is a question of taste which to admire most, the dare-devil boldness of the one, or the oily and intriguing propensities and performances of the other.

# CHAPTER IV.

## INTERNATIONAL EXPLOITATION

As individuals possessing skill or capital exploitate, or compel other individuals in the same community to work for them for nothing, or for undue consideration, precisely in the same way do nations possessed of those advantages exploitate other nations with whom they trade, who are without them.

England lends, say, five hundred millions of dollars to governments and individuals in America. In a hundred years, she will have withdrawn from us, in interest, six times the amount loaned or advanced, and at the expiration of that time she withdraws the principal itself. We pay England a tax of at least three thousand million of dollars in a century; for her loans to us are probably even larger than the amount assumed. She commands the results of our labor to that extent, and gives us not a cent of the results of her labor in return – for her principal loaned represents her labor, and that we return to her intact. We are, to that extent, her slaves, – "slaves without masters;" for she commands and enjoys our labor, and is under none of the obligations of a master – to protect, defend and provide for us.

Her superior skill in the mechanic arts, by means of free trade, taxes or exploitates us quite as much as her capital. She exchanges her comparatively light and skillful labor, for our hard,

exposed and unintellectual labor; and, in the general, compels us to labor three hours for her, when she labors one for us. Thus, after deducting the cost of the material, a yard of her cloth will exchange for an amount of our cotton, corn or meat, that cost three times as much labor to produce as her yard of cloth.

As in society, the skillful and professional tax or exploitate the common laborer, by exchanging one hour of their light labor for many of the common workingman's hard labor; as lawyers, doctors, merchants and mechanics deal with day laborers, so England and New England treat us of the South. This theory, and this alone, accounts for England's ability to pay the interest on her national debt, and yet increase her wealth. She effects it all by the immense profits of the exploitation of her skill and capital; by the power which they give her to command labor, and appropriate its results, without consideration, or for a very partial consideration. She trades with the world, and exploits it all, except France. France sets the fashion, and this enables her to exploitate England. England, in her trade with France, has to pay for French fashions as well as French labor. In other words, France possesses superior skill, and exploits England by means of it. Labor, not skill, is the just and equitable measure of values.

America sends her cotton, her surplus grain and meats, and other agricultural products, and her California gold, to England, and gets worse than nothing in return; for if she were compelled to produce at home what she procures from England, she must

cultivate a thousand skillful and intellectual pursuits, instead of being, as she too much is, confined to the coarse drudgery of common labor. The Southern States of this Union are exploited of their labor and their brains, in their trade with England and New England. They produce nothing which we had not better produce at home. Northern trade exploits us. Trade further South would enrich us and enlighten us; for we would manufacture for the far South. We should become exploitators, instead of being exploited.

When we were in New Haven, a distinguished abolitionist boasted to us that mechanics received two dollars per day for their labor, and, by their China trade, exchanged the products of one day's labor for twenty days' labor of the Chinese, who worked for ten cents a day. The New England mechanic was thus the master of twenty Chinese laborers, whose labor he commanded for one of his own day's labor. Here was an instance of individual, not of national exploitation. Well might China dread free trade. It gives her taskmasters, who impoverish her people and depress her civilization; for they, by their machinery and superior skill, withdraw her people from a thousand mechanical pursuits that promoted civilization.

In Sociology, we explained this subject synthetically: we have tried now to expound it analytically.

## CHAPTER V.

# FALSE PHILOSOPHY OF THE AGE

The moral philosophy of our age, (which term we use generically to include Politics, Ethics, and Economy, domestic and national,) is deduced from the existing relations of men to each other in free society, and attempts to explain, to justify, to generalize and regulate those relations. If that system of society be wrong, and its relations false, the philosophy resulting from it must partake of its error and falsity. On the other hand, if our current philosophy be true, slavery must be wrong, because that philosophy is at war with slavery. No successful defence of slavery can be made, till we succeed in refuting or invalidating the principles on which free society rests for support or defence. The world, however, is sick of its philosophy; and the Socialists have left it not a leg to stand on. In fact, it is, in all its ramifications, a mere expansion and application of Political Economy, – and Political Economy may be summed-up in the phrase, "Laissez-faire," or "Let alone." A system of unmitigated selfishness pervades and distinguishes all departments of ethical, political, and economic science. The philosophy is partially true, because selfishness, as a rule of action and guide of conduct, is necessary to the existence of man, and of all other animals. But it should not be, with man especially, the only rule and guide;

