Freeland
A Social Anticipation

Theodor Hertzka

Title: Freeland
A Social Anticipation

Author: Theodor Hertzka

Release Date: February, 2006 [EBook #9866]
[Yes, we are more than one year ahead of schedule]
[This file was first posted on October 25, 2003]

Edition: 10

Language: English

Character set encoding: ASCII

Produced by Suzanne Shell, Christopher Lund
and PG Distributed Proofreaders

FREELAND

A SOCIAL ANTICIPATION

BY

DR. THEODOR HERTZKA

TRANSLATED BY
ARTHUR RANSOM

1891

TRANSLATOR'S NOTE

This book contains a translation of _Freiland; ein sociales Zukunftsbild_, by Dr. THEODOR HERTZKA, a Viennese economist. The first German edition appeared early in 1890, and was rapidly followed by three editions in an abridged form. This translation is made from the unabridged edition, with a few emendations from the subsequent editions.

The author has long been known as an eminent representative of those Austrian Economists who belong to what is known on the Continent as the Manchester School as distinguished from the Historical School. In 1872 he became economic editor of the _Neue Freie Presse_; and in 1874 he with others founded the Society of Austrian National Economists. In 1880 he published _Die Gesetze der Handels-und Sozialpolitik_; and in 1886 _Die Gesetze der Sozialentwickelung_. At various times he has published works which have made him an authority upon currency questions. In 1889 he founded, and he still edits, the weekly _Zeitschrift fuer Staats-und Volkswirthschaft_.

How the author was led to modify some of his earlier views will be found detailed in the introduction of the present work.

The publication of _Freiland_ immediately called forth in Austria and Germany a desire to put the author's views in practice. In many of the larger towns and cities a number of persons belonging to all classes of society organised local societies for this purpose, and these local societies have now been united into an International Freeland Society. At the first plenary meeting of the Vienna _Freilandverein_ in March last, it was announced that a suitable tract of land in British East Africa, between Mount Kenia and the coast, had already been placed at the disposal of the Society; and a hope was expressed that the actual formation of a Freeland Colony would not be long delayed. It is anticipated that the English edition of _Freiland_ will bring a considerable number of English-speaking members into the Society; and it is intended soon to make an application to the British authorities for a guarantee of non-interference by the Government with the development of Freeland institutions.

Any of the readers of this book who wish for further information concerning the Freeland movement, may apply either to Dr. HERTZKA in Vienna, or to the Translator.

A.R.

ST. LOYES, BEDFORD: _June_, 1891.

AUTHOR'S PREFACE

The economic and social order of the modern world exhibits a strange enigma, which only a prosperous thoughtlessness can regard with indifference or, indeed, without a shudder. We have made such splendid advances in art and science that the unlimited forces of nature have been brought into subjection, and only await our command to perform for us all our disagreeable and onerous tasks, and to wring from the soil and prepare for use whatever man, the master of the world, may need. As a consequence, a moderate amount of labour ought to produce inexhaustible abundance for everyone born of woman; and yet all these glorious achievements have not--as Stuart Mill forcibly says--been able to mitigate one human woe. And, what is more, the ever-increasing facility of producing an abundance has proved a curse to multitudes who lack necessaries because there exists no demand for the many good and useful things which they are able to produce. The industrial activity of the present day is a ceaseless confused struggle with the various symptoms of the dreadful evil known as 'over-production.' Protective duties, cartels and trusts, guild agitations, strikes--all these are but the desperate resistance offered by the classes engaged in production to the inexorable consequences of the apparently so absurd, but none the less real, phenomenon that increasing facility in the production of wealth brings ruin and misery in its train.

That science stands helpless and perplexed before this enigma, that no beam of light has yet penetrated and dispelled the gloom of this--the social--problem, though that problem has exercised the minds of the noblest and best of to-day, is in part due to the fact that the solution has been sought in a wrong direction.

Let us see, for example, what Stuart Mill says upon this subject: 'I looked forward ... to a future' ... whose views (and institutions) ... shall be 'so firmly grounded in reason and in the true exigencies of life that they shall not, like all former and present creeds, religious, ethical, and political, require to be periodically thrown off and replaced by others.' [Footnote: _Autobiography_, p. 166.]

Yet more plainly does Laveleye express himself in the same sense at the close of his book 'De la Propriete': 'There is an order of human affairs _which is the best ... God knows it and wills it_. Man must discover and introduce it.'

It is therefore an _absolutely best, eternal order_ which both are waiting for; although, when we look more closely, we find that both ought to know they are striving after the impossible. For Mill, a few lines before the above remarkable passage, points out that all human things are in a state of constant flux; and upon this he bases his conviction that existing institutions can be only transitory. Therefore, upon calm reflection, he would be compelled to admit that the same would hold in the future, and that consequently unchangeable human institutions will never exist. And just so must we suppose that Laveleye, with his '_God_ knows it and wills

it,' would have to admit that it could _not_ be man's task either to discover or to introduce the absolutely best order known only to God. He is quite correct in saying that if there be really an absolutely best order, God alone knows it; but since it cannot be the office of science to wait upon Divine revelation, and since such an absolutely best order could be introduced by God alone and not by men, and therefore the revelation of the Divine will would not help us in the least, so it must logically follow, from the admission that the knowing and the willing of the absolutely good appertain to God, that man has not to strive after this absolutely good, but after the _relatively best_, which alone is intelligible to and attainable by him.

And thus it is in fact. The solution of the social problem is not to be sought in the discovery of an _absolutely good_ order of society, but in that of the _relatively best_--that is, of such an order of human institutions as best corresponds to the contemporary conditions of human existence. The existing arrangements of society call for improvement, not because they are out of harmony with our longing for an absolutely good state of things, but because it can be shown to be possible to replace them by others more in accordance with the contemporary conditions of human existence. Darwin's law of evolution in nature teaches us that when the actual social arrangements have ceased to be the relatively best--that is, those which best correspond to the contemporary conditions of human existence--their abandonment is not only possible but simply inevitable. For in the struggle for existence that which is out of date not only _may_ but _must_ give place to that which is more in harmony with the actual conditions. And this law also teaches us that all the characters of any organic being whatever are the results of that being's struggle for existence in the conditions in which it finds itself. If, now, we bring together these various hints offered us by the doctrine of evolution, we see the following to be the only path along which the investigation of the social problem can be pursued so as to reach the goal:

First, we must inquire and establish under what particular conditions of existence the actual social arrangements were evolved.

Next we must find out whether these same conditions of existence still subsist, or whether others have taken their place.

If others have taken their place, it must be clearly shown whether the new conditions of existence are compatible with the old arrangements; and, if not, what alterations of the latter are required.

The new arrangements thus discovered must and will contain that which we are justified in looking for as the 'solution of the social problem.'

When I applied this strictly scientific method of investigation to the social problem, I arrived four years ago at the following conclusions, to the exposition of which I devoted my book on 'The Laws of Social Evolution,' [Footnote: _Die Gesetze der Sozialentwickelung_ Leipzig, 1886.] published at that time:

The actual social arrangements are the necessary result of the human struggle for existence when the productiveness of labour was such that a single worker could produce, by the labour of his own hands, more than was indispensable to the sustenance of his animal nature, but not enough to enable him to satisfy his higher needs. With only this moderate degree of productiveness of labour, the exploitage of man by man was the only way by which it was possible to ensure to _individuals_ wealth and leisure, those

fundamental essentials to higher culture. But as soon as the productiveness of labour reaches the point at which it is sufficient to satisfy also the highest requirements of every worker, the exploitage of man by man not only ceases to be a necessity of civilisation, but becomes an obstacle to further progress by hindering men from making full use of the industrial capacity to which they have attained.

For, as under the domination of exploitage the masses have no right to more of what they produce than is necessary for their bare subsistence, demand is cramped by limitations which are quite independent of the possible amount of production. Things for which there is no demand are valueless, and therefore will not be produced; consequently, under the exploiting system, society does not produce that amount of wealth which the progress of science and technical art has made possible, but only that infinitely smaller amount which suffices for the bare subsistence of the masses and the luxury of the few. Society wishes to employ the whole of the surplus of the productive power in the creation of instruments of labour--that is, it wishes to convert it into capital; but this is impossible, since the quantity of utilisable capital is strictly dependent upon the quantity of commodities to be produced by the aid of this capital. The utilisation of all the proceeds of such highly productive labour is therefore dependent upon the creation of a new social order which shall guarantee to every worker the enjoyment of the full proceeds of his own work. And since impartial investigation further shows that this new order is not merely indispensable to further progress in civilisation, but is also thoroughly in harmony with the natural and acquired characteristics of human society, and consequently is met by no inherent and permanent obstacle, it is evident that in the natural process of human evolution this new order must necessarily come into being.

When I placed this conclusion before the public four years ago, I assumed, as something self-evident, that I was announcing a doctrine which was not by any means an isolated novelty; and I distinctly said so in the preface to the 'Laws of Social Evolution.' I fully understood that there must be some connecting bridge between the so-called classical economics and the newly discovered truths; and I was convinced that in a not distant future either others or myself would discover this bridge. But in expounding the consequences springing from the above-mentioned general principles, I at first allowed an error to escape my notice. That ground-rent and undertaker's profit--that is, the payment which the landowner demands for the use of his land, and the claim of the so-called work-giver to the produce of the worker's labour--are incompatible with the claim of the worker to the produce of his own labour, and that consequently in the course of social evolution ground-rent and undertaker's profit must become obsolete and must be given up--this I perceived; but with respect to the interest of capital I adhered to the classical-orthodox view that this was a postulate of progress which would survive all the phases of evolution.

As palliation of my error I may mention that it was the opponents of capital themselves--and Marx in particular--who confirmed me in it, or, more correctly, who prevented me from distinctly perceiving the basis upon which interest essentially rests. To tear oneself away from long-cherished views is in itself extremely difficult; and when, moreover, the men who attack the old views base their attack point after point upon error, it becomes only too easy to mistake the weakness of the attack for impregnability in the thing attacked. Thus it happened with me. Because I saw that what had been hitherto advanced against capital and interest was altogether untenable, I felt myself absolved from the task of again and independently inquiring whether there were no better, no really valid,

arguments against the absolute and permanent necessity of interest. Thus, though interest is, in reality, as little compatible with associated labour carried on upon the principle of perfect economic justice as are ground-rent and the undertaker's profit, I was prevented by this fundamental error from arriving at satisfactory views concerning the constitution and character of the future forms of organisation based upon the principle of free organisation. _That_ and _wherefore_ economic freedom and justice must eventually be practically realised, I had shown; on the other hand, _how_ this phase of evolution was to be brought about I was not able to make fully clear. Yet I did not ascribe this inability to any error of mine in thinking the subject out, but believed it to reside in the nature of the subject itself. I reasoned that institutions the practical shaping of which belongs to the future could not be known in detail before they were evolved. Just as those former generations, which knew nothing of the modern joint-stock company, could not possibly form an exact and perfect idea of the nature and working of this institution even if they had conceived the principle upon which it is based, so I held it to be impossible to-day to possess a clear and connected idea of those future economic forms which cannot be evolved until the principle of the free association of labour has found its practical realisation.

I was slow in discovering the above-mentioned connection of my doctrine of social evolution with the orthodox system of economy. The most clear-sighted minds of three centuries have been at work upon that system; and if a new doctrine is to win acceptance, it is absolutely necessary that its propounder should not merely refute the old doctrine and expose its errors, but should trace back and lay open to its remotest source the particular process of thought which led these heroes of our science into their errors. It is not enough to show _that_ and _wherefore_ their theses were false; it must also be made clear _how_ and _wherefore_ those thinkers arrived at their false theses, what it was that forced them--despite all their sagacity--to hold such theses as correct though they are simply absurd when viewed in the light of truth. I pondered in vain over this enigma, until suddenly, like a ray of sunlight, there shot into the darkness of my doubt the discovery that in its essence my work was nothing but the necessary outcome of what others had achieved--that my theory was in no way out of harmony with the numerous theories of my predecessors, but that rather, when thoroughly understood, it was the very truth after which all the other economists had been searching, and upon the track of which--and this I held to be decisive--I had been thrown, not by my own sagacity, but solely by the mental labours of my great predecessors. In other words, _the solution of the social problem offered by me is the very solution of the economic problem which the science of political economy has been incessantly seeking from its first rise down to the present day_.

But, I hear it asked, does political economy possess such a problem--one whose solution it has merely attempted but not arrived at? For it is remarkable that in our science the widest diversity of opinions co-exists with the most dogmatic orthodoxy. Very few draw from the existence of the numberless antagonistic opinions the self-evident conclusion that those opinions are erroneous, or at least unproved; and none are willing to admit that--like their opponents--they are merely seeking the truth, and are not in possession of it. So prevalent is this tenacity of opinion which puts faith in the place of knowledge that the fact that every science owes its origin to a problem is altogether forgotten. This problem may afterwards find its solution, and therewith the science will have achieved its purpose; but without a problem there is no investigation--consequently, though there may be knowledge, there will be no science. Clear and simple cognisances do not stimulate the human mind to that painstaking,

comprehensive effort which is the necessary antecedent of science; in brief, a science can arise only when things are under consideration which are not intelligible directly and without profound reflection--things, therefore, which contain a problem.

Thus, political economy must have had its problem, its enigma, out of the attempts to solve which it had its rise. This problem is nothing else but the question '_Why do we not become richer in proportion to our increasing capacity of producing wealth?_' To this question a satisfactory answer can no more be given to-day than could be given three centuries ago--at the time, that is, when the problem first arose in view, not of a previously existing phenomenon to which the human mind had then had its attention drawn for the first time, but of a phenomenon which was then making its first appearance.

With unimportant and transient exceptions (which, it may be incidentally remarked, are easily explicable from what follows) antiquity and the Middle Ages had no political economy. This was not because the men of those times were not sharp-sighted enough to discover the sources of wealth, but because to them there was nothing enigmatical about those sources of wealth. The nations became richer the more progress they made in the art of producing; and this was so self-evident and clear that, very rightly, no one thought it necessary to waste words about it. It was not until the end of the sixteenth and the beginning of the seventeenth centuries of our era, therefore scarcely three hundred years ago, that political economy as a distinct science arose.

It is impossible for the unprejudiced eye to escape seeing what the first political economists sought for--what the problem was with which they busied themselves. They stood face to face with the enigmatical fact that increasing capacity of production is not necessarily accompanied or followed by an increase of wealth; and they sought to explain this fact. Why this remarkable fact then first made its appearance will be clearly seen from what follows; it is unquestionable _that_ it then appeared, for the whole system of these first political economists, the so-called Mercantilists, had no other aim than to demonstrate that the increase of wealth depends not, as everybody had until then very naturally believed, upon increasing productiveness of labour, but upon something else, that something else being, in the opinion of the Mercantilists, money. Notwithstanding what may be called the tangible absurdity of this doctrine, it remained unquestioned for generations; nay, to be candid, most men still cling to it--a fact which would be inconceivable did not the doctrine offer a very simple and plausible explanation of the enigmatical phenomenon that increasing capacity of production does not necessarily bring with it a corresponding increase of wealth.

But it is equally impossible for the inquiring human mind to remain permanently blind to the fact that money and wealth are two very different things, and that therefore some other solution must be looked for of the problem, the existence of which is not to be denied. The Physiocrats found this second explanation in the assertion that the soil was the source and origin of all wealth, whilst human labour, however highly developed it might be, could add nothing to what was drawn from the soil, because labour itself consumed what it produced. This may look like the first application of the subsequently discovered natural law of the conservation of force; and--notwithstanding its obvious absurdity--it was seriously believed in because it professed to explain what seemed otherwise inexplicable. Between the labourer's means of subsistence, the amount of labour employed, and the product, there is by no means that quantitative relation which is to be

found in the conversion of one physical force into another. Human labour produces more or less in proportion as it is better or worse applied; for production does not consist in converting labour into things that have a value, but in using labour to produce such things out of natural objects. A child can understand this, yet the acutest thinkers of the eighteenth century denied it with the approval of the best of their contemporaries and of not the worst of their epigones, because they could not otherwise explain the strange problem of human economics.

Then arose that giant of our science, one of the greatest minds of which humanity can boast--Adam Smith. He restored the ancient wisdom of our ancestors, and also clearly and irrefutably demonstrated what they had only instinctively recognised--namely, that the increase of wealth depends upon the productiveness of human labour. But while he threw round this truth the enduring ramparts of his logic and of his sound understanding, he altogether failed to see that the actual facts directly contradicted his doctrine. He saw that wealth did _not_ increase step by step with the increased productiveness of labour; but he believed he had discovered the cause of this in the mercantilistic and physiocratic sins of the past. In his day the historical sense was not sufficiently developed to save him from the error of confounding the--erroneous--explanations of an existing evil with its causes. Hence he believed that the course of economic events would necessarily correspond fully with the restored laws of a sound understanding--that is, that wealth would necessarily increase step by step with the capacity of producing it, if only production were freed from the legislative restraints and fiscal fetters which cramped it.

But even this delusion could not long prevail. Ricardo was the first of the moderns who perceived that wealth did not increase in proportion to industrial capacity, even when production and trade were, as Smith demanded, freed from State interference and injury. He hit upon the expedient of finding the cause of this incongruity in the nature of labour itself. Since labour is the only source of value, he said, it cannot increase value. A thing is worth as much as the quantity of labour put into it; consequently, when with increasing productiveness of labour the amount of labour necessary to the production of a thing is diminished, then the value of that thing diminishes also. Hence no increase in the productiveness of labour can increase the total sum of values. This, however, is a fundamental mistake, for what depends upon the amount of labour is merely the _relative_ value of things--the exchange relation in which they stand to other things. This is so self-evident that Ricardo himself cannot avoid expressly stating that he is speaking of merely the 'relative' value of things; nevertheless, this relative value--which, strictly speaking, is nothing but a value relation, the relation of values--is treated by him as if it were absolute value.

And yet Ricardo's error is a not less important step in the evolution of doctrine than those of his previously mentioned predecessors. It signifies the revival of the original problem of political economy, which had been lost sight of since Adam Smith; and Ricardo's follower, Marx, is in a certain sense right when, with bitter scorn, he denounces as 'vulgar economists' those who, persistently clinging to Smith's optimism, see in the _productiveness_ of labour the measure of the increase of _actual_ wealth. For all that was brought against Ricardo by his opponents was known by him as well as or better than by them; only he knew what had escaped their notice, or what they saw no obligation to take note of in their theory--namely, that the actual facts directly contradicted the doctrine. It by no means escaped Ricardo that his attempted reconciliation of the theory with the great problem of economics was absurd; and Marx has most

clearly shown the absurdity of it. The latter speaks of the alleged dependence of value, not upon the productiveness of labour, but upon the effort put forth by the labourer, as the 'fetishism' of industry; this relation, being unnatural, contrary to the nature of things, ought therefore--and this, again, is Marx's contribution to the progress of the science--to be referred back to an unnatural ultimate cause residing, not in the nature of things, but in human arrangements. And in looking for this ultimate cause, he, like his great predecessors, comes extremely near to the truth, but, after all, glides past without seeing it.

On this road, which leads to truth past so many errors, the last stage is the hypothesis set up by the so-called Historical School of political economy--the hypothesis, namely, that there exists in the nature of things a gulf between economic theory and practice, which makes it quite conceivable that the principles that are correct _in thesi_ do not coincide with the real course of industrial life. The existence of the problem is thereby more fully established than ever, but its solution is placed outside of the domain of theoretical cognisance. For the Historical School is perfectly correct in maintaining that the abstractions of the current economic doctrine are practically useless, and that this is true not only of some of them, but of all. The real human economy does _not_ obey those laws which the theorists have abstractedly deduced from economic phenomena. Hence it is only possible either that the human economy is by its very nature unfitted to become the object of scientific abstraction and cognisance, or that the abstractions hitherto made have been erroneous--erroneous, that is, not in the sense of being actually out of harmony with phenomena from which they are correctly and logically deduced, but in the sense of being theoretically erroneous, deduced according to wrong principles, and therefore useless both _in abstracto_ and _in concreto_.

Of these alternatives only the second can, in reality, be correct. There is absolutely no reasonable ground for supposing that the laws which regulate the economic activity of men should be beyond human cognisance; and still less ground is there for assuming that such laws do not exist at all. We must therefore suppose that the science which seeks to discover these laws has hitherto failed to attain its object simply because it has been upon the wrong road--that is, that the principles of political economy are erroneous because, in deducing them from the economic phenomena, some fact has been overlooked, some mistake in reasoning has been committed. There _must_ be a correct solution of the problem of political economy; and the solution of the social problem derived from the theory of social evolution offers at once the key to the other.

The correct answer to the question, 'Why are we not richer in proportion to the increase in our productive capacity?' is this: _Because wealth does not consist in what can be produced, but in what is actually produced; the actual production, however, depends not merely upon the amount of productive power, but also upon the extent of what is required, not merely upon the possible supply, but also upon the possible demand: the current social arrangements, however, prevent the demand from increasing to the same extent as the productive capacity._ In other words: We do not produce that wealth which our present capacity makes it possible for us to produce, but only so much as we have use for; and this use depends, not upon our capacity of producing, but upon our capacity of consuming.

It is now plain why the economic problem of the disparity between the possible and the actual increase of wealth is of so comparatively recent a date. Antiquity and the middle ages knew nothing of this problem, because

human labour was not then productive enough to do more than provide and maintain the means of production after covering the consumption of the masses and the possessors of property. There was in those ages a demand for all the things which labour was then able to produce; full employment could be made of any increase of capacity to create wealth; no one could for a moment be in doubt as to the purpose which the increased power of producing had served; there was no economic problem to call into existence a special science of political economy. Then came the Renaissance; the human mind awoke out of its thousand years of hibernation; the great inventions and discoveries rapidly followed one upon another; division of labour and the mobilisation of capital gave a powerful impulse to production; and now, for the first time, the productiveness of labour became so great, and the impossibility of using as much as labour could produce became so evident, that men were compelled to face the perplexing fact which finds expression in the economic problem.