for he is, by nature, eminently social and gregarious. His wants, his weakness, his appetites, his affections, compel him to look without, and beyond self, in order to sustain self. The eagle and the owl, the lion and the tiger, are not gregarious, but solitary and self-supporting. They practice political economy, because 'tis adapted to their natures. But men and beavers, herds, bees, and ants, require a different philosophy, another guide of conduct. The Bible, (independent of its authority,) is far man's best guide, even in this world. Next to it, we would place Aristotle. But all books written four hundred or more years ago, are apt to yield useful instruction, whilst those written since that time will generally mislead. We mean, of course, books on moral science. We should not be far out in saying, that no book on physics, written more than four hundred years ago, is worth reading, and none on morals written within that time. The Reformation, which effected much of practical good, gave birth to a false philosophy, which has been increasing and ramifying until our day, and now threatens the overthrow of all social institutions. The right of Private Judgment led to the doctrine of Human Individuality, and a Social Contract to restrict that individuality. Hence, also, arose the doctrines of Laissez-faire, free competition, human equality, freedom of religion, of speech and of the press, and universal liberty. The right of Private Judgment, naturally enough, leads to the right to act on that judgment, to the supreme sovereignty of the individual, and the abnegation of all government. No doubt the Reformation resulted from the relaxation of feudalism and

the increased liberties of mind and body which men had begun to relish and enjoy. We have no quarrel with the Reformation, as such, for reform was needed; nor with all of the philosophy that has been deduced from it; but it is the excess of reform, and the excessive applications of that philosophy, to which we object. Man is selfish, as well as social; he is born a part and member of society, born and lives a slave of society; but he has also natural individual rights and liberties. What are his obligations to society, what his individual rights, what position he is entitled to, what duties he should fulfill, depend upon a thousand ever-changing circumstances, in the wants and capacities of the individual, and in the necessities and well-being of the society to which he belongs. Modern philosophy treats of men only as separate monads or individuals; it is, therefore, always partly false and partly true; because, whilst man is always a limb or member of the Being, Society, he is also a Being himself, and does not bear to society the mere relation which the hand or the foot does to the human body. *We* shall propose no new philosophy, no universal and unerring principles or guide, in place of those which we assail. A Moral Pathology, which feels its way in life, and adapts itself to circumstances, as they present themselves, is the nearest approach to philosophy, which it is either safe or wise to attempt. All the rest must be left to Religion, to Faith, and to Providence. This inadequacy of philosophy has, in all ages and nations, driven men to lean on religious faith for support. Though assailing all common theories, we are but giving bold and candid expression

to the commonest of thoughts. The universal admiration of the passages we are about to cite, proves the truth of our theory, whilst it debars us of all claim to originality:

Solomon, melancholy, gloomy, dissatisfied, and tossed upon a sea of endless doubt and speculation, exclaims, "Vanity of vanities, saith the Preacher; all is vanity." But, at length, he finds rest from the stormy ocean of philosophy, in the calm haven of faith. How beautiful and consoling, and how natural, too, his parting words:

"Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man."

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

In his Tenth, or Golden Satire, Juvenal comes to a like conclusion, after having indulged in like speculations:

Nil ergò optabunt homines? Si consilium vis,  
Permites ipsis expendere numinibus, quid  
Conveniat nobis, rebusque sit utile nostris.  
Nam pro jucundis aptissima quæque dabunt diis  
Carior est illis homo, quàm sibi.

The Epicurean Horace, in his first Satire, sees the same difficulty, but gives a less satisfactory solution:

Est modus in rebus; sunt certi denique fines,

Quos ultra citraque nequit consistere rectum.

Burke's beautiful words, "What shadows we are, and what shadows we pursue!" convey the same thought, without attempting a solution.

Shakspeare employs the profoundest philosophy, to assail all philosophy:

"There are more things in heaven and earth,  
Horatio, than are dreamt of in your philosophy."