That three centuries should have had to elapse before the solution could be found, is in perfect harmony with the other fact that it was reserved for these last generations to give us complete control over the forces of nature, and to render it possible for us to _make use_ of the knowledge we have acquired. For so long as human production was in the main dependent upon the capacity and strength of human muscles, aided by the muscles of a few domestic animals, more might certainly be produced than would be consumed by the luxury of a few after the bare subsistence of the masses had been provided for; but to afford to _all_ men an abundance without excessive labour needed the results of the substitution of the inexhaustible forces of nature for muscular energy. Until this substitution had become possible, it would have availed mankind little to have attained to a knowledge of the ultimate ground of the hindrance to the full utilisation of the then existing powers of production.

For in order that the exploitage of man by man might be put an end to, it was necessary that the amount of producible wealth should not merely exceed the consumption of the few wealthy persons, but should be sufficient to satisfy the higher human needs of all. Economic equity, if it is not to bring about a stagnation in civilisation, assumes that the man who has to depend upon the earnings of his own labour is in a position to enjoy a considerable amount of wealth at the cost of moderate effort. This has become possible only during the last few generations; and herein is to be sought the reason why the great economists of the seventeenth and eighteenth centuries were not able to rise to an unprejudiced critical examination of the true nature and the necessary consequences of the exploiting system of industry. _They_ were compelled to regard exploitage as a cruel but eternally unavoidable condition of the progress of civilisation; for when they lived it was and it always had been a necessity of civilisation, and they could not justly be expected to anticipate such a fundamental revolution in the conditions of human existence as must necessarily precede the passage from exploitage to economic equity.

So long as the exploitage of man by man was considered a necessary and eternal institution, there existed no motive to prompt men to subject it to a closer critical investigation; and in the absence of such an investigation its influence upon the nature and extent of demand could not be discovered. The old economists were therefore _compelled_ to believe it chimerical to think of demand as falling short of production; for they said, quite correctly, that man produces only to consume. Here, with them, the question of demand was done with, and every possibility of the discovery of the true connection cut off. Their successors, on the other hand, who have all been witnesses of the undreamt-of increase of the

productiveness of labour, have hitherto been prevented, by their otherwise well-justified respect for the authority of the founders of our science, from adequately estimating the economic importance of this revolution in the conditions of labour. The classical system of economics is based upon a conception of the world which takes in all the affairs of life, is self-consistent, and is supported by all the past teachings of the great forms of civilisation; and if we would estimate the enormous force with which this doctrine holds us bound, we must remember that even those who were the first to recognise its incongruity with existing facts were unable to free themselves from its power. They persisted in believing in it, though they perceived its incompatibility with the facts, and knew therefore that it was false.

This glance at the historical evolution of economic doctrine opens the way to the rectification of all the errors of which the different schools of political economy have--even in their quest after truth--been guilty. It is seen that the great inquirers and thinkers of past centuries, in their vast work of investigation and analysis of economic facts, approached so very near to the full and complete cognisance of the true connection of all phenomena, that it needed but a little more labour in order to construct a thoroughly harmonious definitive economic theory based upon the solution, at last discovered, of the long vexed problem.

I zealously threw myself into this task, and had proceeded with it a considerable way--to the close of a thick first volume, containing a new treatment of the theory of value; but when at work on the classical theory of capital, I made a discovery which at once threw a ray of light into the obscurity that had until then made the practical realisation of the forms of social organisation impossible. _I perceived that capitalism stops the growth of wealth, not_--as Marx has it--_by stimulating 'production for the market,' but by preventing the consumption of the surplus produce; and that interest, though not unjust, will nevertheless in a condition of economic justice become superfluous and objectless._ These two fundamental truths will be found treated in detail in chapters xxiv. and xviii.; but I cannot refrain here from doing justice to the manes of Marx, by acknowledging unreservedly his service in having been the first to proclaim--though he misunderstood it and argued illogically--the connection between the problem of value and modern capitalism.

I consider the theoretical and practical importance of these new truths to be incalculable. Not merely do they at once give to the theory of social evolution the unity and harmony of a definitive whole, but, what is more, they show the way to an immediate practical realisation of the principles formulated by this theory. If it is possible for the community to provide the capital for production with out thereby doing injury to either the principle of perfect individual freedom or to that of justice, _if interest can be dispensed with without introducing communistic control in its stead, then there no longer stands any positive obstacle in the way of the establishment of the free social order_.

My intense delight at making this discovery robbed me of the calm necessary to the prosecution of the abstract investigations upon which I was engaged. Before my mind's eye arose scenes which the reader will find in the following pages--tangible, living pictures of a commonwealth based upon the most perfect freedom and equity, and which needs nothing to convert it into a reality but the will of a number of resolute men. It happened to me as it may have happened to Bacon of Verulam when his studies for the 'Novum Organon' were interrupted by the vision of his 'Nova Atlantis'--with this difference, however, that his prophetic glance saw the land of social

freedom and justice when centuries of bondage still separated him from it, whilst I see it when mankind is already actually equipped ready to step over its threshold. Like him, I felt an irresistible impulse vividly to depict what agitated my mind. Thus, putting aside for awhile the abstract and systematic treatise which I had begun, I wrote this book, which can justly be called 'a political romance,' though it differs from all its predecessors of that category in introducing no unknown and mysterious human powers and characteristics, but throughout keeps to the firm ground of the soberest reality. The scene of the occurrences described by me is no imaginary fairy-land, but a part of our planet well-known to modern geography, which I describe exactly as its discoverers and explorers have done. The men who appear in my narrative are endowed with no supernatural properties and virtues, but are spirit of our spirit, flesh of our flesh; and the motive prompting their economic activity is neither public spirit nor universal philanthropy, but an ordinary and commonplace self-interest. Everything in my 'Freeland' is severely real, only one fiction underlies the whole narrative, namely, that a sufficient number of men possessing a modicum of capacity and strength have actually been found ready to take the step that shall deliver them from the bondage of the exploiting system of economics, and conduct them into the enjoyment of a system of social equity and freedom. Let this one assumption be but realised--and that it will be, sooner or later, I have no doubt, though perhaps not exactly as I have represented--then will 'Freeland' have become a reality, and the deliverance of mankind will have been accomplished. For the age of bondage is past; that control over the forces of nature which the founder of modern natural science, in his 'Nova Atlantis,' predicted as the end of human misery has now been actually acquired. We are prevented from enjoying the fruits of this acquisition, from making full use of the discoveries and inventions of the great intellects of our race, by nothing but the phlegmatic faculty of persistence in old habits which still keeps laws and institutions in force when the conditions that gave rise to them have long since disappeared.

As this book professes to offer, in narrative form, a picture of the actual social life of the future, it follows as a matter of course that it will be exposed, in all its essential features, to the severest professional criticism. To this criticism I submit it, with this observation, that, if my work is to be regarded as a failure, or as the offspring of frivolous fancy, it must be demonstrated that men gifted with a normal average understanding would in any material point arrive at results other than those described by me if they were organised according to the principles which I have expounded; or that those principles contain anything which a sound understanding would not accept as a self-evident postulate of justice as well as of an enlightened self-interest.

I do not imagine that the establishment of the future social order must necessarily be effected exactly in the way described in the following pages. But I certainly think that this would be the best and the simplest way, because it would most speedily and easily lead to the desired result. If economic freedom and justice are to obtain in human society, they must be seriously _determined upon_; and it seems easier to unite a few thousands in such a determination than numberless millions, most of whom are not accustomed to accept the new--let it be ever so clear and self-evident--until it has been embodied in fact.

Nor would I be understood to mean that, supposing there could be found a sufficient number of resolute men to carry out the work of social emancipation, Equatorial Africa must be chosen as the scene of the undertaking. I was led, by reasons stated in the book, to fix upon the

remarkable hill country of Central Africa; but similar results could be achieved in many other parts of our planet. I must ask the reader to believe that, in making choice of the scene, I was not influenced by a desire to give the reins to my fancy; on the contrary, the descriptions of the little-known mountains and lakes of Central Africa adhere in all points to sober reality. Any one who doubts this may compare my narrative with the accounts given by Speke, Grant, Livingstone, Baker, Stanley, Emin Pacha, Thomson, Johnston, Fischer--in short, by all who have visited these paradisiacal regions.

Just a few words in conclusion, in justification of the romantic accessories introduced into the exposition of so serious a subject. I might appeal to the example of my illustrious predecessors, of whom I have already mentioned Bacon, the clearest, the acutest, the soberest thinker of all times. But I feel bound to confess that I had a double purpose. In the first place, I hoped by means of vivid and striking pictures to make the difficult questions which form the essential theme of the book acceptable to a wider circle of readers than I could have expected to reach by a dry systematic treatment. In the second place, I wished, by means of the concrete form thus given to a part of my abstractions, to refute by anticipation the criticism that those abstractions, though correct _in thesi_, were nevertheless inapplicable _in praxi_. Whether I have succeeded in these two objects remains to be proved.

THEODOR HERTZKA.

VIENNA: _October_ 1889.

FREELAND

A SOCIAL ANTICIPATION

BOOK I

CHAPTER I

In July 18 ... the following appeared in the leading journals of Europe and America:

'INTERNATIONAL FREE SOCIETY'

'A number of men from all parts of the civilised world have united for the purpose of making a practical attempt to solve the social problem.

'They seek this solution in the establishment of a community on the basis of perfect liberty and economic justice--that is, of a community which, while it preserves the unqualified right of every individual to control his own actions, secures to every worker the full and uncurtailed enjoyment of the fruits of his labour.

'For the site of such a community a large tract of land shall be procured in a territory at present unappropriated, but fertile and well adapted for colonisation.

'The Free Society shall recognise no exclusive right of property in the land occupied by them, either on the part of an individual or of the collective community.

'For the cultivation of the land, as well as for productive purposes generally, self-governing associations shall be formed, each of which shall share its profits among its members in proportion to their several contributions to the common labour of the association. Anyone shall have the right to belong to any association and to leave it when he pleases.

'The capital for production shall be furnished to the producers without interest out of the revenue of the community, but it must be re-imbursed by the producers.

'All persons who are incapable of labour, and women, shall have a right to a competent allowance for maintenance out of the revenue of the community.

'The public revenue necessary for the above purposes, as well as for other public expenses, shall be provided by a tax levied upon the net income of the total production.

'The International Free Society already possesses a number of members and an amount of capital sufficient for the commencement of its work upon a moderate scale. As, however, it is thought, on the one hand, that the Society's success will necessarily be in proportion to the amount of means at its disposal, and, on the other hand, that opportunity should be given to others who may sympathise with the movement to join in the undertaking, the Society hereby announces that inquiries or communications of any kind may be addressed to the office of the Society at the Hague. The International Free Society will hold a public meeting at the Hague, on the 20th of October next, at which the definitive resolutions prior to the beginning of the work will be passed.

'For the Executive Committee of the International Free Society,

'KARL STRAHL.

'THE HAGUE, _July_ 18 ...'

This announcement produced no little sensation throughout the world. Any suspicion of mystification or of fraud was averted by the name of the acting representative of the Executive Committee. Dr. Strahl was not merely a man of good social position, but was widely known as one of the first political economists of Germany. The strange project, therefore, could not but be seriously received, and the journals of the most diverse party tendencies at once gave it their fullest attention.

Long before the 20th of October there was not a journal on either side of the Atlantic which had not assumed a definite attitude towards the question whether the realisation of the plans of the Free Society belonged to the domain of the possible or to that of the Utopian. The Society itself, however, kept aloof from the battle of the journals. It was evidently not the intention of the Society to win over its opponents by theoretical evidence; it would attract to itself voluntary sympathisers and then

proceed to action.

As the 20th of October drew near, it became evident that the largest public hall in the Hague would not accommodate the number of members, guests, and persons moved by curiosity who wished to attend. Hence it was found necessary to limit the number of at least the last category of the audience; and this was done by admitting gratis the guests who came from a distance, while those who belonged to the place were charged twenty Dutch guldens. (The proceeds of these tickets were given to the local hospital.) Nevertheless, on the morning of the 20th of October the place of assembly--capable of seating two thousand persons--was filled to the last corner.

Amid the breathless attention of the audience, the President--Dr. Strahl--rose to open the meeting. The unexpectedly large number of fresh members and the large amount of contributions which had been received showed that, even before facts had had time to speak, the importance of the projected undertaking of the International Free Society was fully recognised by thousands in all parts of the habitable globe without distinction of sex or of condition. 'The conviction that the community to the establishment of which we are about to proceed'--thus began the speaker--'is destined to attack poverty and misery at the root, and together with these to annihilate all that wretchedness and all those vices which are to be regarded as the evil results of misery--this conviction finds expression not simply in the words, but also in the actions, of the greater part of our members, in the lofty self-denying enthusiasm with which they--each one according to his power--have contributed towards the realisation of the common aim. When we sent out our appeal we numbered but eighty-four, the funds at our disposal amounted to only 11,400L; to-day the Society consists of 5,650 members, and its funds amount to 205,620L.' (Here the speaker was interrupted by applause that lasted several minutes.) 'Of course, such a sum could not have been collected from only those most wretched of the wretched whom we are accustomed to think of as exclusively interested in the solution of the social problem. This will be still more evident when the list of our members is examined in detail. That list shows, with irresistible force, that disgust and horror at the social condition of the people have by degrees taken possession of even those who apparently derive benefit from the privations of their disinherited fellow-men. For--and I would lay special emphasis upon this--those well-to-do and rich persons, some of whose names appear as contributors of thousands of pounds to our funds, have with few exceptions joined us not merely as helpers, but also as seekers of help; they wish to found the new community not merely for their suffering brethren, but also for themselves. And from this, more than from anything else, do we derive our firm conviction of the success of our work.'

Long-continued and enthusiastic applause again interrupted the President. When quiet was once more restored, Dr. Strahl thus concluded his short address:

'In carrying out our programme, a hitherto unappropriated large tract of land will have to be acquired for the founding of an independent community. The question now is, what part of the earth shall we choose for such a purpose? For obvious reasons we cannot look for territory to any part of Europe; and everywhere in Asia, at least in those parts in which Caucasian races could flourish, we should be continually coming into collision with ancient forms of law and society. We might expect that the several governments in America and Australia would readily grant us land and freedom of action; but even there our young community would scarcely be

able to enjoy that undisturbed quiet and security against antagonistic interference which would be at first a necessary condition of rapid and uninterrupted success. Thus there remains only Africa, the oldest yet the last-explored part of the world. The equatorial portion of its interior is virtually unappropriated; we find there not merely the practically unlimited extent and absence of disturbing influences necessary for our development, but--if the selection be wisely made--the most favourable conditions of climate and soil imaginable. Vast highlands, which unite in themselves the advantages of the tropics and of our Alpine regions, there await settlement. Communication with these hilly districts situated far in the interior of the Dark Continent is certainly difficult; but that is a condition necessary to us at first. We therefore propose to you that we should fix our new home in the interior of Equatorial Africa. And we are thinking particularly of the mountain district of Kenia, the territory to the east of the Victoria Nyanza, between latitude 1 deg. S. and 1 deg. N., and longitude 34 deg.-88 deg. E. It is there that we expect to find the most suitable district for our purpose. Does the meeting approve of this choice?'

Unanimous assent was expressed, and loud cries were enthusiastically uttered of 'Forwards! To-day rather than to-morrow!' It was unmistakably evident that the majority wished to make a beginning at once. The President then resumed:

'Such haste is not practicable, my friends. The new home must first be found and acquired; and that is a difficult and dangerous undertaking. The way leads through deserts and inhospitable forests; conflicts with inimical wild races will probably be inevitable; and all this demands strong men--not women, children, and old men. The provisioning and protection of an emigrant train of many thousand persons through such regions must be organised. In short, it is absolutely necessary that a number of selected pioneers should precede the general company. When the pioneers have accomplished their task, the rest can follow.

'To make all requisite provision with the greatest possible vigour, foresight, and speed, the directorate must be harmonious and fully informed as to our aims. Hitherto the business of the Society has been in the hands of a committee of ten; but as the membership has so largely increased, and will increase still more largely, it might appear desirable to elect a fresh executive, or at least to add to the numbers of the present one from the new members. Yet we cannot recommend you to adopt such a course, for the reason that the new members do not know each other, and could not become sufficiently well acquainted with each other soon enough to prevent the election from being anything but a game of chance. We rather ask from you a confirmation of our authority, with the power of increasing our numbers by co-option from among you as our judgment may suggest. And we ask for this authorisation--which can be at any time withdrawn by your resolution in a full meeting--for the period of two years. At the expiration of this period we shall--we are fully convinced--not only have fixed upon a new home, but have lived in it long enough to have learnt a great deal about it.'

This proposition was unanimously adopted.

The President announced that all the communications of the executive committee to the members would be published both in the newspapers and by means of circulars. He then closed the meeting, which broke up in the highest spirits.

The first act of the executive committee was to appoint two persons with

full powers to organise and take command of the pioneer expedition to Central Africa. These two leaders of the expedition were so to divide their duties that one of them was to organise and command the expedition until a suitable territory was selected and occupied, and the other was to take in hand the organisation of the colony. The one was to be, as it were, the conductor, and the other the statesman of the expeditionary corps. For the former duty the committee chose the well-known African traveller Thomas Johnston, who had repeatedly traversed the region between Kilimanjaro and Kenia, the so-called Masailand. Johnston was a junior member of the Society, and was co-opted upon the committee upon his nomination as leader of the pioneer expedition. To take charge of the expedition after its arrival at the locality chosen, the committee nominated a young engineer, Henry Ney, who, as the most intimate friend of the founder and intellectual leader of the Society--Dr. Strahl--was held to be the most fitting person to represent him during the first period of the founding of the community.

Dr. Strahl himself originally intended to accompany the pioneers and personally to direct the first work of organisation in the new home, but the other members of the committee urged strong objections. They could not permit the man upon whose further labours the prosperous development of the Society so largely depended to expose himself to dangers from which he was the more likely to suffer harm because his health was delicate. And, after mature reflection, he himself admitted that for the next few months his presence would be more needed in Europe than in Central Africa. In a word, Dr. Strahl consented to wait and to follow the pioneers with the main body of members; and Henry Ney went with the expedition as his substitute.

CHAPTER II

The account--contained in this and the next five chapters--of the preparations for and the successful completion of the African expedition, as well as of the initial work of settling and cultivating the highlands of Kenia, is taken from the journal of Dr. Strahl's friend:

My appointment as provisional substitute for our revered leader at first filled me with alarm. The reflection that upon me depended in no small degree the successful commencement of a work which we all had come to regard as the most important and far-reaching in its consequences of any in the history of human development, produced in me a sensation of giddiness. But my despondency did not last long. I had no right to refuse a responsibility which my colleagues had declared me to be the most fitted to bear; and when my fatherly friend Strahl asked me whether I thought failure possible on the supposition that those who were committed to my leadership were fired with the same zeal as myself, and whether I had any reason to question this supposition, then my courage revived, and in place of my previous timidity I felt an unshakable conviction of the success of the work, a conviction which I never lost for a moment.

The preparatory measures for the organisation of the pioneer expedition were discussed and decided upon by the whole committee of the International Free Society. The first thing to determine was the number of the expedition. The expedition must not be too small, since the race among whom we proposed to settle--the nomadic Masai, between the Kilima and the Kenia mountains--was the most warlike in Equatorial Africa, and could be kept in check only by presenting a strong and imposing appearance. On the other

hand, if the expedition were too numerous it would be exposed to the risk of being hampered by the difficulty of obtaining supplies. It was unanimously agreed to fix the number of pioneers at two hundred of the sturdiest members of the Society, the best able to endure fatigue and privation and to face danger, and every one of whom gave evidence of possessing that degree of general intelligence which would qualify him to assume, in case of need, the whole responsibility of the mission.

In pursuance of this resolve, the committee applied to the branch associations--which had been formed wherever members of the Society lived--for lists of those persons willing to join the expedition, to whose health, vigorous constitution, and intelligence the respective branch associations could certify. At the same time a full statement was to be sent of the special knowledge, experience, and capabilities of the several candidates. In the course of a few weeks offers were received from 870 strongly recommended members. Of these a hundred, whose qualifications appeared to the committee to be in all points eminently satisfactory, were at once chosen. This select hundred included four naturalists (two of whom were geologists), three physicians, eight engineers, four representatives of other branches of technical knowledge, and six scientifically trained agriculturists and foresters; further, thirty artisans such as would make the expedition able to meet all emergencies; and, finally, forty-five men who were exceptionally good marksmen or remarkable for physical strength. The selection of the other hundred pioneers was entrusted to the branch associations, which were to choose one pioneer out of every seven or eight of those whose names they had sent. The chosen men were asked to meet as speedily as possible in Alexandria, which was fixed upon as the provisional rendezvous of the expedition; money for their travelling expenses was voted--which, it may be noted in passing, was declined with thanks by about half of the pioneers.

Thus passed the month of November. In the meantime the committee had not been idle. The equipment of the expedition was fully and exhaustively discussed, the details decided upon, and all requisites carefully provided. Each of the two hundred members was furnished with six complete sets of underclothing of light elastic woollen material--the so-called Jaeger clothing; a lighter and a heavier woollen outer suit; two pair of waterproof and two pair of lighter boots; two cork helmets, and one waterproof overcoat. In weapons every member received a repeating-rifle of the best construction for twelve shots, a pocket revolver, and an American bowie-knife. In addition, there were provided a hundred sporting guns of different calibres, from the elephant-guns, which shot two-ounce explosive bullets, to the lightest fowling-pieces; and of course the necessary ammunition was not forgotten.