The infidel, Voltaire, admits that "philosophy had ascertained few truths, done little good;" and when he sums up that little, satisfies the reader that it has done nothing – unless it be to perplex and mislead.

He, Voltaire, also, in another connection, exclaims, mournfully:

"I now repeat this confession, still more emphatically, since the more I read, the more I meditate, and the more I acquire, the more I am enabled to affirm, that I know nothing."

Newton, admitting his own ignorance, is a standing monument of the inadequacy and futility of moral researches and speculations.

Pindar —

Man, the frail being of a day,

Uncertain shadow of a dream,  
Illumined by the heavenly beam,  
Flutters his airy life away.

Æschylus —

Vain thy ardor, vain thy grace,  
They, nor force, nor aid repay;  
Like a dream, man's feeble race,  
Short-lived reptiles of a day.

Sophocles —

'Tis sad to think, but me the farce of life persuades,  
That men are only spectral forms, or hollow shades.

Aristophanes —

Come now, ye host of fading lives, like the race of withering  
leaves,  
Who live a day, creatures of clay, tribes that flit like shadows  
away;  
Ephemeral, wingless insects, dreamy shapes, that death  
expects  
Soon to bind in phantom sheaves.

We will conclude our citations, which we might continue to  
the crack of doom, (for all who have written well and much, have

indulged similar reflections,) with Doctor Johnson's *Rasselas*, which is intended to expand and apply what others had concisely and tersely stated. The Doctor's is an elaborate failure.

Philosophy can neither account for the past, comprehend the present, nor foresee and provide for the future. "I'll none of it."

# CHAPTER VI.

## FREE TRADE, FASHION AND CENTRALIZATION

Liberty and political economy beget and encourage free trade, as well between different localities and different nations, as between individuals of the same towns, neighborhoods or nations. The nations possessed of most skill and capital, and commercial enterprise, and cunning, gradually absorb the wealth of those nations who possess less of those qualities. The effect of international free trade, aided by the facilities of the credit system, of the mail, and speedy steam communication, is to centralize wealth in a few large cities, such as New York, Paris and London; and of social free trade to aggregate wealth in a few hands in those cities. Theoretically, the disparities of shrewdness, of skill and business capacity, between nations and individuals, would, in the commercial and trading war of the wits, rob the weak and simple, and enrich the strong and cunning. The facts of history, and of the increasing inequalities of social, individual and national wealth, under the system of free trade, stimulated by political economy, correspond with the theory. Every month brings forth its millionaire, and every day its thousands of new paupers. New York and London grow richer rapidly on the fruits of a trade that robs the less commercial and skillful people who

traffic with them.

But the worst effect of free trade is, that it begets centres of opinion, thought and fashions, robs men of their nationality, and impairs their patriotism by teaching them to ape foreign manners, affect foreign dress and opinions, and despise what is domestic. Paris, as the centre of thought and fashion, wields as much power, and makes almost as much money as London, by being the centre of trade and capital. An American or Englishman will give five prices for an article because it is made in Paris. Thus the want of true self-respect in America and England, makes labor produce more in Paris than elsewhere. A Virginian thinks it a disgrace to be dressed in home-spun, because home-spun is unfashionable. The Frenchman prides himself on being a Frenchman; all other people affect the cosmopolitan.

The tendency of all this is to transfer all wealth to London, New York and Paris, and reduce the civilization of Christendom to a miserable copy of French civilization, itself an indifferent copy of Roman civilization, which was an imitation, but a falling off from that of Greece.

We pay millions monthly for French silks, French wines, French brandy, and French trinkets, although we can and do make as comfortable articles for dress, and as good liquors, at home. But we despise ourselves, and admire the French, and give four hours of American labor for one of French labor, just to be in the fashion. And what is our fashion? To treat whatever is

American with contempt. People who thus act are in a fair way to deserve and meet with from others, that contempt which they feel for themselves. The little States of Greece each had its dialect, and cultivated it, and took pride in it. Now, dialects are vulgar and provincial. We shall have no men like the Greeks, till the manners, dress, and dialect of gentlemen, betray, like the wines of Europe, the very neighborhood whence they come. So thought Mr. Calhoun, and talked South Carolina dialect in the Senate. But for all that, it was the best English of the day. Its smack of provincialism gave it a higher flavor.

We of the South teach political economy, because it is taught in Europe. Yet political economy, and all other systems of moral science, which we derive from Europe, are tainted with abolition, and at war with our institutions. We must build up centres of trade, of thought and fashion at home. We must become national, nay, provincial, and cease to be imitative cosmopolitans. We must, especially, have good colleges and universities, where young men may learn to admire their homes, not to despise them.

The South feels the truth of all this, and after a while will begin to understand it. She has been for years earnestly and actively engaged in *promoting* the exclusive and protective policy, and preaching free trade, non-interference of government and 'let alone.' But she does not let alone. She builds roads and canals, encourages education, endows schools and colleges, improves river navigation, excludes, or taxes heavily foreign show-men, foreign pedlars, sellers of clocks, &c.; tries to build

up by legislation Southern commerce, and by State legislation to multiply and encourage industrial pursuits. Protection by the State Government is her established policy – and that is the only expedient or constitutional protection. It is time for her to avow her change of policy and opinion, and to throw Adam Smith, Say, Ricardo & Co., in the fire.

We want American customs, habits, manners, dress, manufactures, modes of thought, modes of expression, and language. We should encourage national and even State peculiarities; for there are peculiarities and differences in the wants and situations of all people, that require provincial and national, not cosmopolitan, institutions and productions. Take language, for instance. It is a thing of natural growth and development, and adapts itself naturally to the changes of time and circumstance. It is never ungrammatical as spoken by children, but always expressive, practical and natural. Nature is always grammatical, and language, the child of nature, would continue so, but for the grammarians, who, with their Procrustean rules, disturb its proportions, destroy its variety and adaptation, and retard its growth. They are to language what dentists are to teeth: they more often injure it than improve it.

Grammar, lexicography, and rhetoric, applied to language, destroy its growth, variety and adaptability – stereotype it, make it at once essentially a dead language, and unfit for future use; for new localities, and changes of time and circumstances, beget new ideas, and require new words and new combinations of words.

Centralization and cosmopolitanism have precisely the same effect. They would furnish a common language from the centre, which is only fully expressive and comprehensive at that centre. Walking and talking are equally natural, and talking masters and walking masters equally useless. Neither can foresee and provide for the thousands of new circumstances which make change of language, or varieties of movement necessary. Nature is never at a loss, and is the only reliable dancing master and grammar teacher. She is always graceful and appropriate, and always ready to adapt herself to changes of time, situation and circumstances.

Paris is becoming the universal model and grammar of Christendom; nothing is right unless it be a la Parisienne. Now, in truth, nothing can be right, natural, appropriate, or in good taste, outside of Paris, that is Parisienne. When will our monkey imitative world cease to sacrifice millions of money, cease to show its want of good sense and propriety, and cease to render itself ridiculous by aping, what, in the nature of things, is unsuitable, inappropriate, and unnatural? Fashion, aided by free trade and centralization, is subjecting us to the dominion of Parisian thought; and commerce, by means of the same agencies, makes us tributaries to London. Trade and fashion conquer faster than arms.

After the Romans had conquered Greece, Athens became the school and centre of thought for the civilized world. Men had but one set of ideas, but one set of models to imitate, in the whole range of the fine arts. Inventiveness and originality

ceased, and genius was subdued. The rule of Horace, "*Nullius addictus in verba magistri jurare,*" was versed, and men ceased to think for themselves, but looked to the common fountain of thought at Athens; where the teachers of mankind borrowed all their ideas from the past. Improvement and progress ceased, and imitation, chaining the present to the car of the past, soon induced rapid retrogression. Thus, we think centralization of thought occasioned the decline of civilization. Northern invaders introduced new ideas, broke up centralization, arrested imitation, and begot originality and inventiveness. Thus a start was given to a new and Christian civilization. Now, a centralization occasioned by commerce and fashion, threatens the overthrow of our civilization, as arms and conquest overthrew the ancient.