At this point the weightiest questions for discussion were whether the expedition should be a mounted one, and whether the baggage should be transported from the Zanzibar coast by porters, called _pagazis_, or by beasts of burden. Johnston's first intention was to purchase only eighty horses and asses for the conveyance of the heavier baggage, and for the use of any who might be sick or fatigued; and to hire 800 _pagazis_ in Zanzibar and Mombasa as porters of the remainder of the baggage, which he estimated at about 400 cwt. But he gave up this plan at once when he discovered what my requirements were. He had made provision merely for six months' maintenance of the expedition, and for articles of barter with the natives. I required, above all, that the expedition should take with it implements, machinery (in parts), and such other things as would place us in a position, when we had arrived at our goal, as speedily as possible to begin a rational system of agriculture and to engage in the production of what

would be necessary for the use of the many thousand colonists who would follow us. We needed a number of agricultural implements, or, at least, of those parts of them which could not be manufactured without complicated and tedious preparation; similar materials for a field-forge and smithy, as well as for a flour-mill and a saw-mill; further, seeds of all kinds and saplings in large quantities, as well as many materials which we could not reckon upon being able to produce at once in the interior of Africa. Finally, I pointed out that, in order to make the way safe for the caravans that would follow us, it would be advisable to form friendly alliances, particularly with the warlike Masai, for which purpose larger and more valuable stores of presents would be required than had been provided.

Johnston made no objection to all this. He estimated that the necessary amount of baggage would thus be doubled, perhaps trebled, and that the 1,600 or 2,400 _pagazis_ that would be required would make the expedition too cumbrous. Dr. Strahl proposed that transportation by _pagazis_ should be relinquished altogether, and that beasts of burden should be used exclusively. He knew well that in the low lands of Equatorial Africa the tsetse-fly and the bad water were particularly fatal to horses; but these difficulties were not to be anticipated on our route, which would soon take us to the high land where the animals would be safe. And the difficulty due to the peculiar character of the roads in Central Africa could be easily overcome. These roads possess--as he had learnt from Johnston's descriptions, among others--where they pass through thickets or bush, a breadth of scarcely two feet, and are too narrow for pack-horses, which have often to be unloaded at such places, and the transportation of the luggage has to be effected by porters. This last expedient would either be impossible or would involve an incalculable loss of time in the case of a caravan possessing only beasts of burden with a proportionately small number of drivers and attendants. But he thought that the roads could everywhere be made passable for even beasts of burden by means of an adequate number of well-equipped _eclaireurs_, or advance-guard. Johnston was of the same opinion: if he were furnished with a hundred natives--whom he would get from the population on the coast--supplied with axes and fascine-knives, he would undertake to lead a caravan of beasts of burden to the Kenia without any delay worth mentioning.

When this question was settled, Dr. Strahl again brought forward the idea of mounting the 200 pioneers themselves. He had a double end in view. In the first place--and it was this in part that had led him to make the previous proposition--it would be necessary to provide for the introduction and acclimatisation of beasts of burden and draught in the future home, where there were already cattle, sheep, and goats, but neither horses, asses, nor camels; and he held that it would be best for the expedition to take with them at once as large a number as possible of these useful animals. Moreover, he thought that we could travel much faster if we were mounted. In the next place, he attached great importance to the careful selection of animals--whether beasts of burden or for the saddle--suitable for breeding purposes particularly in the case of the horses, since the character of the future stock would depend entirely upon that of those first introduced. This also was agreed to; only Johnston feared that the expenses of the expedition would be too heavily increased. According to his original plan, the expenses would not exceed 12,000L; but the alterations would about quadruple the cost. This was not questioned; and Johnston's estimate was subsequently found to be correct, for the expedition actually consumed 52,500L. But it was unanimously urged that the funds which had been placed so copiously at their disposal, and which were still rapidly pouring in, could not be more usefully applied than in expediting the journey as much as possible, and in establishing the new community upon as

sound a foundation as the means allowed.

The detailed consideration of the requisite material was then proceeded with. When everything had been reckoned, and the total weight estimated, it was found that we should have to transport a total burden of about 1,200 cwt., as follows:

150 cwt. of various kinds of meat and drink;
120 " " travelling materials (including fifty waterproof tents for four men each);
160 " " various kinds of seed and other agricultural materials;
220 " " implements, machinery, and tools;
400 " " articles of barter and presents;
120 " " ammunition and explosives.

At Johnston's special request, in addition to the above, four light steel mortars for shell were ordered of Krupp, in Essen. His object was not to use these murderous weapons seriously against any foe; but he reckoned that, should occasion occur, peace could be more easily preserved by means of the terror which they would excite. At the last moment there came to hand 300 Werndl rifles, together with the needful cartridges--very good breechloaders which we bought cheaply of the Austrian Government, to use partly as a reserve and partly to arm some of the negroes who were to be hired at Zanzibar.

The baggage was to be borne by 100 sumpter-horses, 200 asses and mules, and 80 camels. Since we also needed 200 saddle-horses, with a small reserve for accidents, it was resolved to buy in all 320 horses, 210 asses, and 85 camels, the horses to be bought, some in Egypt and some in Arabia, the camels in Egypt, and the asses in Zanzibar.

All the necessary purchases were at once made. Our authorised agents procured everything at the first source; buyers were sent to Yemen in Arabia and to Zanzibar for horses and asses. When all this was done or arranged, Johnston and I--we had meantime contracted a close friendship--started for Alexandria.

But, before I describe our action there, I must mention an incident which occurred in the committee. A young American lady had determined to join the expedition. She was rich, beautiful, and eccentric, an enthusiastic admirer of our principles, and evidently not accustomed to consider it possible that her wishes should be seriously opposed. She had contributed very largely to the funds of the Society, and had made up her mind to be one of the first to set foot in the new African home. I must confess that I was sorry for the noble girl, who was devoured by an eager longing for adventure and painfully felt as a slight the anxious solicitude exhibited by the committee on account of her sex. But nothing could be clone; we had refused several women wishful to accompany their husbands who had been chosen as pioneers, and we could make no exceptions. When the young lady found that her appeals failed to move us men of the committee, she turned to our female relatives, whom she speedily discovered; but she met with little success among them. She was cordially and affectionately received by the ladies, for she was very charming in her enthusiasm; but that was only another reason, in the eyes of the women, for concluding that the men had been right in refusing to allow such a delicate creature to share in the dangers and privations of the journey of exploration. She was petted and treated like a spoilt child that longed for the impossible, until Miss Ellen Fox was fairly beside herself.

She suddenly calmed down; and this occurred in a striking manner immediately after she became acquainted with another lady who also, though for other reasons, wished to join our expedition. This other lady was my sister Clara. While the former was prompted to go to Africa by her zeal for our principles, the latter was fired with the same desire by detestation and dread of those same principles. My sister (twelve years my senior, and still unmarried, because she had not been able to find a man who satisfied her ideal of personal distinction and lofty character) was one of the best--in her inmost heart one of the noblest--of women, but full of immovable prejudices with which I had been continually coming into contact for the twenty-six years of my life. She was not cold-hearted--her hand was always open to those who needed help; but she had an invincible contempt for everything that did not belong to the so-called higher, cultured classes. When for the first time the social question was explained to her by me, she was seized with horror at the idea that reasonable men should believe that she and her kitchen maid were endowed with equal rights by nature. Finding that all efforts to convert her were in vain, I long refrained from telling her anything of my relations with Dr. Strahl, or of the, founding of the Free Society and the _role_ which I played in it. I wished to spare her as long as possible the sorrow of knowing of my going astray; for I love this sister dearly, and am idolised by her in return.
For many long years the one passion of her life was her anxious solicitude about me. We lived together, and she always treated me as a small boy whose bringing up was her business. That I could exist more than at most two or three days away from her protection, without becoming the victim of my childish inexperience and of the wickedness of evil men, always seemed to her an utter impossibility. Imagine, then, the unutterable terror of my protectress when I was eventually compelled to disclose to her not only that I was a member of a socialistic society, had not only devoted the whole of my modest fortune to the objects of that society, but had actually been selected as leader of 200 Socialists into the interior of Africa! It was some days before she could grasp and believe the monstrous fact; then followed entreaties, tears, desperate reproaches, and expostulations. I might let the fellows have my money--over which, however, she felt that she should have kept better guard--but, for heaven's sake, could I not stay like an honest man at home? She consulted our family physician as to my responsibility for my actions; but she came back worse than she went, for he was one of our Society--indeed, a member of the expedition. At last, when all else had failed, she announced that, if I persisted in rushing to my ruin, she would accompany me. When I explained to her that this could not be, as there were to be no women in the expedition, she brought her heaviest artillery to bear upon me; she reminded me of our deceased mother, who, on her deathbed, had commissioned my sister never to leave me--a testamentary injunction to which I ought religiously to submit. As I still remained obdurate, daring for the first time in my life to remark that our good mother had plainly committed me to my sister's care only during the period of my childhood, she fell into hopeless despondency, out of which nothing could rouse her. In vain did I use endearing terms; in vain did I assure her that among our 200 pioneers there would certainly be some excellent fellows between whom and myself there would exist kindly human relations; in vain did I promise her that she should follow me in about six months' time: it was all of no avail. She looked upon me as lost; and as the day of my departure drew near I became exceedingly anxious to find some means of allaying my sister's touching but foolish sorrow.

Just then Miss Ellen visited my sister. I was called away by business, and had to leave them together alone; when I returned I found Clara wonderfully comforted. She no longer wailed and moaned, and was even able to speak of the dreadful subject without tears. It was plain that Miss Ellen's

exaltation of feeling had wrought soothingly upon her childish anguish; and I inwardly blessed the charming American for it, the more so that from that moment the latter no longer troubled us with her importunities. She had gone away suddenly, and I most heartily congratulated myself on having thus got rid of a double difficulty.

On the 3rd of December Johnston and I reached Alexandria, where we found most of our fellow-pioneers awaiting us. Twenty-three wore still missing, some of whom were coming from great distances, and others had been hindered by unforeseen contingencies. Johnston set to work at once with the equipment, exercising, end organisation of the troop. For these purposes we left the city, and encamped about six miles off, on the shore of Lake Mareotis. The provisioning was undertaken by a commissariat of six members under my superintendence; each man received full rations and--unless it was expressly declined--2L per month in cash. The same amount was paid during the whole of the time occupied by the expedition--of course not in the form of cash, which would have been useless in Equatorial Africa, but in goods at cost price for use or barter. After such articles as clothing and arms had been unpacked, the exercises began. Eight hours a day were spent in manoeuvring, marching, swimming, riding, fencing, and target-practice. Later on Johnston organised longer marches, extending over several days, as far as Ghizeh and past the Pyramids to Cairo. In the meantime we got to know each other. Johnston appointed his inferior officers, to whom, as to him, military obedience was to be rendered--a necessity which was readily recognised by all without exception. This may appear strange to some, in view of the fact that we were going forth to found a community in which absolute social equality and unlimited individual liberty were to prevail. But we all understood that the ultimate object of our undertaking, and the expedition which was to lead to that object, were two different things. During the whole journey there did not occur one case of insubordination; while, on the other hand, on the side of the officers not one instance of unnecessary or rude assumption of authority was noticed.

When the time to go on to Zanzibar came, we were a completely trained picked body of men. In manoeuvring we could compete with any corps of Guards--naturally only in those exercises which give dexterity and agility in face of a foe, and not in the parade march and the military salutes. In these last respects we were and remained as ignorant as Hottentots. But we could, without serious inconvenience, march or sit in the saddle, with only brief halts, for twenty-four hours at a stretch; our quick firing yielded a very respectable number of hits at a distance of eleven hundred yards; and our grenade firing was not to be despised. We were quite as skilful with a small battery of Congreve rockets which Johnston had had sent after us from Trieste, on the advice of an Egyptian officer who had served in the Soudan--a native of Austria, and a frequent witness of our practising at Alexandria. The language of command, as well as that of our general intercourse, was English. As many as 35 per cent. of us were English and American, whilst the next numerous nationality--the German--was represented by only about 23 per cent. Moreover, all but about forty-five of us understood and spoke English more or less perfectly, and these forty-five learnt to speak it tolerably well during our stay in Alexandria.

On the 30th of March we embarked on the 'Aurora,' a fine screw steamer of 3,000 tons, which the committee had chartered of the English P. and O. Company, and which, after it had, at Liverpool, Marseilles, and Genoa, taken on board the wares ordered for us, reached Alexandria on the 22nd of March. The embarkation and providing accommodation for 200 horses and 60 camels, which had been bought in Egypt, occupied several days; but we were in no hurry, as, on account of the rainy season, the journey into the

interior of Africa could not be begun before May. We reckoned that the passage from Alexandria to Zanzibar--the halt in Aden, for taking on board more horses and camels, included--would not exceed twenty days. We had therefore fully two weeks left for Zanzibar and for the passage across to Mombasa, whence we intended to take the road to the Kilimanjaro and the Kenia, and where, on account of the danger from the fever which was alleged to prevail on the coast, we did not purpose remaining a day longer than was necessary.

Our programme was successfully carried out. At Aden we met our agents with 120 superb Yemen horses, and 25 camels of equally excellent breed. Here also were embarked 115 asses, which--like the camels--had been procured in Arabia instead of Zanzibar or Egypt. On the 16th of April the 'Aurora' dropped anchor in the harbour of Zanzibar.

Half the population of the island came out to greet us. Our fame had gone before us, and, as it seemed, no ill fame; for the European colonists--who during the last few years had increased to nearly 200--and the Arabians, Hindoos, and negroes, vied with each other in friendliness and welcome. Naturally, the first person to receive us was our Zanzibar representative, who hastened to give us the agreeable assurance that he had exactly performed his commission, and that, in view of the prevailing public sentiment respecting us, there would be no difficulty whatever in engaging the number of natives we required. The English, French, German, Italian, and American consuls welcomed us most cordially; as did also the representatives of the great European and American houses of business, who were all most zealous in pressing their hospitality upon us. Finally appeared the prime minister of the Sultan, who claimed the whole 200 of us as his guests. In order to avoid giving offence in any quarter, we left ourselves at the disposal of the consuls, who distributed us among the friendly competitors in a way most agreeable to everyone. Johnston and sixteen officers--myself being one of the company--were allotted to the Sultan, who placed his whole palace, except that part devoted to his harem, at our disposal, and entertained us in a truly princely manner. Yet, ungrateful as it may seem, I must say that we seventeen elect had every reason to envy those of our colleagues who were entertained less splendidly, but very comfortably, in the bosom of European families. Our host did only too much for us: the ten days of our residence in Zanzibar were crowded with an endless series of banquets, serenades, Bayadere dances, and the like; and this was the less agreeable as we really found more to be done than we had expected. A great quantity of articles for barter had to be bought and packed; and we had to engage no fewer than 280 Swahili men--coast dwellers--as attendants, drivers, and other workmen, besides the requisite number of guides and interpreters. In all this both the consuls and the Sultan's officials rendered us excellent service; and as the negroes had a very favourable opinion of our expedition, in which they anticipated neither excessive labour nor great danger, since we had a great number of beasts and were well armed, we had a choice of the best men that Zanzibar could afford for our purpose. But all this had to be attended to, and during the whole of the ten days Johnston was sorely puzzled how to execute his commission and yet do justice to the attentions of the Sultan.

At last, in spite of everything, the work was accomplished, and, as the issue showed, well accomplished--certainly not so much through any special care and skill on our part as through the good will shown to us on all sides. The merchants, European and Indian, supplied us with the best goods at the lowest prices, without giving us much trouble in selection; and the Swahili exercised among themselves a kind of ostracism by whipping out of the market any disreputable or useless colleagues. In this last respect, so

fortunate were we in our selection that, during the whole course of the expedition, we were spared all those struggles with the laziness or obstinacy of the natives which are generally the lot of such caravans; in fact we had not a single case of desertion--an unheard-of circumstance in the history of African expeditions.

On the 26th of April we left Zanzibar in the 'Aurora,' and reached Mombasa safely the next morning. We had sent on, in charge of ten of our men, the whole of our beasts and the greater part of our baggage in the 'Aurora' a week before, together with a number of the attendants who had been engaged in Zanzibar. We found all these in good condition, and for the most part recovered from the ill-effects of the sea voyage. In order to muster the people we had engaged, and at the same time to allot to each his duty, we pitched a camp outside of Mombasa in a little palm-grove that commanded a beautiful view of the sea. To every two led horses or camels, and to every four asses, a driver and an attendant were allotted. This gave employment to 145 of the 280 Swahili; 85 more were selected to carry the lighter and more fragile articles, or such things as must be always readily accessible; and the remaining 100--including, of course, the guides and two interpreters--served as _eclaireurs_. By the 2nd of May everything was ready, the burdens distributed, and every man had his place assigned; the journey into the interior could be at once begun.

As, however, we could not start until we had received the European mails, due in Zanzibar on the 3rd or 4th, by which we were to receive the last news of our friends and any further instructions the committee wished to give us, we had several days of leisure, which we were able to employ in viewing the country around Mombasa.

The place itself is situated upon a small island at the mouth of a river, which here spreads out into a considerable bay, with several dense mangrove-swamps upon its banks. Hence residence on the coast and in Mombasa itself is not conducive to health, and by no means desirable for a length of time. But a few miles inland there are gently undulating hills, clothed with fine clumps of cocoa-palms growing on ground covered with an emerald-green sward. Among the trees are scattered the garden-encircled huts of the Wa-Nyika, who inhabit this coast. These hills afford a healthy residence during the rainy season; but it would be dangerous for a European to live here the year through, as the prevailing temperature in the hot months--from October to January--would in time be injurious to him. In May, however, when the heavy rains that fall from February to April have thoroughly cooled the soil and the air, the heat is by no means disagreeable.

The French packet-ship was a day behind, and did not arrive at Zanzibar until late in the night of the 4th; but, thanks to the courtesy of the captain, we received our letters a day earlier than we had expected them. The captain, learning at Aden that we were awaiting our letters at Mombasa, when off that place hailed an Arabian dhow and sent us by that our packages, which we consequently received on the same morning; we should otherwise have had to wait for them until the evening of the next day. Of the news thus brought us only two items need be mentioned: first, the intimation that the committee had instructed our agent in Zanzibar to keep up constant communication with Mombasa during the whole period of our journey, and for that purpose to have in readiness several despatch-boats and a swift-sailing cutter; and, secondly, the information that on the 18th of April, the day of despatching the mails, the membership of the Society had reached 8,460, with funds amounting to nearly 400,000L.

Together with our letters there came another little surprise for us from home. The dhow brought us a pack of not less than thirty-two dogs, in charge of two keepers, who were the bearers of greetings to us from their master, Lord Clinton. His lordship, a warm espouser of our principles and a great lover of dogs, had sent us this present from York, believing that it would be very useful to us both on our journey and after we had arrived at our destination. The dogs were splendid creatures--a dozen mastiffs and twenty sheep-dogs of that long-legged and long-haired breed which looks like a cross between the greyhound and the St. Bernard. The smallest of the mastiffs was above twenty-seven inches high at the loins; the sheep-dogs not much smaller; and they all proved themselves to be well-trained and well-mannered creatures. They met with a cordial welcome from us all. The two keepers told us that they were perfectly indifferent to our plans and principles, for they 'knew nothing at all about such matters;' but, if we would allow them, they would gladly accompany us along with their four-footed friends. As they looked like strong, healthy, and, in spite of their simplicity, very decent fellows, and as they professed to be tolerably expert in riding and shooting and experienced in the training and treatment of different kinds of animals, we were pleased to take them with us. A cordial letter of thanks was returned to Lord Clinton; and when our mails had been sent off to Zanzibar, and all arrangements for the morrow completed, we retired to rest for the last time previous to our departure for the dark interior of the African world.

CHAPTER III

On the 5th of May we were woke by the horns and drums of the Kirangozis (leaders of the caravan) at three o'clock, according to arrangement. The large camp-fires, which had been prepared overnight, were lighted, and breakfast--tea or coffee, with eggs and cold meat for us whites, a soup of meat and vegetables for the Swahili--was cooked; and by the light of the same fires preparations were made for starting. The advance-guard, consisting of the hundred _eclaireurs_ and twenty lightly laden packhorses, accompanied by thirty mounted pioneers, started an hour after we awoke. The duty of the advance-guard was, with axe, billhook, and pick, so to clear the way where it led through jungle and thicket as to make it passable for our sumpter beasts with the larger baggage; to bridge, as well as they were able, over watercourses; and to prepare the next camping-place for the main body. In order to do this, the advance-guard had to precede us several hours, or even several days, according to the character of the country. We learnt from our guides that no great difficulties were to be anticipated at the outset, so at first our advance-guard had no need to be more than a few hours ahead.

It was eight o'clock when the main body was in order. In the front were 150 of us whites, headed by Johnston and myself; then followed in a long line first the led horses, then the asses, and finally the camels; twenty whites brought up the rear. Thus, at last, we left our camp with the sun already shining hotly upon us; and, throwing back a last glance at Mombasa lying picturesquely behind us, we bade farewell to the sea foaming below, whose dull roar could be distinctly heard despite a distance of four or five miles. To the sound of horns and drums we scaled the steep though not very high hills that separated us from the so-called desert which lay between us and the interior. The region, which we soon reached, evidently deserves the name of desert only in the hot season; now, when the three months' rainy

season was scarcely over, we found the landscape park-like. Rich, though not very high, grass alternated with groves of mimosa and dwarf palm and with clumps of acacia. When, after a march of two hours, we had left the last of the coast hills behind us, the grass became more luxuriant and the trees more numerous, and taller; antelopes showed themselves in the distance, but they were very shy and were soon scared away by the dogs, which were not yet broken of the habit of useless hunting. About eleven o'clock we halted for rest and refreshment in the shade of a palm-grove which a dense mass of climbing plants had converted into a stately giant canopy. All--men and beasts--were exhausted, though we had been scarcely three hours on the march; the previous running and racing about in camp for four hours had been the reverse of refreshing to us, and after ten o'clock the heat had become most oppressive. Johnston comforted us by saying that it would be better in future. In the first place, we should henceforth be less time in getting ready to march, and should therefore start earlier--if it depended upon him, soon after four--doing the greatest part of the way in the cool of the morning, and halting at nine, or at the latest at ten. Moreover, the district we were now going through was the hottest, if not the most difficult, we should have to travel over; when we had once got into the higher regions we should be troubled by excessive heat only exceptionally.

Reinvigorated by this encouragement, and more still by a generous meal--the bulk of which consisted of two fat oxen bought on the way--and by the rest in the shade of the dense liana-canopy, we started again at four o'clock, and, after a trying march of nearly five hours, reached the camping-place prepared by our advance-guard in the neighbourhood of a Wa-Kamba village between Mkwale and Mkinga. We did not come up with the advance-guard at all; they had rested here about noon, but had gone on several hours before we arrived, in order to keep ahead of us. However, they had left our supper in charge of one of their number--eleven antelopes of different kinds, which their huntsmen had shot by the way. The Swahili who had been left with this welcome gift, and who mounted his Arab horse to overtake his companions as soon as he had delivered his message, told us that they had unexpectedly come upon a large herd of these charming beasts, among which the white huntsmen had committed great havoc. Five antelopes had furnished his company with their midday meal, as many had been taken away for their evening meal, and the rest--among which, as he remarked, not without a little envy, were the fattest animals--had been left for us. This attention on the part of our companions who were ahead of us was received by us all the more gratefully as, in the Wa-Kamba villages which we had passed through since our midday halt, we had found no beasts for sale, except a few lean goats, which we had refused in hopes of getting something better; and we had been less fortunate in the chase than our advance-guard. Nothing but a few insignificant birds had come within reach of our sportsmen, and so we had already given up any hope of having fresh meat when the unexpected present furnished us with a dainty meal, the value of which only those can rightly estimate who have left an exhausting march behind them, and have the prospect of nothing but vegetables and preserved meats before them.

On the morning of the next day, mindful of the inconvenience experienced by us the day before, we began our march as early as half-past four. At first the country was quite open; but in a couple of hours we reached the Duruma country, where our advance-guard had had hot work. For more than half a mile the path lay through thorny hush of the most horrible kind, which would have been absolutely impassable by our sumpter beasts but for the hatchets and billhooks of our brave _eclaireurs_. Thanks, however, to the ample clearance they had made, we were quickly through. Towards eight

o'clock the way got better again; and this alternation was repeated until, on the evening of the third day, we left Durumaland behind us and entered upon the great desert that stretches thence almost without a break as far as Teita. We once got very near to our advance-guard; I gave my steed the spur, in order to see the men at their work, but they made it their ambition to prevent us from getting quite close to them. With eager haste they plied knife and hatchet in the thick thorny bush, until a passage was made for us; and they then at once hurried forward without waiting for the main column, the head of which was within a mile and a quarter of them.

Nothing noteworthy occurred during these days. We left our camp about half-past four each morning, made our first halt about nine, resumed our march again before five in the afternoon, and camped between eight and nine in the evening. The provisioning in Durumaland was difficult; but we succeeded in procuring from the pastoral and agricultural inhabitants sufficient vegetables and flesh food, and of the latter a supply large enough to last us until we had passed through the Duruma desert. The soil seems to possess a great natural fertility, but its best portions are uncultivated and neglected, since the inhabitants seldom venture out of their jungle-thickets on account of the incessant inroads of the Masai. We heard everywhere of the evil deeds of these marauders, who had only a few weeks before fallen upon a tribe, slain the men, and driven off the women, children, and cattle, and were said to be again on the war-path in search of new booty. Our assurance that we would shortly free their district, as well as the districts of all the tribes with whom we had contracted or expected to contract alliance, from this scourge, was received by the Wa-Duruma with great incredulity; for the Sultan of Zanzibar himself had failed to prevent the Masai from extending their raids and levying contributions even as far as Mombasa and Pangani. Nevertheless, our promise spread rapidly far and near.

On the morning of the fourth day of our journey, just as we were preparing to enter upon the desert, we learnt from some natives, who hurried by breathless with alarm and anxiety, that a strong body of Masai had in the night made a large capture of slaves and cattle, and were now on their way to attack us. Thereupon we altered our arrangements. As the position we occupied was a good one, we left our baggage and the drivers in camp, and got ourselves ready for action. The guns were mounted and horsed, and the rockets prepared; the former were placed in the middle, and the latter in the two wings of the long line into which we formed ourselves. This was the work of scarcely ten minutes, and in less than another quarter of an hour we saw about six hundred Masai approaching at a rapid pace. We let them come on unmolested until they were about 1,100 yards off. Then the trumpets brayed, and our whole line galloped briskly to meet them. The Masai stopped short when they saw the strange sight of a line of cavalry bearing down upon them. We slackened our pace and went on slowly until we were a little over a hundred yards from them. Then we halted, and Johnston, who is tolerably fluent in the Masai dialect, rode a few steps farther and asked them in a loud voice what they wanted. There was a short consultation among the Masai, and then one of them came forward and asked whether we would pay tribute or fight. 'Is this your country,' was the rejoinder, 'that you demand tribute? We pay tribute to no one; we have gifts for our friends, and deadly weapons for our foes. Whether the Masai will be our friends we shall see when we visit their country. But we have already formed an alliance with the Wa-Duruma, and therefore we allow no one to rob them. Give back the prisoners and the booty and go home to your kraals, else we shall be obliged to use against you our weapons and our medicines (magic)--which we should be sorry to do, for we wish to contract alliance with you also.'

This last statement was evidently taken to be a sign of weakness, for the Masai, who at first seemed to be a little alarmed, shook their spears threateningly, and with loud shouts set themselves again in motion towards us. Our trumpets brayed again, and while we horsemen sprang forwards the guns and rockets opened fire--not upon the foe, among whose close masses they would have wrought execution as terrible as it would have been unnecessary--but away over their heads. The Masai stayed for only one volley. When the guns thundered, the rockets, hissing and crackling, swept over their heads, and, above all, the strange creatures with four feet and two heads rushed upon them, they turned in an instant and fled away howling. Our artillery sent another volley after them, to increase their panic, if possible; while the horsemen busied themselves taking prisoners and getting possession of the slaves and children, who were now visible in the distance.

In less than half an hour we had forty-three prisoners, and the whole of the booty was in our possession. We should not have succeeded so completely in freeing the Duruma women and children had these not been fettered in such a way as to make it impossible for them to run quickly. For when these poor creatures saw and heard the fighting and the noise, they made desperate attempts to follow the fleeing Masai. The children behaved more sensibly, for, though they were much alarmed by the firing and the rockets, they gave us and our dogs--which performed excellent service in this affair--little difficulty in driving them into our camp.

The captured Masai were fine daring-looking fellows, and maintained a considerable degree of self-composure in spite of their intense alarm and of their expectation of immediate execution. Fortunately there was among them their _leitunu_, or chief and absolute leader of the party--a bronze Apollo standing 6 ft. 6 in. high. He looked as if he would like to thrust his _sime_, or short sword, into his own breast when the Wa-Duruma, who had begun to collect about us, ventured to mock at him and his people and to shout aloud for their death. Johnston most emphatically refused this demand. Speaking loudly enough for the prisoners to hear, he explained that the Masai were to become our allies; we had simply punished them for the wrong they had done. Did they--the Duruma--imagine that we needed their help, or the help of anyone, to slay the Masai if we wished to slay them? Had they not seen that we fired into the air, when a few well-aimed shots from our mighty machines would have sufficed to tear all the Masai in pieces? Then, in order to show the Duruma--but still more the Masai--the truth of these words, which had been listened to with shuddering and without the slightest trace of scepticism, Johnston directed a full volley of all our guns and rockets upon a dilapidated straw-thatched round hut about 1,100 yards off. The hut was completely smashed, and at once burst into flames--a spectacle which made a most powerful impression upon the savages.

'Now go,' said Johnston to the Wa-Duruma, pretending not to notice how intently our prisoners listened and looked on, 'and take your women, children, and cattle, which we have set free, and leave the Masai in peace. We will see to it that they do not trouble you in future. But do not forget that in a few weeks the Masai also will be our allies.'

The Wa-Duruma obeyed, but they did not quite know what to make of this business. When they were gone away, Johnston ordered their weapons to be given back to the captive Masai, whom he commanded to go away, telling them that in at most two weeks' time he expected to visit Lytokitok, the south-eastern frontier district of Masailand; and that it was in order to

inform them of this that he had had them brought before him. But instead of at once taking advantage of this permission to go away, the _el-moran_ (as the Masai warriors are called) lingered where they were; and at last Mdango, their _leitunu_, stepped forward and explained that it would be certain death for such a small band of Masai, separated from their own people, to seek to get home through Durumaland in its present agitated condition; and if they must die, they would esteem it a greater honour to die by the hand of so mighty a white _leibon_ (magician) than to be slain by the cowardly Wa-Duruma or Wa-Teita. As it was our intention to visit their country very soon, we willingly permitted them to accompany us.

Johnston's face beamed with delight at this auspicious beginning; but towards the Masai he maintained a demeanour of absolute calm, and declared in a dignified tone that what they asked was a great favour, and one of which their previous behaviour had shown them to be so little worthy that before he could give them a definite answer he must hold a _shauri_ (council) of his people. Leaving them standing where they were, he called aside some twenty of us who were on horseback near him, and told us the substance of the conversation. 'Of course, we will accede to the request of the _leitunu_, who, judging from the large number of _el-moran_ that follow him, must be one of their most influential men. If he is completely won over, he will bring over his countrymen with him. So now I will inform him of the result of our council.'

'Listen,' said he, turning to Mdango; 'we have decided to accede to your request, for your brethren in Lytokitok shall not be able to say that we have exposed you to a dishonourable death. But as we have directed our weapons against you, though without shedding of blood, our customs forbid us to admit you as guests to our camp and our table before you have fully atoned for the outrage by which you have displeased us. This atonement will have been made when each of you has contracted blood-brotherhood with him who took you prisoner. Will you do this, and will you honourably keep your word?'

The _el-moran_ very readily assented to this. Hereupon another council was held among ourselves, and this was followed by the fraternisation--according to the peculiar customs of the Masai--of the forty-three prisoners with their captors; and we thereby gained forty-three allies who--as Johnston assured us--would be hewed in pieces before they would allow any harm to happen to us if they could prevent it.

By this time it was nine o'clock, and, as the day promised to be glowing hot, we had no desire to set foot upon the burning Duruma desert until the sun was below the horizon. We therefore retired to our camp, which had not been left by the sumpter beasts, and then we prepared our midday meal. In honour of our bloodless victory, we prepared an unusually sumptuous repast of flesh and milk--the only food of the Masai _el-moran_--followed by an enormous bowl of rum, honey, lemons, and hot water, which was heartily relished by our people, but which threw the Masai into a state of ecstasy. The ecstasy knew no bounds when, the punch being drunk, the forty-three blood-brethren were severally adorned with red breeches as a tribute of friendship. The _leitunu_ himself received an extra gift in the form of a gold-embroidered scarlet mantle.

The Duruma desert, which we entered about five o'clock, is quite uninhabited, and during the dry months has the bad repute of being almost absolutely without water. Now, however, immediately after the rainy season, we found a sufficient quantity of tolerably good water in the many ground-fissures and well-like natural pits, often two or three yards deep.

But we suffered so much from the heat before sunset, that we sacrificed our night-rest in making a forced march to Taro, a good-sized pool formed by the collected rain-water. We reached this towards morning, and rested here for half a day--that is, we did not start again until the evening, husbanding our strength for the worst part of the way, which was yet to come. From this point the water-holes became less frequent, and the landscape particularly cheerless--monotonous stony expanses alternating with hideous thorn-thickets. Yet both men and beasts held out bravely through those three miserable days, and on the 12th of May we reached in good condition, though wetted to the skin by a sudden and unexpected downpour of rain, the charming country of the Wa-Teita on the fine Ndara range of hills.

We here experienced for the first time the ravishing splendour of the equatorial highlands. The Ndara range reaches a height of 5,000 feet and is covered from summit to base with a luxuriant vegetation; a number of silvery brooks and streams murmur and roar down its sides to the valleys; and the view from favourably situated points is most charming. As we rested here a whole day, most of us used the opportunity to make excursions through the marvellous scenery, being most courteously guided about by several Englishmen who had settled here for missionary and business purposes. I could not penetrate so far as I wished into the tangle of delicious shadowy valleys and hills which surrounded us, because I had to arrange for the provisioning of the caravan both in Teita and for the desert districts between Teita and the Kilimanjaro. But my more fortunate companions scaled the neighbouring heights, spent the night either on or just below the summits, refreshed themselves with the cool mountain air, and came back intoxicated with all the beauty they had enjoyed. Even at the foot of the Teita hills it was scarcely less charming. The bath under one of the splashing waterfalls, fanned by the mild air and odours of evening, would ever have been one of the pleasantest recollections of my life, if Africa had not offered me still more glorious natural scenes.

We spent the 14th and 15th in leisurely marches through this paradise, in which a rich booty in giraffes and various kinds of antelopes fell to our huntsmen. Everywhere we concluded friendly alliances with the tribes and their chiefs, and sealed our alliances with presents. During the two following days we worked our way through the uninhabited--but therefore the richer in game--desert of Taveta, which in fact is not so bad as its reputation; and on the afternoon of the 17th we approached the cool forests of the foot-hills of the Kilima, where a strange surprise was hi store for us.

When we were a few miles from Taveta and--as is customary in Africa--had announced the arrival of our caravan by a salvo from our guns, Johnston and I, riding at the head of the train, saw a man galloping towards us with loose rein, in whom we at once recognised the leader of our advance-guard, Engineer Demestre. The haste with which he galloped towards us at first gave us some anxiety; but his smiling face soon showed us that it was no ill-luck which brought him to us. He signalled to me from a distance, and cried as he checked his horse in front of us: 'Your sister and Miss Fox are in Taveta.'

Both Johnston and I must have made most absurd grimaces at this unexpected announcement, for Demestre broke out into uproarious laughter, in which at last we joined. Then he told us that, on the previous evening, when he and his party arrived at Taveta, the two ladies had accosted him in the streets as unconcernedly as if it were a casual meeting at home, had altogether ignored the slight they had received, and, when asked, had told him in an

indifferent tone that they had travelled hither from Aden, whence they started on the 30th of April--therefore while we were waiting at Mombasa--to Zanzibar, whence, after a short stay, they went to Pangani and, taking the route by Mkumbara and the Jipe lake, reached Taveta on the 14th of May. They were accompanied by their servant and friend, Sam--a worthy old negro who was Miss Fox's constant attendant--and four elephants upon which they rode, to the boundless astonishment of the negroes. They were quite comfortable in Taveta. 'Miss Clara sends greetings, and bids me tell you that she longs to press you to her sisterly heart.'

When I saw that Demestre was not joking I put spurs to my horse, and in a few minutes found myself in a shady, bowery woodland road which led from the open country into Taveta. Soon after I saw the two ladies, one of whom ran towards me with outstretched arms and, almost before I had touched the ground, warmly embraced me, she weeping aloud the while. After the first storm of emotion was over, I tried to get from my sister a fuller account of her appearance here among the savages; but I failed, for as often as the good creature began her story it was interrupted by her tears and her expressions of joy at seeing me again, as well as by thoughts of all the dangers from which I--heedless boy!--had been preserved by nothing but my good luck. In the meantime Miss Fox had come up to us. She returned my greeting with a slight tinge of sarcasm, but none the less cordially; and I at length learned from her all that I wished to know.

I found that the two, at their very first meeting, had come to an understanding and decided upon the principal features of their plot, reserving the arrangement of details until we had left Europe. My sister had found in Miss Fox the energy and the possession of the requisite pecuniary means for the independent undertaking of an expedition, against the will of the men; and Miss Fox had found in my sister the companion and elder protectress, without whom even she would have shrunk from such a bold enterprise. As Miss Fox was exactly informed of all our plans, she was able to copy them in her own arrangements. She procured what she needed from the manufacturers and brokers from whom we got our provisions, articles of barter, and travelling necessaries. Like us, she substituted sumpter beasts for _pagazis_; only, in order to be original in at least one point, she chose elephants instead of horses, camels, or asses. She inferred that, as elephants--though hitherto untamed--abounded in all the districts to which we were going, Indian elephants would thrive well throughout Equatorial Africa. A business friend of her late father's in Calcutta bought for her four fine specimens of these pachyderms, and sent them with eight experienced keepers and attendants to Aden, whence she took them with her to Zanzibar. Here several guides and interpreters were hired; and, in order not to come into collision with us too near the coast, she chose the route by Pangani. The curiosity of the natives was here and there a little troublesome; but, thanks mainly to the courteous attentions of the German agents stationed in Mkumbana, Membe, and Taveta, the expedition had not met with the slightest mishap. On their arrival at Taveta they had at once dismissed their Swahili, and intended to join our expedition with the elephants and Indians--unless we insisted on leaving them behind us alone in Taveta.

What was to be done under such circumstances? It followed as a matter of course that the two Amazons must henceforth form a part of our expedition; and, to tell the truth, I knew not how to be angry with either my sister or Miss Fox for their persistency. The worst dangers might be considered as averted by the affair with the Masai in Duruma; the difficulties of the journey were, as the result showed, no more than women could easily brave. Therefore I gave myself up without anxiety to the joy of the unexpected

reunion. I was gratified to note also that the other members of the expedition welcomed this addition to our numbers. So the elephants with their fair burdens--for it may be added in passing that my sister, notwithstanding her thirty-eight years, still retains her good looks--had their place assigned to them in our caravan.

We bade farewell to our Masai friends outside Taveta. They were commissioned to inform their countrymen that we should reach the frontier of Lytokitok in eight or ten days, and that it was our intention to go through the whole of Masailand in order to find a locality suitable for our permanent settlement. This settlement of ours would be in the highest degree profitable to the race in whose neighbourhood we should build our dwellings, as we should make such race rich and invincible by any of their foes. We should force no one to receive us and give us land, although we possessed--as they were convinced--sufficient power to do so; and many thousands of our brethren were only awaiting a message from us to come and join us. If, however, a free passage were not peaceably granted to us through any territory, we knew how to force it. We finally made our blood-brethren solemnly engage to bring as many tribes as possible into alliance with us, especially those who dwelt on the route to the Naivasha lake, our route to the Kenia mountain; and we parted with mutual expressions of good will. They had shown themselves most agreeable fellows, and as parting mementos we gave them a number of what in their eyes were very valuable presents for their beloved ones--the so-called 'Dittos'--such as brass wire, brass bracelets and rings with imitation stones, hand-mirrors, strings of glass pearls, cotton articles, and ribbons. These gifts, which in Europe had not cost 20L altogether, were--as we afterwards had occasion to prove--worth among the Masai as much as a hundred fat oxen; and the _el-moran_ were struck dumb with our generosity. But in their eyes Johnston's final gift was beyond all price--a cavalry sabre with iron sheath and a good Solingen blade for each of the departing heroes. To give ocular demonstration of the quality of these weapons, Johnston got a Belgian, skilled in such feats, to cut through at one stroke the strongest of the Masai spears, the head of which was nearly five inches broad. He then showed to the astonished warriors the still undamaged sword-blade. 'So do our _simes_ cut,' he said, 'when used in righteous battle; but beware of drawing them in pillage or murder, for they will then shatter in your hands as glass and bring evil upon your heads.' We then gave them a friendly salute, and they were soon out of sight.

We stayed in Taveta five days to give our animals rest after their trying marches, and to refresh ourselves with the indescribable charms of this country, which surpassed in pleasantness and tropical splendour, as well as in the grandeur of the mountain-ranges, anything we had hitherto seen. We wished also, with the assistance of the German agents settled here and in the neighbouring Moshi, to complete our equipment for the rest of the journey. These gentlemen, and not less the friendly natives, readily gave us information as to what wares were then in special demand in Masailand; and as we happened to have very few of a kind of blue pearls just then fashionable among the Dittos, and not a single piece of a sort of cotton cloth prized as a great novelty, we bought in Taveta several beast-loads of these valuables.

In our excursions from Taveta we saw for the first time the Kilimanjaro mountain in all its overpowering majesty. Rising abruptly more than 13,000 feet above the surrounding high land, this double-peaked giant reaches an altitude of 19,000 feet above the sea, and bears upon its broad massive back a stretch of snow with which in impressiveness neither the glaciers of our European Alps nor, in a certain sense, those of the Andes and the

Himalayas, can compare. For nowhere else upon our earth does nature present such a strong and sudden contrast between the most luxuriant and exuberant tropical vegetation and the horrid chilling waste of broken precipices and eternal ice as here in Equatorial Africa. The flora and fauna at the foot of the Himalayas, for example, are scarcely less gorgeous than in the wooded and well-watered country around Taveta; but while the snow-covered peaks of the mountain-range of Central Asia rise hundreds of miles away from the foot of the mountains, and it is therefore not possible to enjoy the two kinds of scenery together, heightened by contrast, here one can, from under the shade of a wild banana or mango-palm, count with a good telescope the unfathomable glacier-crevasses--so palpably near is the world of eternal ice to that of eternal summer. And what a summer!--a summer that preserves its richest treasures of beauty and fruitfulness without relaxing our nerves by its hot breath. These shady yet cheerful forests, these crystal streams leaping everywhere through the flower-perfumed land, these balmy airs which almost uninterruptedly float down from the near icefields, and on their way through the mountain-gorges and higher valleys get laden with the spicy breath of flowers,--all this must be seen and enjoyed in order to know what Taveta is.