The ill effect of centralization of thought, whether its centre be the past, or some locality of the present, is apparent in the arts and literature of the Latin nations of Europe. France, Spain and Italy, though possessed of more genius, have displayed less originality than England and Germany. French art is a mere rehash of Roman art, and very inferior to its original. The natural growth, changes and adaptation of language, are admirably described by Horace in his *De Arte Poetica*. He makes a great blunder in advising the forming and compounding words from the Greek, however; for the very want that occasions new words, shows that they cannot be supplied from the past. In the passage we are about to quote, he seems to have seen and deplored the advent of that age of rule and criticism that was to stereotype

language, thought, art itself, prevent progress, and inaugurate decline. From Horace's day, criticism ruled, language and art were stereotyped, and the world declined:

"Dixeris egregiè, notum si callida verbum,  
Reddiderit junctura novum: si fortè necesse est  
Indiciis monstrare recentibus abdita rerum,  
Fingere cinctutis non exaudita Cethegis  
Continget; dabiturque licentia sumpta pudenter;  
Et nova fictaque nuper habebunt verba fidem, si  
Græco fonte cadant, parcè detorta. Quid autem  
Cæcilio, Plantoque dabit Romanus, ademptum  
Virgilio, Varioque? ego cur acquirere pauca  
Si possum, invideor; cùm lingua Catonis et Ennî  
Sermonem patrium ditaverit, et nova rerum  
Nomina protulerit? Licuit, semperque licebit  
Signatum præsentè notâ procudere nomen.  
Ut silvæ foliis pronos mutantur in annos,  
Prima cadunt; ita verborum vetus interit ætas,  
Et juvenum ritu florent modò nata, vigentque."

Italy, of the middle ages, imbibed more of the Christian and chivalric element, threw off for a while imitation and subserviency to the past, and shone forth with brilliant originality in all the works of art. But she, like France, has relapsed into imitation of the antique, and falls far below either Roman or mediæval art. With the age of Cervantes, Spanish genius expired. His happy ridicule expelled the absurdities of Knight Errantry,

but unfortunately expelled, at the same time, the new elements of thought which Christianity and Chivalry had introduced into modern literature. They were its only progressive elements, in the Latin nations of Europe, who in all else were mere Romans.

Fenelon's *Telemaque* is a servile imitation of Virgil's *Æneid*, and that is an equally servile imitation of Homer. Each copy falls below the original.

Nothing shows so strongly the want of originality and want of independence of taste and thought among these Latin nations, as their contempt for Shakspeare. He violates all the rules of Greek and Roman art, and erects a higher art of his own; but Frenchmen, Italians, and Spaniards, have no tastes and no ideas differing from, or in advance of, the ancients, and can neither understand nor appreciate the genius of Shakspeare. In Germany, he is almost as much read and admired as in England.

Imitation, grammar and slavery suit the masses. Liberty and *Laissez faire*, the men of genius, and the men born to command. Genius, in her most erratic flights, represents a higher Grammar than Dr. Blair or Lindlay Murray – the grammar of progressive nature. To secure true progress, we must unfetter genius, and chain down mediocrity. Liberty for the few – Slavery, in every form, for the mass!

The rules of art destroy art. Homer never could have produced the *Iliad*, had he learned grammar and rhetoric and criticism. 'Tis well for the world, he lived before Longinus. Euripides, Sophocles, and Aristophanes, and the Greek Masters

in Sculpture and Painting, knew nothing of the rules of art and canons of criticism. Without the modern helps to art, Grecian art so far excelled ours, that it is a popular theory that they possessed an Ideal that has been lost. Early in the days of the Roman Empire, the rhetoricians, by attempting to teach eloquence by rule, so corrupted it, that the Emperors found it necessary to banish them from Rome.

We are no doubt indebted to the ignorance of the ancients for the invention of Gothic architecture. No one taught to reverence Greek architecture, would have violated its rules by imitating the Gothic.

When about the time of the Reformation, the study of the ancients was revived, each Gothic spire stopped half way in its course towards heaven. Mediæval art expired: – and now the world has no art, but basely copies the past.