This favoured land produces a superabundance of material enjoyments of a tangible kind. Fat cattle, sheep and goats, poultry, dainty fishes from the Jipe lake and the Lumi river, specially dainty game of a thousand kinds from the banks of the smaller mountain-streams which flow down the sides of the Kilimanjaro, satisfy the most insatiable longing for flesh food. The vegetable kingdom pours forth not less lavishly from its horn of plenty a supply of almost all the wild and cultivated fruits and garden-produce of the tropics. At the same time everything is so cheap that the most extravagant glutton could not exceed a daily consumption costing more than a penny or two, even should the courteous and hospitable Wa-Taveta accept payment at all--which, however, they seldom did from us. It is true that the fame of our heroic deeds against the Masai had gone before us, and particularly the assurance that we had delivered Taveta from these unwelcome guests, who, it is true, had hitherto been kept away on every attack by the impenetrable forest fastnesses of Kilima, but whose neighbourhood was nevertheless very troublesome. Besides, our hands were ever open to the men of Taveta, and still more generously to the women. European goods of all kinds, articles of clothing, primitive ornaments, and especially a selection of photographs and Munich coloured picture-sheets, won the hearts of our black hosts, so that when, on the morning of the 23rd of May, we at last set out on our way, we were as sorry to leave this splendid woodland district as the Wa-Taveta were to lose us. These good simple-minded men accompanied us over their frontier; and many of the by no means ill-looking Taveta girls, who had lost their hearts to their white or their Swahili guests, shed bitter tears, and told their woe preferably to our two ladies, who fortunately did not understand a word of these effusive demonstrations of the Tavetan female heart. Prudery is an unknown thing in Equatorial Africa; and the Taveta fair ones would have been as little able to understand why anyone should think it wrong to open one's heart to a guest as their white sisters would have been to conceive of the possibility of talking freely and in all innocence of such matters without giving the least offence to friends and relatives.

CHAPTER IV

There are two routes from Taveta to Masailand, one leading westward past Kilima through the territory of the Wa-Kwafi, the other along the eastern slopes of the mountain through the lands occupied by the various tribes of the Wa-Chaga.

Both routes pass through fertile and pleasant country; but we chose the latter, because just then the Wa-Kwafi were at war with the Masai, and we wished to avoid getting mixed up with any affair that did not concern us. Moreover, we preferred to have dealings with the quiet and pacific Wa-Chaga rather than with the swaggering Wa-Kwafi. By short day-marches we went on past the wildly romantic Chala lake, shut in by dark perpendicular rocks, through the wooded hillsides of Rombo and over the tableland of Useri. On our way we crossed three considerable streams which unite to form the Tzavo river. We also came upon numberless springs which sent their water down from Kilima in all directions to irrigate the park-like meadows and the well-cultivated fields of the natives. All along our route we exchanged gifts and contracted alliances of friendship At times the chase was engaged in, furnishing us with a great number of antelopes, zebras, giraffes, and rhinoceroses.

On the 28th of May we reached the frontier of Lytokitok, the south-eastern boundary of Masailand. As we crossed the Rongei stream we met our friend Mdango, accompanied by a large number of his warriors. His report was gratifying. He had given his message, not only to the elders and warriors of his own tribe, but to all the tribes from Lytokitok to the frontiers of Kapte, and had invited them to a great _shauri_ at the Minyenye hill, half a day's march from the frontier in the direction of the Useri. The invitation had been numerously accepted by both _el-morun_ and _el-moran_--_i.e._ married men and warriors--the latter attending to the number of above 3,000 men; and two days before they had been in consultation from morning until evening. The result was the unanimous resolve to permit us to pass through; but they had not yet agreed whether to insist upon the payment of the customary _hongo_, or tribute, exacted from trade-caravans, or to await our spontaneous liberality. Indeed, difficulties still stood in the way of a permanent alliance of friendship with us, and it was mainly the majority of the _el-moran_ who wanted to treat us as strangers passing through Masailand were generally treated--that is, to exhibit towards us a violent, arrogant, and extortionate demeanour. They refused to believe in our great power, since we had not killed even one Masai warrior, but had sent home in good condition all who had fought against us, except sixteen--who had, however, been killed by the Wa-Duruma and the Wa Teita, and not by us. This party advanced the opinion that Mdango and his men had fled from us out of childish alarm, which assertion nearly led to a sanguinary encounter between the deeply incensed accused and their accusers. Since, however, even the latter admitted that we must be very good fellows, inasmuch as we had in no way abused our victory, they were, as already stated, not disinclined graciously to permit our passage through their country. And since Mdango consoled himself with the reflection that we could best dispose of the braggarts who laughed at him, he had restrained himself, and told the other party they had better meet us and try to frighten us; he and his would remain neutral notwithstanding the blood-brotherhood he had contracted with us, but he would have nothing to do with compelling us to pay tribute. All his six hundred warriors would adhere to him, and nearly as many _el-moran_ from other tribes; the married men--the _el-morun_--were, almost without exception, favourable to us. Thus stood affairs, and we had to prepare ourselves to meet, hi a few hours, some 2,000 _el-moran_, to whom we must either pay heavy tribute or play the same game as we had played with him and his in Duruma. Moreover, he gave us

plainly to understand that a few sharp shots from the cannons, or, still better, a few rockets, would not be amiss.

Johnston rejected this counsel of revenge, which was unworthy of a blood-brother of white men, and pacified him by promising that the boasters should be thoroughly shamed, and that the laughers in Masailand should be those of Mdango's party. Thereupon Johnston very quietly made his preparations. The sumpter beasts and their drivers occupied the well-fenced camp prepared by our advance-guard; we whites, on the contrary, placed ourselves conspicuously in the shade of some large isolated sycamores, with our saddled horses a few yards behind us, where were also the limbered-up guns and rocket-battery. Even the four elephants, which Johnston had accustomed to fire in Taveta, had a _role_ assigned to them in this burlesque, and they were therefore sent with their attendants to feed in the shade of a small wood close at hand. When all this was arranged, we settled down quietly to our cooking, and did not allow ourselves to be disturbed when the first band of _el-moran_ became visible. Our apparent indifference perplexed them, and while still a mile and a quarter from us they held a consultation. Then a deputation of ten of their young warriors approached, the rest of the band awaiting their companions who had not yet appeared. The messengers addressed us with great dignity, and, after they had been referred to Johnston as our _leitunu_, asked us what we wanted.

'An unmolested passage through your country, and friendship with you,' was the answer.

Would we pay tribute?

'Our brother Mdango has told you that for our friends we have rich presents, but these presents are given voluntarily or for services rendered. We have weapons for our foes, but tribute for no one.'

The _el-moran_ replied with dignity, but haughtily, that it was not the custom of the country to allow travellers to pass through as they pleased; we must either pay what was demanded, or fight.

'Friends, consider well what you are doing. We do not wish to fight, but to keep the peace and become your brethren. Go back to your kraals, and be careful not to molest us. Tell this to your young warriors. If you go away, we will take that as an indication of your friendly disposition, and there shall no harm come to you. But if you come beyond that bush' (here Johnston pointed to a small wood, a little over two hundred yards away from our camp) 'we shall look upon it as an attack. I have spoken.'

The _el-moran_ went away with as much quiet dignity as they had exhibited when they approached us. The number in sight had meantime increased to nearly 2,000 men, who were arranged in tolerably good military order. When they received our answer, they raised a not unmusical war-cry and, extending their lances, hurried forward with a quick step. We sat still by the side of our cooking-vessels as if the affair did not concern us, until the foremost of the _el-moran_ had reached the specified bush. Johnston then caused the signal to be blown; quick as lightning we were in the saddle, and, with the elephants in our midst, we galloped towards the _el-moran_, whilst a quick fire with blank-cartridge opened upon them and our artillery began to play. The effect was not less drastic than it had been in the case of the followers of Mdango. The arrogant assailants beat a noisy retreat, and--an unheard-of disgrace for fighting _el-moran_--many of them let fall their lances and shields in the panic. The whole body of them fled until they were completely out of our view; but we went back to our

cooking-utensils, where we found Mdango's followers and adherents, who had been inactive spectators of the scene, convulsed with laughter. We invited them within our fenced camp, where we loaded each man with presents. First Mdango was rewarded for his diplomatic services with a bright-coloured gold-embroidered robe of honour (where, in speaking of presents, 'gold' is mentioned--which the Central African neither knows nor values--spurious metal must be understood), a silver watch, a white-metal knife, fork, and spoon, and several tin plates. The using of the last-named articles must have been very difficult to him at first; but it ought to be stated that his watch continued to go well, and on special occasions he made use of his knife and fork with a great deal of dignity.

Other Masai notables were honoured with choice presents, though not so extravagantly as the much-envied Mdango. All the _el-moran_ received--besides strings of pearls and kerchiefs for their girls--the much-coveted red breeches; each married man a coloured mantle; and every woman, married or single, who honoured our camp with a visit was made glad by gifts of pictures, pearls, and all kinds of bronze and glass knickknacks. It took about fifty of us several hours to distribute these presents. It was difficult to keep order in this surging mass of excited and chattering men and women. It was almost sunset before the last of the Masai men left our camp, whilst the prettiest of the girls and women showed no inclination to return to their household gods.

Under the pretence of doing honour to our new friends, but really in order to show that, when necessary, our weapons could strike as well as make a noise, we ordered a grand parade for the next forenoon. At this there were present, not merely our adherents, but also most of our assailants of yesterday. The latter were shy and confused, like whipped children; but they were attracted both by curiosity and by the hope of yet winning the favour of the magnanimous _mussungus_ (whites). After manoeuvring for about half an hour, we gave a platoon fire with ball-cartridge at a fixed target; and then one of our sharpshooters smashed ten eggs thrown up in rapid succession--a feat which won enthusiastic applause from the _el-moran_. Even the ringleaders of yesterday's opponents, when this first part of the play was over, declared that it would be madness to fight with such antagonists; they saw clearly that we could have blown them all into the air yesterday in ten minutes. The artillery portion of the spectacle produced a still greater effect. About a mile and a quarter from our camp Johnston had improvised several good-sized block-houses of heavy timber covered with brushwood and dry grass, and had placed in them a quantity of explosives. These structures, which were really of a substantial character, were now subjected to a fire of grenades and rockets; and it can be readily imagined that the ascending flames, the crackling of the falling timbers, and the explosion of the enclosed fireworks, would strongly impress the Masai. But the terrible fascination reached its climax when Johnston brought into play a mine and an electric communication which had been prepared during the night, and by means of which a hut stored with fireworks was sent into the air. The Masai were now convinced that a movement of our hands was sufficient alone to blow into the air any enemies, however numerous they might be; and from that time to offer violent resistance to us appeared to them as useless as to offer it to supernatural powers.

When we saw that they were thus sufficiently prepared, we proceeded to conclude our alliance of peace and friendship. First of all, however, Johnston announced to the abashed and silently retreating victims of yesterday's sham fight that we whites had forgiven them, that in the solemn act now beginning we wished to look upon none but contented faces, and that

therefore they were to have presents given them. When this had been announced, Johnston required the kraals--seventeen from Lytokitok and four from Kapte were represented--each to nominate the _leitunu_ and _leigonani_ of its _el-moran_ and two of its _el-morun_ to draw up the contract with us. The choice of these was soon finished, and an hour later the deliberations--in which on our side only Johnston, myself, and six officers took part--were opened by all sorts of ceremonies. First there were several speeches, in which on our side were set forth the advantages which the Masai would derive from our settling in their midst or on their frontiers; and on the side of the Masai orators assurances of admiration and affection for their white friends played the principal _role_. Then Johnston laid the several points of the contract before them, as follows:

1. The Masai shall preserve unbroken peace and friendship towards us and our allies, who are the inhabitants of Duruma, Teita, Taveta, Chala, and Useri.

2. The Masai shall on no pretence whatever demand _hongo_ (tribute) from any caravan conducted by white men; but promise on the contrary to assist by all means in their power the progress of such caravans, particularly in furnishing them, as far as their supplies allow, with provisions at a fair price.

3. The Masai shall, when required by us at any time, place at our disposal any number of _el-moran_ to act as escort or sentinels, yielding military obedience to us during the period of their service with us.

4. In return we bind ourselves to recognise the Masai as our friends, to protect them in their rights, and to aid them against foreign attacks.

5. The _el-moran_ of all the tribes in alliance with us shall receive every man yearly two pair of good cotton trousers and fifty strings of glass pearls to be chosen by themselves, or, if they wish, other articles of like value. The _el-morun_ shall receive every man a cotton mantle; the _leitunus_ and _leigonanis_ trousers, pearls, and mantle.

6. The _el-moran_ who shall be called out for active service among us shall every one receive, besides full rations in flesh and milk, a daily payment of five strings of pearls, or their value.

These conditions, which were received by the Masai present with signs of undisguised satisfaction, were confirmed with great solemnity by the symbolic ceremony of blood-fraternisation between the contracting parties. As the multitude, who stood looking on at a respectful distance, greeted the conditions, when read to them, with loud shouts of joy, we knew that the public opinion of Lytokitok and of a portion of Kapte was completely won.

We told our new allies that it was our intention to pass Matumbato and Kapte on our way to the Naivacha lake, to admit to the alliance as many as possible of the Masai tribes dwelling on our route, and then proceed to the Kenia either by Kikuyu or by Lykipia. To facilitate our entering into friendly relations with the tribes through whose territories we should pass, we asked for a company of fifty _el-moran_ to precede us under the leadership of our friend Mdango, who had risen very high in the estimation of his countrymen. Our request was granted, and Mdango felt no little flattered by the choice which had fallen on him. The fifty _el-moran_ whom we asked for grew to be above five hundred, for the younger warriors contended among themselves for the honour of serving us. The Masai advised

us not to take the route by Kikuyu. The Wa-Kikuyu are not a Masai tribe, but belong to quite a different race, and have from time immemorial been at feud with the Masai. They were described to us as at once treacherous, cowardly, and cruel, as people without truthfulness and fidelity, and with whom an honourable alliance was impossible. But as we had already learnt, in our civilised home, how much reliance is to be placed on the opinions held of each other by antagonistic nations, the above description produced no effect upon our minds beyond that of convincing us that the Wa-Kikuyu and the Masai were hereditary foes. That we were correct in our scepticism the result showed. Mdango was informed that we should adhere to our original purpose. He was to precede us by forced marches, if possible to the frontiers of Lykipia, then turn and await us on the east shore of the Naivasha lake, where, in three weeks' time, we hoped to hold the great _shauri_ with the Masai tribes which he would then have got together and won over to our wishes. As to the Wa-Kikuyu who occupied the territory to the east of Naivasha, we ourselves would arrange with them.

Mdango left next morning, while we remained until the 1st of June at Miveruni, on the north side of the Kilimanjaro. The news of what had happened had reached the neighbouring Useri, whose inhabitants--hitherto living in constant feud with the Masai--now came in great numbers, under the leadership of their Sultan, to visit us, and to be convinced of the truth of what they had heard. They brought gifts for both ourselves and the Masai, the gifts for the latter being tokens of their pleasure at the ending of their feud. We received fifty cows and fifty bulls; the Masai half the number. This gift suggested to the Masai elders the idea of sending messengers with greetings from us, and with assurances of peace henceforth, to the Chaga, Wa-Taveta, Wa-Teita, and Wa-Duruma; which embassy, as we learnt afterwards, returned six weeks later so richly rewarded that the inhabitants of Lytokitok gained more in presents than they had ever gained in booty by their raids. And as these presents were repeated annually, though not to so great an amount, the peace was in this respect alone a very good stroke of business for our new friends. But the tribes which had formerly suffered from the Masai when on the war-path profited still more from the peace, for they were henceforth able to pasture their cattle in security and to till their fields, whilst previously just the most fertile districts had been left untilled through dread of the Masai.

As we were abundantly supplied with flesh and milk (for the Masai had given us presents in return in the shape of fine cattle), we begged the Sultan of Useri--who, of course, was not left unrewarded for his friendliness--to hold his presents in his own keeping until we needed them. We intended to use the cattle he offered us for the great caravans that would follow. For the same purpose, we also left in charge of our Masai friends in Miveruni three hundred and sixty head of cattle which we had not used of their presents. We were not dependent upon our cattle for meat, as the chase supplied us with an incredible abundance of the choicest dainties. For instance, in three hours I shot six antelopes of different kinds, two zebras, and one rhinoceros; and as our camp contained many far better sportsmen than I am, it may be imagined how easy a matter it was to provision us. In fact, though unnecessary slaughter was avoided as much as possible, and our better sportsmen tried their skill upon only the game that was very rare or very difficult to bring down, we could not ourselves consume the booty brought home, but every day presented carcases of game to our guest-friends. In particular, we shot rhinoceroses, with which the country swarmed, solely for the use of our blacks, who were passionately fond of certain portions of those animals, whilst no portion is palatable to Europeans except in extreme need. When we were on the march it was often

necessary to kill these animals, because they--the only wild animals that do it in Central Africa--have the inconvenient habit of attacking and breaking through the caravans when they discover their neighbourhood by means of the wind. This happened almost daily during the whole of our journey, though only once a serious result followed, when a driver was badly wounded and an ass was tossed and gored. But the inconvenience caused by these attacks was always considerable, and we thought it better to shoot the mischievous uncouth fellows rather than allow them an opportunity of running down a man or a beast.

We had hitherto seen only isolated footprints of elephants, but on the northern declivities of the Kilimanjaro we found elephants in great numbers, though not in such enormous herds as we were to meet with later in the Kenia districts. They were the noble game to which the more fastidious of our sportsmen confined their attentions, without, however, achieving any great success; for the elephants here were both shy and fierce, having evidently been closely hunted by the ivory-seekers. It was necessary to exercise extreme caution; and thus it was that only three of our best and most venturesome hunters succeeded in killing one each, the flesh of which was handed over to the blacks, whilst the small quantity of ivory found its way into our treasury. _A propos_ of hunting, it may be mentioned here that the lions, which were met with everywhere on our journey in great numbers, sometimes in companies of as many as fifteen individuals, afforded the least dangerous and generally the least successful sport. The lion of Equatorial Africa is a very different animal from his North African congener. He equals him in size and probably in strength, but in the presence of man he is shyer and even timid. These lions will not attack even a child; in fact, the natives chase them fearlessly with their insignificant weapons when the lions fall upon their herds. All the many lions upon which our huntsmen came made off quickly, and, even if wounded, showed fight only when their retreat was cut off; in short, they are cowards in every respect. The reason for this is to be sought in the great abundance of their prey. As the table is always furnished for the 'king of beasts,' and he need not run any danger or put forth any great effort in order to satisfy his wants, he carefully avoids every creature that appears seriously to threaten his safety. The buffalo, which is certainly the most dangerous of all African wild beasts, is attacked by lions only when the buffalo is alone and the lions are many in company.

At four in the morning of the 1st of June we left Miveruni. A march of several hours placed the last of the woodland belts of the Kilima foot-hills behind us, and we entered upon the bare plains of the Ngiri desert. The road through these and past the Limgerining hills by the high plateau of Matumbato offered little that was noteworthy. On the 6th of June we reached the hills of Kapte, along whose western declivities we passed at a height of from 4,000 to 5,500 feet above the sea. On our left, beneath us, were the monotonous plains of Dogilani, stretching farther than the eye could reach, and on our right the Kapte hills, rising to a height of nearly 10,000 feet, their sides showing mostly rich, grassy, park-like land, and their summits clothed with dark forests. Numerous streamlets, here and there forming picturesque waterfalls, fell noisily down, uniting in the Dogilani country into larger streams, which, as far as the eye could follow them, all took their course westward to fall into the Victoria Nyanza, the largest of all the great lakes of Central Africa. All the tribes on our way received us as old friends, even those with whom we had not previously contracted alliance. They had all heard the wonderful story of the white men who wished to settle amongst them, and who were at once so mighty and so generous. Mdango's invitation to the _shauri_ at the Naivasha lake had everywhere been gladly received; multitudes were already on their way, and

others joined us or promised to follow. There was no mention at all of _hongo_; in short, our game was won in all parts of the country.

On the 12th we reached the confines of the Kikuyu country, along which our further route to the Naivasha led. The evil reports of the knavish, hateful character of this people were repeated to us in a yet stronger form by the Kapte Masai, their immediate neighbours. But we had in the meantime received from another source a very different representation. Our two ladies had with them an Andorobbo girl whom they had taken into their service in Taveta. The Andorobbo are a race of hunters who, without settled residence, are to be met with throughout the whole of the enormous region between the Victoria Nyanza and the Zanzibar coast. Sakemba--as the girl of eighteen was called--belonged to a tribe of this race that hunted elephants in the districts at the foot of the Kenia to the north of Kikuyu. She had been stolen two years before by the Masai, who had sold her to a Swahili caravan, with which she had gone to Taveta. The girl had an invincible longing for her home--a rare thing among these races; and as it was known that my sister and Miss Ellen were awaiting a caravan that was going on to the Kenia, the girl appealed to them to buy her from her master and take her back to her home, where her relatives would gladly pay the cost in elephants' teeth. Touched by the importunity of the girl, Clara and Miss Fox bought her of her master, gave her her liberty, and engaged to take her with them. The girl was very intelligent, and was well-informed concerning the affairs of her native country. She had heard in Miveruni what evil reports the Masai gave of the Wa-Kikuyu, and she took the first opportunity of assuring her protectresses that the case was not nearly so bad as it was made to appear. The Masai and the Wa-Kikuyu were old foes, and, as they consequently did each other all the harm they could, they ascribed every conceivable vice to each other. It was true that the Wa Kikuyu would rather fight in ambush than in the open field, and they certainly were not so brave as the Masai; but they were treacherous and cruel only to their enemies, while those who had won their confidence could as safely rely upon them as upon the members of any other nation. The Andorobbo would much rather have dealings with the Wa-Kikuyu than with the Masai, because the former were much more peaceable and less overbearing than the latter. Our direct route to the Kenia lay through Kikuyu, whilst the route through Lykipia would have taken at least six days longer on account of the _detour_ we should have to make around the Aberdare range of hills.