Had Shakspeare been as learned as Ben Jonson, he would have written no better than Ben Jonson. The lofty genius of Milton would have created a glorious English epic, had he not travelled too much abroad, and dwelt too much with the past. The Paradise Lost is a splendid piece of Mosaic, made up of bits of Greek and Roman mythology, Hebrew theology, Christian morality, Mediæval romance, set in the purest Anglo-Saxon, twisted into Latin collocation. 'Tis the song of the mocking-bird.

What, then? Shall we not in boyhood sojourn and linger at Athens and at Rome, nor in manhood travel into France and Italy?

*Est modus in rebus.* Study the past, but be careful not to copy it, and never travel abroad until age has matured your love and respect for your native land.

# CHAPTER VII.

## THE WORLD IS *TOO* *LITTLE* GOVERNED

Whether with reason or with instinct blest,  
All enjoy that power that suits them best;  
Order is Heaven's first law, and this confessed,  
Some are, and must be greater than the rest —  
More rich, more wise; but who infers from hence  
That such are happier, shocks all common sense.  
Heaven to mankind impartial, we confess,  
If all are equal in their happiness;  
But mutual wants this happiness increase,  
All nature's difference, keeps all nature's peace:  
Condition, circumstance, is not the thing;  
Bliss is the same, in subject, or in king!

*Pope.*

Mobs, secret associations, insurance companies, and social and communistic experiments, are striking features and characteristics of our day, outside of slave society. They are all attempting to supply the defects of regular governments, which have carried the "Let alone" practice so far, that one-third of mankind are let alone to indulge in such criminal immoralities as

they please, and another third to starve. Mobs (*vide* California) supply the deficiencies of a defective police, and insurance companies and voluntary unions and associations afford that security and protection which government, under the lead of political economy, has ceased to render.

A lady remarked to us, a few days since, "that society was like an army, in which the inferior officers were as necessary as the commander-in-chief. Demoralization and insubordination ensue if you dispense with sergeants and corporals in an army, and the same effects result from dispensing with guardians, masters and heads of families in society." We don't know whether she included the ladies in her ideas of the heads of families; protesting against such construction of her language, we accept and thank her for her illustration. Rev'd Nehemiah Adams has a similar thought in his admirable work, "A Southside View of Slavery," which we regret is not before us. On some public occasion in Charleston, he was struck with the good order and absence of all dissipation, and very naively asked where was their mob. He was informed that "they were at work." He immediately perceived that slavery was an admirable police institution, and moralizes very wisely on the occasion. Slavery is an indispensable police institution; – especially so, to check the cruelty and tyranny of vicious and depraved husbands and parents. Husbands and parents have, in theory and practice, a power over their subjects more despotic than kings; and the ignorant and vicious exercise their power more oppressively than

kings. Every man is not fit to be king, yet all must have wives and children. Put a master over them to check their power, and we need not resort to the unnatural remedies of woman's rights, limited marriages, voluntary divorces, and free love, as proposed by the abolitionists.

Mr. Carlyle says, "Among practical men the idea prevails that government can do nothing but 'keep the peace.' They say all higher tasks are unsafe for it, impossible for it, and, in fine, not necessary for it or for us. Truly, it is high time that same beautiful notion of No-Government should take itself away. The world is daily rushing towards wreck whilst it lasts. If your government is to be a constituted anarchy, what issue can it have? Our own interest in such government is, that it would be kind enough to cease and go its way before the inevitable wreck."

The reader will excuse us for so often introducing the thoughts and words of others. We do so not only for the sake of their authority, but because they express our own thoughts better than we can express them ourselves. In truth, we deal out our thoughts, facts and arguments in that irregular and desultory way in which we acquired them. We are no regular built scholar – have pursued no "royal road to mathematics," nor to anything else. We have, by observation and desultory reading, picked up our information by the wayside, and endeavored to arrange, generalize and digest it for ourselves. To learn "to forget," is almost the only thing we have labored to learn. We have been so bored through life by friends with dyspeptic memories, who

never digest what they read, because they never forget it, who retain on their intellectual stomachs in gross, crude, undigested, and unassimilated form, every thing that they read, and retail and repeat it in that undigested form to every good-natured listener: we repeat, that we have been so bored by friends with good memories, that we have resolved to endeavor to express what was useful out of facts, and then to throw the facts away. A great memory is a disease of the mind, which we are surprised no medical writer has noticed. The lunatic asylum should make provision for those affected with this disease; for, though less dangerous, they are far more troublesome and annoying than any other class of lunatics. Learning, observation, reading, are only useful in the general, as they add to the growth of the mind. Undigested and unforgotten, they can no more have this effect, than undigested food on the stomach of a dyspeptic can add to his physical stature. We thought once this thing was original with us, but find that Say pursued this plan in writing his Political Economy. He first read all the books he could get hold of on this subject, and then took time to forget them, before he began to write.

We will not trouble the reader further, for the present, with our egotisms or our arguments, but refer him to the whole of Carlyle's "Latter Day Pamphlets," to prove that "the world is too little governed," and, therefore, is going to wreck. We say, to the whole of those pamphlets, for that is their one, great leading idea. We also add an extract from the speech of Ulysses, in the play of

Troilus and Cressida, that beautifully illustrates and enforces our thought. We give the extract because it is a play that few read, it being, on the whole, far inferior to Shakspeare's other plays, and by few considered as wholly, if at all, his work:

"The heavens themselves, the planets and this centre,  
Observe degree, priority, and place,  
Insisture, course, proportion, season, form,  
Office and custom, in all line of order:  
And, therefore, is the glorious planet, Sol,  
In nobler eminence enthron'd and spher'd  
Amidst the other; whose med'cinable eye  
Corrects the ill aspects of planets evil,  
And posts, like the commandment of a king,  
Sans check, to good and bad: But, when the planets,  
In evil mixture, to disorder wander,  
What plagues, and what portents? what mutiny?  
What raging of the sea? shaking of earth?  
Commotion in the winds? frights, changes, horrors,  
Divert and crack, rend and deracinate,  
The unity and married calm of states  
Quite from their fixture? O, when degree is shak'd,  
Which is the ladder of all high designs,  
The enterprise is sick! How could communities,  
Degrees in schools, and brotherhoods in cities,  
Peaceful commerce from dividable shores,  
The primogenitive and due of birth,  
Prerogative of age, crowns, sceptres, laurels,  
But by degree, stand in authentic place?"

Take but degree away, untune that string,  
And, hark, what discord follows! each thing meets  
In mere oppugnancy: The bounded waters  
Should lift their bosom's higher than the shores,  
And make a sop of all this solid globe:  
Strength should be lord of imbecility,  
And the rude son should strike his father dead:  
Force should be right; or, rather, right and wrong.  
(Between whose endless jar justice resides,)  
Should lose their names, and so should justice too.

We promised to write no more in this chapter; but, like Parthos, when "we have an idea," we want to give others the benefit of it. We agree with Mr. Jefferson, that all men have natural and inalienable rights. To violate or disregard such rights, is to oppose the designs and plans of Providence, and cannot "come to good." The order and subordination observable in the physical, animal and human world, show that some are formed for higher, others for lower stations – the few to command, the many to obey. We conclude that about nineteen out of every twenty individuals have "a natural and inalienable right" to be taken care of and protected; to have guardians, trustees, husbands, or masters; in other words, they have a natural and inalienable right to be slaves. The one in twenty are as clearly born or educated, or some way fitted for command and liberty. Not to make them rulers or masters, is as great a violation of natural right, as not to make slaves of the mass. A very little

individuality is useful and necessary to society, – much of it begets discord, chaos and anarchy.

Note. – Since writing this chapter, we have received our copy of Mr. Adams's work. We congratulate ourselves on our success in "learning to forget." Here is the passage to which we refer:

# Конец ознакомительного фрагмента.

Текст предоставлен ООО «ЛитРес».

Прочитайте эту книгу целиком, [купив полную легальную версию](#) на ЛитРес.

Безопасно оплатить книгу можно банковской картой Visa, MasterCard, Maestro, со счета мобильного телефона, с платежного терминала, в салоне МТС или Связной, через PayPal, WebMoney, Яндекс.Деньги, QIWI Кошелек, бонусными картами или другим удобным Вам способом.