As we had no reason to question the trustworthiness of this report, the last--and to us most important--part of which was confirmed by a glance at the map, we resolved at any rate to attempt the route through Kikuyu. Therefore, whilst the greater part of the expedition continued to pursue, under Johnston's guidance, the northerly route to the Naivasha lake, I with fifty men and a quantity of baggage went easterly by the frontier place, Ngongo-a-Bagas. My intention was to take with me merely Sakemba as one acquainted with the country and the people, and to leave the two ladies in Johnston's care until my return. But my sister declared that she would not leave me on any account; and as the Andorobbo girl belonged to the women and not to me, and moreover asserted that there would be absolutely no danger for the women, since it had been from time immemorial an unbroken custom for the Masai and the Wa-Kikuyu to respect each other's women in time of war--an assurance which was confirmed on all hands, even by the Masai themselves--my sister and Miss Ellen became members of our party.

As soon as we entered the territory of Kikuyu we found ourselves in luxuriant shady forests, which however could by no means be said to be 'impenetrable,' but were rather remarkable for being in very many places cut through by broad passages, which had the appearance of having been made

by some skilful gardener for the convenience and recreation of pleasure-seekers. These ways were not perfectly straight, but as a rule they went in a certain definite direction. In breadth they varied from three to twenty feet; at places they broadened out into considerable clearings which, like the narrower ways, were clothed with a very fine and close short grass, and were deliciously shady and cool. The origin of these ways was, and is, an enigma to me. On each side of them there was underwood between the stems of the tall trees. At places this underwood was very thick, and we could plainly see that dark figures followed us on both sides, watching all our movements, and evidently not quite sure as to what our intentions were. The fact that we came from the hostile Masailand might have excited mistrust, for we proceeded in this way a couple of hours without an actual meeting between ourselves and any of our unknown escort.

An end had to be put to this, for some unforeseen accident might lead to a misunderstanding followed by hostilities. So I asked Sakemba if she dared to go alone among the Wa-Kikuyu. 'Why not?' asked she. 'It would be as safe as for me to go into the hut of my parents.' I therefore ordered a halt, and the Andorobbo girl went fearlessly towards the bushes where she knew the Wa-Kikuyu to be, and at once disappeared. In half an hour she returned accompanied by several Wa-Kikuyu women, who were sent to test the truth of Sakemba's story--that is, to see whether we were, with the exception of a few drivers, all whites, and whether--which would be the most certain proof of our pacific intentions--there were really two white women among us. Uncertain rumours about us had already reached the ears of the Wa-Kikuyu; but, as these reports had come through the hostile Masai, the Wa-Kikuyu had not known how much to believe. But the deputation of women opened up friendly relations between us; a few lavishly bestowed trinkets soon won us the hearts and the confidence of the black fair ones. Our visitors did not waste time in returning to the men, but signalled and called the latter to come to them, with the result that we were immediately surrounded by hundreds of admiring and astonished Wa-Kikuyu.

I went among them, accompanied only by an interpreter, and asked where their sultan and elders were. Sultan had they none, was the answer--they were independent men; their elders were present among them. 'Then let us at once hold a _shauri_, for I have something of importance to tell you.' No African can resist a request to hold a _shauri_; so we immediately sat down in a circle, and I was able to make known my wishes. First, I told them of our victory over the Masai, and how we had forced them to preserve peace with us and with all our allies, I also told them of our subsequent generosity. I then assured them that we also wished to have the Wa-Kikuyu as our allies, which would result in peace between them and the Masai, and would bring great benefit to them from us. We asked for nothing, however, in return but a friendly reception and an unmolested passage through their territory. If they refused, we would force them to grant it, as we did the Masai. 'Look here'--I took a repeating-rifle in my hand--'this thing hits at any distance;' and I gave it to one of our best marksmen and pointed to a vulture which sat upon a tree a little more than three hundred yards off. The shot was heard, and the vulture fell down mortally wounded. The Wa-Kikuyu showed signs of being about to run away, although they had occasionally heard the reports of guns in their conflicts with Swahili caravans. What frightened them was not the noise, but the certainty of the aim. However, they were soon reassured, and I went on: 'We not only always hit with our weapons, but we can shoot without cessation.' I had this assertion demonstrated to them by a rapid succession of ten shots; and again my hearers were seized with a horrible fright. 'We have fifty such things here, a hundred and fifty more among the Masai, and many many thousands where we come from. Besides, we carry with us the most dangerous

medicines--all to be used only against those who attack us. But we have costly presents for those who are friendly towards us.' Then I ordered to be opened a bale of various wares which had been specially packed for such an occasion, and I said: 'This belongs to you, that you may remember the hour in which you saw us for the first time. No one shall say, "I sat with the white men and held _shauri_ with them, and my hands remained empty." If you wish to know how liberally we deal with those who become our allies, go and ask the Masai.'

The effect of this address, and still more of the openly displayed presents, left nothing to be desired. The distribution of the presents gave rise to a tremendous scramble among our future friends; but when this was over--fortunately without any serious mischief--we were overwhelmed with extravagant asseverations of affection and zealous service. First we were invited to honour with our presence their huts, so ingeniously concealed in the forest thickets, an invitation which we readily accepted. We were careful, however, to take up our quarters in a commanding position, and to keep ourselves well together. I also directed that several of our people should, without attracting attention, keep constant watch. I left the baggage in charge of four gigantic mastiffs which we had brought with us. The former part of these precautions proved to be quite unnecessary; no one harboured any evil design against us, and the anxious timidity which the Wa-Kikuyu at first so manifestly showed quickly yielded to the most complete confidence, in which change of attitude, it may be incidentally remarked, the women led the way. On the other hand, it proved to be extremely advisable to keep watch over the baggage. Desperate cries of 'Murder!' and 'Help!' were soon heard from a Wa-Kikuyu boy, who, thinking our baggage was unwatched, had crept near it with a knife, but was very cleverly fixed by one of the mastiffs. We released him, frightened nearly to death, but otherwise quite unhurt, out of the clutches of the powerful animal; and we were troubled by no further attempt upon our baggage.

The next morning we asked our hosts to accompany us a few days' march further into the interior of the country in the direction of the Kenia, and to invite as many of their associated tribes as they could communicate with in so short a time to meet us in a _shauri_, since we desired to contract with them a firm alliance. This was readily promised, and so for two days we were accompanied by several hundred Wa-Kikuyu through the magnificent forest, in which the flora vied with the fauna in beauty and multiplicity of species. The Wa-Kikuyu entertained us in a truly extravagant manner, without accepting payment for anything. We were literally overloaded with milk, honey, butter, all kinds of flesh and fowl, _mtama_ cakes, bananas, sweet potatoes, yams, and a great choice of very delicious fruits. We wondered whence this inexhaustible abundance, particularly of wild fruits, came; for in the forest clearings which we had passed through pasturage and agriculture were evidently only subordinate industries. At the end of the second day's march, however, the riddle was solved; for when we had reached the considerable river called the Guaso Amboni, which falls into the Indian Ocean, we found spreading out before us farther than the eye could reach a high plateau which, so far as we could see, had the character of an open park-land, bearing, especially where it touched the forest we had just left, all the indications of a very highly developed agriculture. Here was evidently the source of the Kikuyu's inexhaustible corn supply. Far in the northern horizon we saw a large blue mountain-range, at least 50 or 60 miles distant, which our guides and Sakemba said was the Kenia range. They assured us that from where we were there could be seen in clear weather the snowy peak of the principal mountain; but at that time it was hidden by clouds.

Here, then, lay before us the goal of our wanderings, and powerful emotion seized us all as we, though only at a great distance, for the first time looked upon our future home. The Kenia peak, however, remained wrapped in clouds during the two days of our stay on the eastern outskirts of the Kikuyu forest. We made our halt in a charming grove of gigantic bread-fruit trees, where the Wa-Kikuyu placed their huts gratuitously at our disposal. The place is called Semba, and had been selected as the meeting-place of the great _shauri_. We found a great number of natives already assembled there; and on the next day everything was arranged and confirmed between us to our mutual satisfaction. Thus we were able to start on our return march on the 16th of June. We did not go over the Ngongo, but followed a tributary of the Amboni to its source--more than 7,000 feet above the sea--and then dropped abruptly down from the edge of the Kikuyu tableland and went direct to the Naivasha, which we reached on the evening of the 19th. We were somewhat exhausted, but otherwise in good condition and in excellent spirits. We had discovered that we should be able to reach the Kenia a good week earlier than would have been possible by the originally chosen route through Lykipia.

The Naivasha is a beautiful lake in the midst of picturesque ranges of hills, the highest points of which reach 6,500 feet. The lake has a superficies of about thirty square miles, and its characteristic feature is a fabulous wealth in feathered game of all kinds. Here Johnston had made all the necessary preparations for the great feast of peace and joy which we purposed to give the Masai. The news that they had henceforth to reckon the Wa-Kikuyu also among our friends was received by the _el-moran_ with mixed feelings; but they submitted to the arrangement without murmuring, and at the feast, in which fifty of the principal men among the Wa Kikuyu who had accompanied us took part, the new friendship between the two races was more firmly established.

The feast consisted of a two days' great carousing, at which we provided enormous quantities of flesh, baked food, fruits, and punch for not less than 6,000 guests, without reckoning women and children. The chief feature consisted of some splendid fireworks. During these two days 150 fat young bulls, 260 antelopes of various kinds, 25 giraffes, innumerable feathered game, and an enormous quantity of vegetables were consumed. The punch was brewed in 100 vessels, each holding above six gallons, and each filled on the average four times. Nevertheless, this colossal hospitality--apart from the fireworks--cost us nothing at all. The cattle were presents, and indeed were a part of the number brought to us by numerous tribes as tokens of grateful esteem; the game we had, of course, not bought, but shot; and the vegetables were here, on the borders of Kikuyu, so cheap that the price may be regarded as merely nominal. As to the punch, the chief ingredient, rum--fortunately not a home production in Masailand and Kikuyuland--our experts had made on the spot, without touching the nearly exhausted supply we had brought with us. For among our other machinery there was a still. This was unpacked, wild-growing sugar-cane was to be had in abundance, and hence we had rum in plenty. Care was taken that the process was not so watched by the natives as to be learnt by them, for we did not wish to introduce among our neighbours that curse of negroland, the rum-bottle. The hot punch which we served out to them did not contain more than one part of rum to ten of water; yet nearly three hundred gallons of this noble spirit had to be used in the improvised bowls during the two days of the feast. The jubilation, particularly during the letting-off of the fireworks, was indescribable; and when finally, after silence had been obtained by flourish of trumpets, we had it proclaimed by strong-voiced heralds that the nation of the Masai were invited by us to be our guests at the same place every year on the 19th and 20th of June, the people nearly tore us to

pieces out of pure delight.

The 21st of June was devoted to rest after the fatigues of the feast, and to the arrangement of the baggage; on the 22nd the march to Kikuyu was begun. To avoid taking the sumpter beasts over the steep acclivities of the hills that skirted the Naivasha valley, we turned back towards Ngongo-a-Bagas, which we reached on the 24th. Here we decided to establish an express communication with the sea, in order that the news of our arrival at our goal, which we expected to reach in a few days, might be carried as quickly as possible to Mombasa, and thence to the committee of the International Free Society. From Mombasa to Ngongo our engineers had measured 500 miles; we had done the distance in 38 days--from May 5 to June 12--of which, however, only 27 were real marching days. We calculated that our Arab horses, if put to the strain for only one day, could easily cover more than 60 miles in the day, and that therefore the whole distance could be covered in eight stages of a day each. Therefore sixteen of our best riders, with twenty-four of the best-winded racers, were ordered back. These couriers were directed to distribute themselves in twos at distances of about sixty miles--where the roads were bad a little less, and where they were good a little more. As baggage, besides their weapons and ammunition, they were furnished with merely so much of European necessaries and of articles for barter on the way as could be easily carried by the eight supernumerary horses, which were at the same time to serve as a reserve. For the rest we could safely rely upon their being received with open arms and hospitably entertained by the natives they might meet with along the route we had taken. A similar service of couriers was established between Ngongo and the Kenia; as this latter distance was about 120 miles it was covered by two stages. Thus there was a total of ten stages, and it was anticipated that news from Kenia would reach Mombasa in ten days--an anticipation which proved to be correct.

The march through the forest-land of Kikuyu, which was entered on the 25th, was marked by no noteworthy incident. When, early on the morning of the 27th, we reached the open, we found ourselves at first in a thick fog, which was inconvenient to us Caucasians merely in so far as it hid the view from us; but our Swahili people, who had never before experienced a temperature of 53 deg. Fahr. in connection with a damp atmosphere, had their teeth set chattering. To the northerners, and particularly to the mountaineers among us, there was something suggestive of home in the rolling masses of fog permeated with the balmy odours of the trees and shrubs. About eight A.M. there suddenly sprang up a light warm breeze from the north; the fog broke with magical rapidity, and before us lay, in the brilliant sunshine, a landscape, the overpowering grandeur of which mocks description. Behind us and on our left was the marvellous forest which we had not long since left; right in front of us was a gently sloping stretch of country in which emerald meadows alternated with dark banana-groves and small patches of waving corn. The ground was everywhere covered with brilliant flowers, whose sweet perfume was wafted towards us in rich abundance by the genial breeze. Here and there were scattered small groups of tall palms, some gigantic wide-spreading fig-trees, planes, and sycamores; and numerous herds of different kinds of wild animals gave life to the scene. Here frolicked a troop of zebras; there grazed quietly some giraffes and delicate antelopes; on the left two uncouth rhinoceroses chased each other, grunting; about 1,100 yards from us a score of elephants were making their way towards the forest; and at a greater distance still some hundreds of buffaloes were trotting towards the same goal.

This splendid country stretched out of sight towards the east and the south-east, traversed by the broad silver band of the Guaso Amboni, which,

some five miles off, and perhaps at a level of above 300 feet below where we were standing, flowed towards the east, and, so far as we could see, received at least a dozen small tributaries from sources on both of the enclosing slopes. The tributaries springing from the Kikuyu forest on the southern side--on which we were--are the smaller; those from the northern side are incomparably more copious, for their source is the Kenia range. This giant among the mountains of Africa, which covers an area of nearly 800 square miles and rises to a height of nearly 20,000 feet, now--despite the 50 miles between us and that--showed itself to our intoxicated gaze as an enormous icefield with two crystalline peaks sharply projected against the dark firmament.

Even the Swahili, who are generally indifferent to the beauties of nature, broke out into deafening shouts of delight; but we whites stood in speechless rapture, silently pressed each other's hands, and not a few furtively brushed a tear from the eye. The Land of Promise lay before us, more beautiful, grander, than we had dared to dream--the cradle of a happy future for us and, if our hopes and wishes were not vain, for the latest generations of mankind.

From thence onward it was as if our feet and the feet of our beasts had wings. The pure invigorating air of this beautiful tableland, freshened by the winds from the Kenia, the pleasant road over the soft short grass, and the sumptuous and easily obtained provisions, enabled us to make our daily marches longer than we had yet done. On the evening of the 27th we crossed the eastern boundary of Kikuyu, where we had to lay in large stores of provisions, because we then entered a district where the only population consisted of a few nomadic Andorobbo. As far as we could see, the country resembled a garden, but man had not yet taken possession of this paradise. The 28th and the greater part of the 29th found us marching through flowery meadows and picturesque little woodlands, and crossing murmuring brooks and streams of considerable size; but the only living things we met with were giraffes, elephants, rhinoceroses, buffaloes, zebras, antelopes, and ostriches, with hippopotamuses and flamingoes on the river banks. Most of these creatures were so tame that they scarcely got out of our way, and several overbold zebras accompanied us for some distance, neighing and capering as they went along. On the afternoon of the 29th we entered the thick highland forest, which stretched before us farther than we could see, and through the dense underwood of which the axe of our pioneers had to cut us a way. The ground had been gradually ascending for two days--that is, ever since we had left the Amboni--and it now became steeper; we had reached the foot of the Kenia mountain. The forest zone proved to be of comparatively small breadth, and on the morning of the 30th we emerged from it again into open undulating park-land. When we had scaled one of the heights in front of us, there lay before us, almost within reach of our hands, the Kenia in all the icy magnificence of its glacier-world.

We had reached our goal!

CHAPTER V

It was eight weeks since we had left Mombasa, a shorter time than had ever been taken by any caravan in Equatorial Africa to cover a distance of more than 600 miles. During the whole time we had all been, with unimportant exceptions, in good health. There had been seven cases of fever among us

whites, caused by the chills that followed sudden storms of rain; the fever in all these cases disappeared again in from two to eight days, and left no evil results. Twice a number of cases of colic occurred among both whites and blacks, on both occasions resulting simply from gastronomic excesses, first in Teita and then at the Naivasha lake; and these were also cured, without evil results, by the use of tartar emetic. These sanitary conditions, exceptionally favourable for African journeys, even in the healthy highlands, were the result of the judicious marching arrangements, and, particularly among us whites, of the care taken to provide for all the customary requirements of civilised men. Tea, coffee, cocoa, meat extract, cognac to use with bad water, light wine for the evening meals, tobacco, and cigars, were always abundantly within reach; our mackintoshes and waterproof boots while marching, and the waterproof tents in camp, protected us from the wet--the chief source of fever; and we were assisted to bear our lesser privations and inconveniences by our zeal for our task, and not least by the fine balmy air which, from Teita onwards, we almost always breathed. Our saddle-horses and sumpter beasts also were, by the nourishing feed and the judicious treatment which they received, enabled to bear well the heavy labours of the march.

I cannot forbear expressing the opinion that the heavy losses of other caravans, which sometimes lose all their beasts in a few days, are to be ascribed less to the climate or to the--in the lowlands, certainly very troublesome--insect pests, than to the utter inexperience of the Swahili in the treatment of animals. Had we relied merely upon our blacks, we should have left most of our beasts, and certainly all our horses, on the road to feed the vultures and hyenas. The horses would never have been allowed to cool before they drank, they never would have been properly groomed, if we had not continually insisted upon these things being done, and given a good example by attending to our saddle-horses ourselves. That the 'white gentleman' attended to his horse's wants before he attended to his own wrought such an effect upon the Swahili that at last their care for their beasts developed into a kind of tenderness. The consequence was that during the whole journey we lost only one camel, three horses, and five asses--and of these last only two died of disease, the other three having been killed by wild beasts. Of the dogs, we lost three by wild beasts--one by a rhinoceros, and two by buffaloes.

From the moment of our arrival at the Kenia, the conduct of the expedition devolved into my hands. My first care on the next morning was to despatch to our friends in Europe my detailed journal of the events which had already happened, together with a brief closing report. In the latter I stated that we could undertake to have everything ready for the reception of many thousands of our brethren by the next harvest--that is, according to the African calendar, by the end of October. We could also undertake to get finished a road suitable for slow-going vehicles from Mombasa to Kenia by the end of September at the latest, with draught oxen in sufficient number. I asked the managers of the Society, on their part, to have a sufficient number of suitable waggons constructed in good time; and I, on my part, engaged that, from and after the first of October, any number of duly announced immigrant members should be conveyed to their new home safely and with as little inconvenience as was possible under the circumstances. In conclusion, I asked them to send at once several hundredweight of different kinds of goods, accompanied by a new troop of vigorous young members.

The two couriers with this despatch--the couriers had always to ride in twos--started before dawn on the 1st of July; punctually on the 10th the despatch was in Mombasa, on the 11th at Zanzibar; on the same day the

committee received my report by telegraph from our agents in Zanzibar, and the journal, which went by mail-ship, they received twenty days later. On the evening of the 11th the reply reached Zanzibar; and on the 22nd I was myself able to read to my deeply affected brethren these first tidings from our distant friends. The message was very brief: 'Thanks for the joyful news; membership more than 10,000; waggons, for ten persons and twenty hundredweight load each, ordered as per request, will begin to reach Mombasa by the end of September; 260 horsemen, with 300 sumpter beasts, and 800 cwt. of goods start end of July. Send news as often as possible.' I had already anticipated the wish expressed in the last sentence, for not less than five further despatches had been sent off between the 6th and the 21st of July. What they contained will be best learnt from the following narrative of our experiences and our labours; and from this time forward a distinction has to be made between the work of preparing the new home on the Kenia and the arrangements necessary for keeping up and improving our communication with the coast.

On the evening of the last day of June we had pitched our camp on the bank of a considerable stream, the largest we had yet seen. Its breadth is from thirty to forty yards, and its depth from one to three yards. The water is clear and cool, but its current is strikingly sluggish. It flows from north-west to south-east, through a trough-like plateau about eighteen miles long, which bends, crescent-shaped, round the foot-hills of the Kenia. The greatest breadth of this plateau in the middle is nearly nine miles, whilst it narrows at the west end to less than a mile, and at the east end to two miles and a half. This trough-like area of about 100 square miles consists entirely of rich grass-land, with numerous small groves of palms, bananas, and sycamores. It is bounded on the south by the grassy hills which we had crossed over, on the west by abrupt rocky walls, on the north partly by dark forest-hills, and partly by barren lofty rocks which hide from view the main part of the Kenia lying behind them. On the east, between the hills to the south and the rocks to the north, there is an opening through which the stream finds its outlet by a waterfall of above 300 feet, and the thunder and plashing of which were audible at the great distance at which we were. This river, which was later found to be the upper course of the Dana, entering the Indian Ocean on the Witu coast, enters our plateau by a narrow gate of rocks through which we were not at first able to pass. From the north, down the declivities of the foot-hills of the Kenia, four larger and many smaller streams hurry to the Dana, and in their course through their rocky basins form a number of more or less picturesque cascades. The height of this large park-like plateau above the sea-level, measured at its lowest point--the stream-bed--is nearly 6,000 feet.

Whilst we were engaged in the detailed examination of this lofty plateau, I sent out several expeditions, whose duty it was to penetrate as far as possible into the Kenia range, in order to find elevated points from which to make exact observations of the form and character of the district lying around us. For though the country immediately about us charmed us so much, yet I would not definitively decide to lay the foundation-stone of our first settlement until I had obtained at least a superficial view of the whole region of the Kenia. The information which Sakemba was able to give us was but little, and insufficient. We were therefore much delighted when eight natives, whom we recognised as Andorobbo, showed themselves before our camp. They had seen our camp-fires on the previous night, and now wished to see who we were, Sakemba, who went out to them, quickly inspired them with confidence, and we now had the best guides we could have wished for. With Sakemba's help we soon informed them of our first purpose--namely, to send out eight different expeditions, each under the

guidance of an Andorobbo. The first expedition returned on the evening of the same day, and the last at the end of a week, and all with tolerably exhaustive reports.

Not one of the expeditions had got near the summit of the Kenia. Nevertheless, grand views had been obtained from various easily accessible points of the main body of the mountain, some of them at an altitude of above 10,000 feet. It had been found that the side of the Kenia best adapted to the rearing of stock and to agriculture was that by which we had approached it. To the eastward and northward were large stretches of what appeared to be very fertile land; but that on the east was very monotonous, and lacked the not merely picturesque, but also practically advantageous, diversity of open country and forest, hill and plain, which we found in the south. On the north the country was too damp; and on the west there spread out an endless extent of forest broken by only a small quantity of open ground. It might all be converted into most productive cultivated land at a later date; but, at the outset, soil that was ready for use was naturally to be preferred. The inner portions of the mountain district before us were filled with wooded hills and rocks traversed by numberless valleys and gorges. These foot-hills reached on all sides close to the abruptly rising central mass of the Kenia; only in the south-west, about three miles from the western end of our plateau, did the foot-hills retire to make room for an extensive open valley-basin, in the middle of which was a lake, the outflow from which was the Dana. Our experts estimated the superficies of this valley at nearly sixty square miles; and all agreed that it was very fertile, and that its situation made it a veritable miracle of beauty. The best way into this valley was through the gorge by which the Dana flowed; but, so long as we were without suitable boats, we were obliged to enter the valley not directly from our plateau, but by a circuitous route through a small valley to the south.

I received this report on the morning of the 3rd of July. Next day, without waiting for the return of two of the expeditions which were still absent, I started for this much-lauded lake and valley. The indicated route, which proved to be, in fact, a very practicable one, led from our camp to the western end of the plateau, then bending towards the south and skirting a small, rocky, wooded hill, it entered a narrow valley leading in a northerly direction. This valley opened into the Dana gorge, which is here neither so narrow nor so impassable as at its opening into the plateau. Following this gorge upwards, in an hour we found ourselves suddenly standing in the sought-for valley.

The view was perfectly indescribable. Imagine an amphitheatre of almost geometrical regularity, about eleven miles long by seven miles and a half broad, the semicircle bounded by a series of gently rising wooded hills from 300 to 500 feet high, with a background formed by the abrupt and rugged precipices and cloud-piercing snowy summit of the Kenia. This majestic amphitheatre is occupied on the side nearest to the Kenia by a clear deep-blue lake; on the other side by a flowery park-land and meadows. The whole suggests an arena in which a grand piece, that may be called 'The Cascades of the Kenia Glaciers,' is being performed to an auditory consisting of innumerable elephants, giraffes, zebras, and antelopes. At an inaccessible height above, numberless veins of water, kissed by the dazzling sunlight, spring from the blue-green shimmering crevasses. Foaming and sparkling--now shattered into vapour reflecting all the hues of the rainbow, now forming sheets of polished whiteness--they rush downwards with ever increasing mass and tumult, until at length they are all united into one great torrent which, with a thundering roar plainly audible in a favourable wind six miles away, hurries from its glacier home towards the

precipitous rocks. There the whole colossal mass of water--which a few miles off forms the Dana river--falls perpendicularly down from a height of 1,640 feet, so dashed into vapour-dust as to form a great rainbow-cloud. The stream suddenly disappears in mid-air, and the eye seeks in vain to track its course against the background of dark glistening cliffs until, more than 1,600 feet below, the masses of falling vapour are again collected into flowing water, thence, with the noise and foam of many smaller cascades, to reach the lake by circuitous routes.

Speechless with delight, we gazed long at this unparalleled natural miracle, whose grandeur and beauty words cannot describe. The eye eagerly took in the flood of light and glittering colour, and the ear the noise of the water pealing down from a fabulous height; the breast greedily inhaled as a cordial the odorous air which was wafted through this enchanted valley. The woman who was with us--Ellen Fox--was the first to find words. Like a prophetess in an ecstasy, she looked long at the play of the water; then, suddenly, as a stronger breath of wind completely dissipated the vaporous veil of the waterfall, which just before had formed a waving, sabre-like, shimmering band, she cried, 'Behold, the flaming sword of the archangel, guarding the gate of Paradise, has vanished at our approach! Let us call this place Eden!'

The name Eden was unanimously adopted. That this valley must be our future place of abode was at once decided by all of us. A more careful examination showed its superficies to be over sixty-two square miles. Allowing thirteen miles for the elliptical lake stretching out under the Kenia cliffs, and fifteen miles for the woods which clothed the heights around the valley, there remained above thirty miles of open park-land surrounding the lake, except where the Kenia cliffs touched the water, stretching in narrow strips to the Kenia on the north-east, and broadening on the other sides to from 1,100 yards to four miles. The glacier-water forming the Dana entered the valley on the north-west, and left it on the south-east. The water, which was not so cold when it entered the lake as might have been expected, rapidly acquired a higher temperature in the lake; on hot days the lake rose to 75 deg. Fahr. Other streams fall into the lake, some of them from the Kenia cliffs, and others from the various hills which surround the valley. We counted not less than eleven such streams, among them a hot one with a temperature of 125 deg. Fahr.

Naturally we had not been idle during the four days which preceded our discovery of Eden Vale. On the 1st of July, a few hours after the couriers with the first despatches, the expeditions appointed to establish regular communication with Mombasa were sent off. There were two such expeditions: one, under Demestre and three other engineers, had to construct the road; and the other, under Johnston, had to procure the draught oxen--of which it was estimated about 5,000 would be required--and to arrange for the provisioning of the whole distance. To the first expedition were allotted twenty of our members and two hundred of our Swahili men, with a train of fifty draught beasts; with Johnston went merely ten of ourselves, twenty draught beasts, and ten sheep-dogs. How these expeditions accomplished their tasks shall be told later.

I had now sent away altogether 58 of our own people, 200 Swahili men, and 181 saddle and draught beasts, besides having lost nine of the latter by death during the journey. I had, therefore, now with me at the Kenia 149 whites, 80 Swahili, and 475 beasts, besides the dogs and the elephants. In addition to the above, we were offered the services of several hundred of the Wa-Kikuyu, who had followed us. Of these latter I retained 150 of the most capable; the others, in charge of five of ourselves, I sent back at

once to their home, with the commission to purchase and send on to the Kenia 800 strong draught oxen, 150 cows, 400 oxen for slaughter, and several thousand hundredweight of various kinds of corn and food. Having attended to these things, I allotted and gave out to the most suitable hands the many different kinds of work which had first to be done. One of our workmen had charge of the forge and smithy, another the saw-mill, with, of course, the requisite assistance. A special section was told off for the tree-felling, and another section had to get ready and complete the agricultural implements. One of the engineers who remained at the Kenia was appointed, with one hundred blacks under him, to construct the requisite means of communication in the settlement--particularly to build bridges over the Dana.

On the 5th of July we shifted our settlement to Eden Vale. The ground was exactly measured, and on the shores of the lake the future town was marked out, with its streets, open spaces, public buildings, and places of recreation. In this projected town we allowed space for 25,000 family houses, each with a considerable garden; and this covered thirteen square miles. Outside of the building area--which could be afterwards enlarged at pleasure--2,500 acres were selected for temporary cultivation, and irrigated with a network of small canals; as soon as possible it was to be fenced in to protect it against the incursions of the numberless wild animals that swarmed around it, as well as from our domestic animals which, though shut up at night in a strong pen, were allowed during the day, when they were not in use, to pasture in the open country under the care of some of the Swahili men and the dogs.

In the meantime, the saw-mill, which had been set up in the Dana plateau, hard by the river, and had for its motive-power one of the rapid streams that came down from the hills, had begun its work. The first timber which it cut up was used in the construction of two large flat boats, in which the transportation of the building timber up the river to the Eden lake was at once begun. A few weeks later, on the shores of the lake, there had arisen forty spacious wooden buildings, into which we whites removed from the confined camp-tents we had previously occupied. The negroes preferred to remain in the grass huts which they had made for themselves in the shelter of a little wood. By this time the cattle were also furnished with their pen, which was high and strong enough to offer an insurmountable obstacle to any invasion by quadrupeds. In this pen there was room for about two thousand beasts, and it was, moreover, provided with a covered space for protection against rain.

By the 9th of July, our smiths, wheelwrights, and carpenters had converted ten of the ploughshares we had brought with us into ploughs, and by the same date the first consignment of cattle had come in from Kikuyu--120 oxen and 50 cows, together with 200 sheep and a large quantity of poultry. Ploughing was at once attempted, under the direction of our agriculturists. The Kikuyu oxen struggled a little against the yoke, and at first they could not be made to keep in the furrow; but in three days we were able to work them with ease in teams of eight to a plough. This expenditure of force was necessary, as the black fat soil, matted by the thick virgin turf, was extremely difficult to break up. At first it was necessary to have a driver to every pair of oxen, and the furrows were not so straight as if ploughed by long-domesticated oxen; but at any rate the ground was broken up, and in a comparatively short time the beasts got accustomed to their work and went through it most satisfactorily. On the 15th of July a fresh arrival of oxen brought fifteen more ploughs into use; and again on the 20th. By the end of the month, with these forty ploughs, some 750 acres had been broken up. This was at once harrowed and prepared for the seed. It

was then sown with what seed-corn we had brought with us--chiefly wheat and barley--supplemented to the extent of about three-fourths by African wheat and _mtama_ corn. The ground was then rolled again, and the work was finished in the second half of August. The whole of the cultivated area was then hedged in, and we cheerfully greeted the beginning of the shorter rainy season.

In the meantime a garden--provisionally of about twenty-five acres--had been laid out, a little farther from the precincts of the town than the arable land; for whilst the latter could easily be removed farther away as the town increased, it was necessary to find for the garden as permanent a site as possible--one therefore that lay outside of the range of the growth of the town. As we had among us no less than eighteen skilled gardeners, and as these had as much assistance as they required from the Swahili and Wa-Kikuyu, the twenty-five acres were in a few months planted with the choicest kinds of fruits and berries, vegetables, flowers--in short, with all kinds of useful and ornamental plants which we had brought from our old homes, had collected on our way, or had met with in the neighbourhoods in which we had settled. The garden also was covered with a network of irrigating canals, and enclosed against unwelcome intruders by a high and strong fence.

Against accidental inroads of monkeys there was no other protection than the vigilance of our dogs and the guns of the gardeners. A war of annihilation was therefore begun against the monkeys of the whole district, of which there were untold legions in the woods that girdled Eden Vale and in some small groves in the vale itself. While we shot other animals only when we needed their flesh, the monkeys were destroyed wherever they showed themselves in the neighbourhood of Eden Vale; and very soon the cunning creatures began carefully to avoid the inhospitable valley, whilst outside of it they retained their former daring. Several other animals were also excluded from the general law of mercy, and that even more rigorously than the monkeys, which were proscribed only within the boundaries of the valley. These animals were leopards and lions, against which we organised, whenever we had time, serious hunting expeditions. After a few months these animals entirely disappeared from the whole district; and subsequently they almost voluntarily forsook all the districts into which we penetrated with our weapons and with our noisy activity. They have room enough elsewhere, and hold it to be unnecessary to expose their skin to the bullets of white men. On the other hand, we did not molest the hyenas; the harm which they now and then did by the theft of a sheep was more than compensated for by their usefulness as devourers of carrion. They are shy, cowardly beasts, which do not readily attack anything that is alive; but in the character of unwearied sanitary police they scour field and forest for dead animals. In the list of beasts not to be spared stood at first the hippopotamuses, which haunted the Eden lake and the Dana in large herds. We should have had nothing to object to in these uncouth brutes if they had not molested our boats and behaved aggressively towards our bathers. But, after our shells had somewhat lessened their number, and in particular after certain uncommonly daring old fellows had been disposed of, the rest acquired respect for us and kept at a distance whenever they saw a man; we then relaxed our severity, and for the time contented ourselves with keeping them out of Eden Vale. But of course we showed no mercy to the numberless crocodiles that infested the lake and the river. We attacked these with bullet and spear, with hook and poison, day and night, in every conceivable way; for we were anxious that our women and children, when they came, should be able to bathe in the refreshing waters without endangering their precious limbs. As the district which these animals frequented was in the present case a very circumscribed one--fresh individuals could come neither

down from the Kenia nor over the waterfall at the end of the great plateau--we soon succeeded in so thinning their numbers that only a few examples were left, the destruction of which we handed over to our Andorobbo huntsmen, whom we furnished with weapons for this Purpose, and to whom we offered a large premium for every crocodile slain in the Eden lake or in the Dana above the waterfall. As a fact, before the arrival of the first caravan of immigrants, the last crocodile had disappeared from Eden Vale and from the basin of the Dana.

Agriculture, gardening, and the chase had not absorbed all the strength at our disposal. We were at the same time busy constructing a number of practicable roads round the lake, along the river-bank to the east end of the plateau, and a number of branches from this main road to different parts of our district. It must not be imagined that these roads were works of art--they were merely fieldways, which, however, made it possible to carry about considerable loads without the expenditure of an enormous amount of force. In three places the Dana was bridged over for vehicular traffic, and in two others for foot traffic. Only in two places was much work required--at the end of the gorge through which the Dana passed from Eden Vale into the great plateau, and at a place where the Kenia cliffs touched the lake. At these places several cubic yards of rock had to be blown away, in order to make room for a road.

As in the meanwhile neither wheelwrights nor smiths had been standing still, when the roads were ready there were also ready for use upon them a number of stout waggons and barrows.

The construction of the flour-mill demanded a greater expenditure of labour. The mill was fixed on the upper course of the Dana, 1,100 yards above the entrance of the river into the Eden lake, and was furnished with ten complete sets of machinery. The site was chosen because just above there was a strong rapid, while below the Dana flowed calmly with a very trifling fall until it reached the great cataract. Thus we had, through the whole of the provisionally occupied district, a splendid waterway to the mill, and yet for the mill we could take advantage of the rapid flow of the upper Dana. We had brought from Europe the more complicated and delicate parts of this mill; but the wheels, shafts, and the ten millstones we manufactured ourselves. This mill--which was provisionally constructed of wood only--was ready by the end of September, thanks to the additional assistance of the two instalments of members which had reached us in the early part of the same month.

I have already mentioned that, as soon as we had reached the Kenia, I asked our committee for fresh supplies and a fresh body of pioneers; and that the committee had informed me that at the end of July there would start an expedition of 260 horsemen and 800 cwt. of goods upon 300 beasts. This expedition reached Mombasa on the 18th of August. Then it divided into two groups: one group, containing the most adventurous 145 horsemen, started at once on the 18th of August with fifty very lightly loaded led-horses--the whole of the 300 sumpter beasts were horses--without taking with them a single native except an interpreter. They relied upon the assistance of those of our men who were constructing the roads, and of the population friendly to us; but they were at the same time resolved to bear without murmuring any deprivations and fatigue that might await them. A forced ride of twenty days, with only a one day's rest at Taveta, brought these brave fellows among us on the 9th of September. Five horses had died, seven others had to be left behind knocked up; they themselves, however, all reached us, except one who had broken his leg in a fall, and was left in good hands in Miveruni, somewhat exhausted, but otherwise in good

condition. The newly arrived joined us heartily in our work two days after. The 115 others reached us ten days later, with 250 sumpter horses and 100 Swahili drivers. The greater part of the goods they had given to Johnston on the way, who met with them at Useri, where he had been eagerly awaiting them. The articles brought to us at the Kenia--in all something over 300 cwt.--contained a quantity of tools and machinery; these, and especially the considerable addition of workmen, contributed in no small degree to expedite our various works.

The flour-mill was--as has been stated--ready by the end of September. It at once found abundant employment. It is true that our harvest was not yet gathered in; but we had been gradually purchasing different kinds of grain--to the amount of 10,000 cwt.--of the Wa-Kikuyu, and had stored it near the lake in granaries, for which the saw-mill had supplied the building material. All this grain was ground by the end of October; and, even if our harvest had failed, the first few thousands of those who were coming would not have had to suffer hunger.

But our harvest did not fail. A few weeks after the beginning of the hot season--which begins in October--the fertile soil, which had been continuously kept moist by our system of irrigation, blessed us with a crop that mocked all European conceptions. Every grain sowed yielded on an average a hundred and twenty fold. Our 750 acres yielded 42,000 cwt. of different kinds of grain, for each haulm ended, not in single lean ears, but in thick heavy bunches of ears--our European wheat and barley not less than the African kinds. We had fortunately made ample preparation for the work of the harvest. Before the end of August a machine-factory had been erected a few hundred yards above the flour-mill. Water-power was used, and the work of manufacture began at once. Partly of materials brought with us, but mainly of materials prepared by ourselves, we had constructed several reaping-machines and two threshing-machines, worked by horse-power.

Our factories were able to produce these machines because our geologists had discovered, among other valuable mineral treasures, iron and coal in our district. The coal lay in one of the foot-hills of the Kenia, on the Dana plateau, nearly two miles from the river; the iron in one of the foot-hills which the Dana in its upper course had cut through, a mile and a quarter above Eden Yale. The coal was moderately good anthracite, and the iron ore was a rich forty-percent. ferro-manganese. A smelting and refining furnace, as well as an iron-works, were at once put up near the source of the iron; they were of a, primitive and provisional character, but they sufficed to supply us with serviceable cast and wrought iron, and thus to make us at once independent of the supplies brought from Europe. We now possessed a small but independent iron industry, and this enabled us to gather in and work up within a few weeks the unexpectedly rich harvest.

A further use which we immediately made of our increased powers of production was to put up two new saw-mills and a brewery. The saw-mills were needed to supply material for the shelter of the continually increasing stream of fresh arrivals; and the brewery was intended to serve as a means of agreeably surprising the new-comers with a welcome draught of a familiar beverage with which most of them would be sorry to dispense. As soon as the barley was cut and threshed, it was malted. Our gardeners had grown hops of very acceptable quality on the sides of the Kenia foot-hills; and soon a cool cellar, made by utilising some natural caverns, was filled with casks of the noble drink.

By the end of October we were able to contemplate our four months' labours with a restful satisfaction. Six hundred neat block-houses awaited as many

families; 50,000 cwt. of corn and flour, copious supplies of cattle for slaughter and draught, building material and tools, were ready for the food, shelter, and equipment of many thousands of members. The garden had been not less successfully cultivated, and its dainty gifts were already beginning to be enjoyed. Our own garden-produce did not, as yet, suffice to cover our anticipated requirements; but it continued to be supplemented by a brisk barter trade with the Wa-Kikuyu. For these natives we had established a regular weekly market in Eden Vale, which several hundreds of them attended, bringing with them their goods upon ox-carts, the use of which we had introduced among them and had made possible by means of the roads our engineers had constructed through their country. Since we had set up our iron-works, the Wa-Kikuyu came to us principally for iron either in a raw condition or made up into tools. For this they at first bartered cattle and vegetables; afterwards, when we no longer needed these things, they offered mainly ivory, of which we had already acquired 138 tons, partly through our trade with the Wa-Kikuyu and the Andorobbo, and partly as the fruits of our own hunting. For ivory is as cheap here as blackberries; the Wa-Kikuyu and the Andorobbo are glad to buy our wrought iron for double its weight in the material which is so valuable in the West. An iron implement, whether hammer, nail, or knife, is exchanged for from ten to twenty times its weight in ivory. Thus almost the whole cost of our expedition was already covered by our ivory--the cattle and provisions, the implements and machinery, not to speak of the land, being thrown in gratis.

CHAPTER VI

Whilst we at the Kenia were thus busily preparing a comfortable home for our brethren who were expected from the Old World, our colleagues, under the direction of Demestre and Johnston, were working not less successfully on the tasks allotted to them.

Demestre had nothing to do with the construction of roads within the Kenia district; his work began with the great forests that girdled this district. The execution of the work from thence to the boundary between Kikuyu and Masailand, at Ngongo, he deputed to the engineer Frank, an American; the second section, from Ngongo to Masimani in Masailand, midway between Ngongo and Taveta, was allotted to the engineer Moellendorf, a German; the third section, from Masimani to Taveta, to Lermanoff, a Russian, as his name shows; the last and most difficult section, from Taveta to Mombasa, including two of the worst deserts, Demestre reserved to himself. To each of the four sections five whites were appointed. His 200 Swahili, strengthened by double that number of Wa-Kikuyu hired on the march through their land, Demestre divided between the first two sections, allotting 50 Swahili and 300 Wa-Kikuyu to the first in Kikuyuland, and 150 Swahili and 100 Wa-Kikuyu to the second in Masailand. The third section was organised from Taveta. Lermanoff and a companion rode thither from Kenia, by making use of our courier-stages, in six days. He engaged 100 Swahili men in Taveta--where Swahili caravans are always to be met with--and 250 natives in Useri and Chaga. In the meantime his four colleagues had arrived and brought with them the pack-horses allotted to his--as to each--section; and the work from Taveta to Useri was begun on the 15th of July. Demestre also made use of the courier-stages, and rode, with no other breaks than night-rests, first to Teita, where he hired 400 Wa-Teita, whom he at once set to work, under the direction of one of his colleagues, upon the road

between Teita and Taveta. He then hastened on to Mombasa, and by the 20th of July he was able to put 500 people of the coast upon the most difficult part of the work--the road from Mombasa to Teita.

The work to be done in all cases was threefold. First, in the places where there was a deficiency of water--of which places there were several in the lower sections, particularly in the deserts of Duruma, Teita, and Ngiri--wells had to be dug and, where there was no spring-water, cisterns made capacious enough to supply water sufficient not merely for the workmen during the construction of the road, but afterwards for the men and cattle of the caravans that passed that way. As there occur in Equatorial Africa at all seasons of the year heavy storms of rain, which in the so-called hot season are only much less frequent than in the so-called rainy season, there was no danger that large cisterns draining the rain-water from a sufficiently wide area would be exhausted even in the hot months; but the cisterns had to be protected from the direct rays of the sun as well as from impurities. The former was effected by providing the cisterns with covering and shelter; the second by making the rain-water filter through layers, several yards thick, of sand and gravel. The natural water-holes, which are found in all deserts, but which dry up in times of protracted drought, indicated the spots where it would be most practicable to construct cisterns, for such spots were naturally the lowest points. The larger of these water-holes needed only to be deepened, the evaporation of the water guarded against, and the cisterns surrounded by the above-mentioned natural filter, and the work was then finished. Of these in the different sections twenty five were dug, with a depth of from nine to sixteen yards and a diameter of from two to nine yards. Of ordinary wells with spring-water thirty-nine were made. Each of these artificial supplies of water was placed under the protection of a watchman.

In the second place, there was the road-making itself. In general, the route which the expedition had taken from Mombasa to the Kenia was chosen, and merely freed from obstacles and widened to twice its original width where it led through bush. But at certain places, particularly where steep heights had to be traversed, it was necessary to look for a fresh and less hilly track. That several bridges had to be built scarcely need be mentioned.

The third part of the work consisted in the erection of primitive houses of shelter, at suitable places, for both men and cattle. Accommodation for several hundred men, pens for cattle, and storehouses for provisions, were constructed at sixty-five stations, at distances varying from seven to twelve miles.

These works were all completed between Mombasa and Teita by the end of September, and in all the other sections fourteen days later. The workmen, however, were not discharged, as a part of them were required for guarding and maintaining the road and buildings, and another part found occupation in the transport service on the newly made highway. The cost of construction for the whole by no means small undertaking was 14,500L, half of which went in wages and half in rations; the material used in the work cost nothing.

By this time Johnston had completed the purchase of the draught-beasts required for the transport service, and had organised the commissariat of the caravans. His Masai friends procured for him in a few weeks the originally ordered 5,000 head of cattle; and as every despatch from the committee of the Free Society reported a larger and larger number of members on their way to the settlement, our order was increased to 9,000,

exclusive of the 750 head of cattle, the unused remnant of our presents which we had left behind us in Useri and Masailand. As the committee had reason to anticipate that by the end of October the number of members intending at once to join the colony would reach 20,000, they had enlarged their orders for waggons to 1,000, and announced that fact to us in the course of September. Therefore, as every waggon--which weighed 14 cwt., and would carry ten persons, with 20 cwt. of luggage--would require four yoke of oxen, the total number of draught-oxen needed would be 8,000, in addition to a reserve of 200 head, and 1,550 oxen and cows for slaughter. Johnston received this message on the southern frontier of Masailand, and, as there was not time to return, he had to complete his provisioning in the districts of Kilima and Teita. Nevertheless he succeeded in collecting the full number of cattle and distributing them along the sixty-five stages between Mombasa and the Kenia without materially raising prices by his purchases in these favoured districts. He bought 8,500 oxen and 500 cows, and the cost--including the travelling expenses and wages of the buyers and drivers--amounted to no more than 8,650L--that is, the goods which we bartered for them had cost us this amount. Each head of cattle cost on the average a little over eight shillings, half of which represented incidental expenses, the bare selling price being less than four shillings a head.

Johnston so arranged the transport service that every day twenty-five waggons left Mombasa, and at every one of the sixty-five stations found fresh draught-oxen ready. Arrived at Eden Vale, the waggons had to return to Mombasa in the same manner. By this simple and practical arrangement, all the waggons were kept constantly in motion between Mombasa and the Kenia, whilst the draught-oxen merely moved to and fro in fixed teams between neighbouring stations. In this way 250 persons could be conveyed every day, and to convey 20,000--the total number of members reported by the committee--would require eighty days, unless some of them made the journey on horseback.

The waggons constructed in England, America, and Germany arrived punctually at Mombasa. They were in every respect models of skilful construction, solidly and yet, in proportion to their size, lightly built, affording many conveniences without sacrificing simplicity. Each one accommodated ten persons with sitting space in the day and with good sleeping space at night. By a very simple alteration of the seats, room could be made for ten persons--four above and six beneath. Strong springs made the riding easy, a movable leathern covering gave shelter from rain or sun, and the mattrasses which served as beds at night were by day so buckled on the under-side of the leathern covering as to afford double protection against the heat of the sun. Accommodation for the baggage was provided in a similarly practical manner.

The first ship, with 900 members, arrived on the 30th of September. This ship, like all that followed, was the property of the Society. Anticipating that the stream of emigrants would not soon cease, would probably continue to increase, and desirous to keep the transportation of the emigrants as much as possible in their hands, the Society had bought twelve large, swift-sailing steamships, averaging 3,500 tons burden, and had had them adapted to their purpose. They could do this without overstraining their resources; for, though the 940,000L which these twelve steamers cost exceeded the amount actually in hand, the Society could safely reckon that the deficit would soon be made good by the contributions of new members, to accommodate whom the vessels and all the other provisions were intended. In fact, by the middle of September the number of members exceeded 20,000, and the property of the Society had grown to 750,000L. Of this amount, however, 150,000L had been spent independently of the purchase of the ships, and a

similar amount would in the immediate future be required for the general purposes of the Society; thus less than half of the cost of the ships was in hand and available for payment. But the sellers readily gave the Society credit, and handed over the vessels without delay, even before any money was paid. They risked nothing by this, for the Society's executive were fully justified in calculating that the future income from new members would be at least 100,000L a month, while the Society's property was quite worth all the money they had hitherto spent upon it.

The chief thing, however, was that people were getting to have more and more faith in the success of the Society's undertaking, and to look upon that undertaking as representative of the great commonwealth of the future. Several governments already offered their assistance to the committee, who accepted those offers only so far as they afforded a moral support. A number of scientific and other public associations took a most lively interest in the aims of the Society. For example, the Geographical Societies of London and Rome gave, the one 4,000L and the other 50,000 lires, merely stipulating in return that a periodical report should be sent to them of all the scientifically interesting experiences of the Society. That the business world should also interest themselves in the Society's doings is not surprising. For the vessels which had been bought the Society made an immediate payment of forty per cent., and undertook to pay the remainder within three years. The whole was, however, paid off before the end of the second year.

The ships thus bought were employed to convey the emigrant members from Trieste to Mombasa. As each vessel carried from 900 to 1,000 passengers, while the waggons could convey 200 persons daily from Mombasa to the settlement, it was necessary that two ships should reach Mombasa per week; it being assumed that a part of the emigrants would prefer to travel from Mombasa on horseback. And as the average length of a voyage to Mombasa and back was thirty-five days, the twelve vessels were sufficient to maintain a continuous service, with an occasional extra voyage for the transport of goods, particularly of horses. There was no distinction of class on board the vessels of the Society; no fee was taken from anyone, either for transport or for board during the whole voyage, and everyone was therefore obliged to be content with the same kind of accommodation, which certainly was not deficient in comfort. On deck were large dining-rooms and rooms for social intercourse; below deck was a small sleeping-cabin for each family, comfortably fitted up and admirably ventilated. The members were received on board in the order in which they had entered the Society, the earlier members thus having the priority. Of course it was optional for any member to make the voyage on any ship not belonging to the Society, without losing his place in the list of claimants when he arrived at Mombasa.

At Mombasa everyone was at liberty to continue his journey either on horseback or in a waggon. The horsemen might either accompany the caravans or ride in advance in such stages as they pleased, only the horses must be changed regularly at the sixty-five stations, provision being made for a sufficient supply of horses. The travellers in waggons had, moreover, the option of going on night and day uninterruptedly, pausing only to effect the necessary changes of oxen; or of travelling more deliberately, halting as long as they pleased at the midday or the night stations. In the former case they could, in favourable weather, reach Eden Vale in fourteen days, or even less; in the latter case twenty days or more would be spent on the journey.

All the arrangements were perfectly carried out. There was no hitch anywhere. The commissariat left nothing to be desired. An escort of ten

Masai, which Johnston had organised for each station, kept guard against wild beasts during the night journeys, and had to serve as auxiliaries in any difficulty; while four commissioners sent from among our members, and located respectively at Teita, Taveta, Miveruni, and Ngongo, superintended the whole. The natives greeted the first train of waggons with jubilant astonishment, but received all with the greatest friendliness and helpfulness. Particularly the Wa-Taveta, the Sultan of Useri, and the Masai tribes did not fail to overwhelm our travellers with proofs of their respect and love for the white brethren who had 'settled on the great mountain.'

The first new arrivals--among them our beloved master--entered Eden Valley on the 14th of October; they were followed by an uninterrupted series of fresh companies. But, before the story of this new era in the history of our undertaking is told, a brief account must be given of what had been taking place at the Kenia.

As early as August, a numerous deputation of Masai tribes from Lykipia--the country to the north-west of the Kenia--and from the districts between the Naivasha and the Baringo lakes, arrived at Eden Vale offering friendship, and asking to be admitted into the alliance between us and the other Masai. This very affecting request was made with evident consciousness of its importance, and the granting of it certainly placed us under new and heavy obligations. Yet I granted it without a moment's hesitation, and my act received the approval of all the members. For the pacification of the most quarrelsome and unquestionably the bravest of all the tribes of the equatorial zone was not too dearly bought by the sacrifice of a few thousand pounds sterling per annum. We now had a satisfactory guarantee that civilisation would gradually develop in these regions, which had hitherto been cursed by incessant feuds and pillage; that we should be able so to educate the black and brown natives that they would become more and more useful associates in our great work; and that, in proportion as we taught them to create prosperity and luxury for themselves, we should be increasing the sources of our own prosperity. So I addressed to the brown warriors a flattering panegyric, declared myself touched by the friendly sentiments they had expressed, and promised with all speed to send an embassy to them in order to conclude the treaty of alliance and to do them honour. They were sent away richly laden with presents; and they on their part had not come empty-handed, for they brought with them a hundred choice beasts, and two hundred fat-tailed sheep. Johnston, whom I at once informed of the incident, undertook the fulfilment of the promise I had given. I have already stated that for this purpose he provided himself with a full supply of the necessary goods from the baggage of the expedition which he met with in September on its way to the Kenia. When his task in the road-stages was finished, he started, about the beginning of October, for the Naivasha lake, and went thence through the extensive and, for the most part, exceedingly fertile high plateau--6,000 feet above the sea--which, bounded by hills from 3,300 to 6,600 feet higher, contains the elevated lakes of Masailand--namely, not only the Naivasha lake, the marvellous Elmeteita lake, and the salt lake of Nakuro, but also a series of smaller basins. On the 20th of October he reached the Baringo lake, on the northern limit of Masailand, a lake that covers 77 square miles in a depression of the land not more than 2,500 feet above the sea. Thence, in a westerly direction, he went over ground, rising again, past the grand Thomson Falls, through the wooded and well-watered Lykipia, and in the second week of November he reached us at the Kenia, having on the way contracted alliance with all the Masai tribes through whose lands he had passed, as well as with the 'Njemps' at the Baringo lake.

In the next place an account has to be given of the successful attempts made, at the instigation of our two ladies, to tame several of the wild animals indigenous to the Kenia. The idea was originated by Miss Fox, who in the first instance wished merely to provide pleasure for the women and children of the expected new arrivals. Miss Fox won over my sister, a great friend to animals, to this idea; and so they hired several Andorobbo and Wa-Kikuyu to capture monkeys and parrots, of which in Eden Vale there were several very charming species. The attempts to tame these creatures were successful beyond expectation--so much so that after a few weeks the captives, when let loose, voluntarily followed their mistresses. This excited the ambition of both of the ladies, and the Andorobbo were commissioned to capture some specimens of a particularly pretty species of antelope, which our naturalists decided to be a variety of the tufted antelope (_Cephalophus rufilatus_), which is almost peculiar to Western Africa. This attempt was also successful. It is true that the old animals proved to be so shy and intractable that they were at last allowed to go free; but several young ones became attached to their guardians with surprising rapidity, and followed them like dogs. These antelopes are not larger than a medium-sized sheep, and the young ones in particular look exceedingly pretty with their red tufts, and disport themselves like frisky kids. Miss Ellen and my sister soon had about them a whole menagerie of antelopes, monkeys, and parrots, trained to perform all sorts of tricks for the delectation of the children who were expected.

Thus matters stood when one of the elephant-keepers whom Miss Ellen had brought with her to the Kenia, and who had given up all thoughts of returning to their home, ventured to ask his 'mistress'--for the Indians could not accustom themselves to the idea that they were perfectly independent men--whether she would not like an elephant-baby also as a pet? Receiving an affirmative answer, he undertook to capture one or more, if he were allowed to go with the four elephants and their keepers into the woods for a few days. As Miss Ellen had allowed her elephants to be employed in the building operations, where these interesting colossi were of invaluable service, and as the work could not be interrupted for the sake of a plaything, she told the Indian that she would forego her wish, or at least would wait until the elephants could be more easily spared from the work. The Indian went away, but the idea that his beloved mistress should be deprived of anything that would--as he had at once perceived--have given her great pleasure, roused him out of his customary fatalistic indolence. He brooded over the matter for a couple of days, and on the third he appeared with the proposal to make good the loss of time occasioned by the temporary absence of the four elephants by capturing, with the aid of the other Cornaks, not only a young elephant, but also several old elephants, and training them for work. 'But African elephants cannot be trained like the Indian ones,' objected Miss Ellen. The Indian ventured to question this, and his seven colleagues were all of his opinion. Elephants were elephants; they would like to see an animal with a trunk that they could not tame in a few weeks if he only got into their hands. 'If it is really so, why have you not said so before; for you must have seen what good use can be made of elephants here?' asked the American, and received for answer merely a laconic 'Because you have not asked us.'

Miss Ellen did not know what to do. The idea of furnishing the colony of Eden Vale with herds of tame elephants--for if these animals could be tamed, there might as well be thousands as one--did not allow her to rest. On the other hand, she remembered to have read, in her natural-history studies, that African elephants were untameable. We all, when she asked us, were obliged to affirm that there were no tame elephants anywhere in Africa. She thought over this problem until she began to grow melancholy;

evidently she was anxious that a trial should be made. But the Indians insisted upon the impossibility of capturing wild elephants without the assistance of the tame ones; and she shrank the more from using the latter in a doubtful attempt at a time when work urgently required doing, because the tame elephants were her own property, and therefore the decision depended entirely upon herself. Just then our zoologist, Signor Michaele Faenze, returned from a long excursion to the central mass of the Kenia; and when Miss Fox took him into her confidence, he at once sided with the Indians. He admitted that, as a matter of fact, there were no tame African elephants; but he maintained that this was simply because the Africans had forgotten how to make the noble beast serviceable to man. The reason did not lie in the character of the African elephant, for in the days of the Romans trained elephants were as well known in Africa as in Asia. They should let the Indians make an attempt; if the latter understood their business they would succeed as well in Africa as in India.

And so it turned out. The eight Cornaks with their four elephants went into the neighbouring forests; and when, as soon happened, they had found a herd of wild elephants, they did with them exactly as they had learnt to do at home. The tame elephants were sent without their attendants into the midst of the herd of wild ones, by whom they were at first greeted with some signs of surprise, but were ultimately received into companionship. The crafty animals then fixed their attention upon the leader of the herd, the strongest and handsomest bull, caressed him, whisked the flies off him, but in the meantime bound, with some strong cord they had taken with them, one of his legs to a stout tree. Having done this, they uttered their cry of alarm--a sharp trumpet-like sound--and ran off as if they had discovered some danger. On this signal, the Indians rushed forward with loud cries and the firing of guns, and thus caused the whole herd to rush off after the tame elephants. The poor prisoner, of course, could not run off with the rest, desperately as he strained at the ropes; and the Indians allowed him to stamp and trumpet, without for a while troubling themselves about him. Their next care was to follow the track of the escaped herd. In the course of an hour they had again crept up to it, to find that in the meantime the four tame elephants had repeated the same trick with a new victim, which was also fettered and then left in the same manner. In the course of the day three more elephants shared the same fate; and by that time the herd appeared to have grown suspicious, for their betrayers returned alone to their keepers.

Now first was a visit paid to the five captives, among whom was a female with a yearling about the size of a half-grown calf. The tame elephants went straight to the captives straining at the ropes, and bound their fore-feet tightly together. This was not done without furious resistance on the part of the betrayed beasts; but this resistance was overcome in a most brutal way by strokes of the trunk and by bites. Thereupon the merciless captors busied themselves removing from within their victims' reach everything that is pleasant to an elephant's palate--grass, bushes, and tree-twigs; and what their trunks could not do they enabled the keepers to do with axe and hatchet by dragging the captives down upon their sides.

When night came, all five captives were securely bound and deprived of every possibility of getting food. They were watched, however, to secure them from being attacked by lions or leopards. The next morning the tame elephants again visited their captive brethren one after the other, helped the fallen ones to get up--which was not effected without a good deal of thrashing and pushing--and then again left them to their fate.

This went on for three days; the poor captives suffered from hunger and

thirst, and received barbarous blows from their treacherous brethren whenever the latter came near them. By the fourth day they had become so weak and subdued that they no longer roared, but pitifully moaned when their tormentors approached, which nevertheless fell upon them fiercely with trunk and teeth. Now a rescuing angel appeared to them, in human form. An Indian, with threatening actions and several noisy blows, drove the captors from their victim, and offered to the latter a vessel of water. If the wild elephant, struck with astonishment, took time to survey the situation, the tragi-comedy was over--the beast was tamed. For, in this case, he would, after a little hesitation, accept the proffered drink, and then a little food; he could afterwards be fed and watered without danger, and, under the escort of the tame elephants, led home for further training. If, on the contrary, the sight of the man maddened him--as was the case with three out of the five--the thrashing-and-hunger treatment had to be continued until the elephant began to understand that release from his situation could be afforded only by the terrible biped.

At last all the captives submitted to their fate. The only danger in this process consists in the necessity, on the part of the hunter, of relying upon the accuracy of his judgment concerning the captive's character when he first approaches him. It is true that the tame elephants stand by observant and ready to help; but as a single thrust of the tusk of an enraged animal may be fatal, the business requires a great deal of courage and presence of mind. However, the Indians asserted that anyone only partially accustomed to the ways of elephants could tell with certainty from the look of the animal what he meant to do; it was therefore necessary merely to take the precaution not to get very close to a captive elephant before reading in his eye submission to the inevitable, and then there was nothing to fear.

After an absence of six days, the expedition returned with the five captives, which were certainly not yet trained and serviceable for work, but were so far tame that they quietly allowed themselves to be shut up, fed, watered, and taught. In the course of another fortnight they were ready for use in all kinds of work, particularly when they had one of the veterans by their side. Miss Ellen had a double triumph: she possessed a charming baby elephant, which was certainly a little too clumsy for a lap-dog, but was nevertheless as droll a creature as could be, and soon made itself the acknowledged favourite of all Eden Vale; and she had besides opened out for the Society an inexhaustible source of very valuable motive power, of which no one would have thought but for her.

From that time forth we actively carried on the capture of elephants, so that in a little while the elephant was the chief draught-beast in the Kenia, and could be employed wherever heavy weights had to be removed to short distances or to places inaccessible to waggons.

This successful experiment with the elephants suggested to us the taming of other animals, for purposes, not merely of pleasure, but of utility. The first attempt was made upon the zebra, and was successful. Though the old animals were useless, the foals, when captured quite young, were tolerably tractable and not particularly shy; and in the second generation our tame zebras were not distinguishable from the best mules, except in colour. Ostriches and giraffes came next in the order of our domestic animals; but our trainers achieved their greatest triumph in taming the African buffalo. This is the most vicious, uncontrollable, and dangerous of all African beasts; and yet it was so thoroughly domesticated that in the course of years it completely supplanted the common ox as a draught-beast. The bulls that had grown up in a wild condition were, and remained, perfect devils;

but the captured cows could be so thoroughly domesticated that they would eat out of their attendants' hands, and the buffaloes bred in a state of domestication exhibited exactly the same character as the ordinary domestic cattle. The bulls, especially when old, continued to be somewhat unreliable; but the cows and oxen, on the other hand, were as gentle and docile as any ruminant could be. They were never valued among us as milch kine--for, though their milk was rich, it was not great in quantity--but they were incomparable as draught-beasts. They were higher by half a foot than the largest domestic cattle; they measured two feet across the shoulders, and their horns were too thick at the base to be spanned by two hands. No load was too heavy for these gigantic beasts; two buffaloes would keep up their steady pace with a load that would soon have disabled four ordinary oxen. They bore hunger, thirst, heat, and rain better than their long-domesticated kindred; in short, they proved themselves invaluable in a country where good roads were not everywhere to be found.

The third incident--But this really concerns only me personally, and belongs to this narrative merely so far as it relates to the mode of life and the social conditions of Eden Vale. It will therefore be best if I next tell how we lived, what our habits were, and how we worked in the new home, before the arrival of the main body of our brethren.

CHAPTER VII

The colonists in Eden Vale looked upon me--the Society's plenipotentiary, who had organised our expedition to the Kenia and procured the necessary means--as their president in the full sense of the word: I might have commanded and I should have been obeyed. But, on the other hand, I acted not only in harmony with my own inclination, but also according to the evident intention of the committee, when I assumed merely the position of president of an association of men who had power to manage their own affairs. Whenever it was possible, I consulted my colleagues previous to making any arrangements, and acted in accordance with the will of the majority; and only in the most urgent cases, or when orders had to be given to persons who were absent, did I act independently. The distribution of the work to different groups was made by arrangement between all the members concerned, and the superintendents of the several branches of work were elected by their special colleagues. Though in all essential matters the views and proposals of myself and of those more particularly in my confidence were always carried out (so that if in what I have written I had, for brevity's sake, said 'I arranged,' 'I designed,' it would have been essentially correct), yet this was due entirely to the fact that my confidants were the intellectual leaders of the colony, and the others voluntarily subordinated themselves to them. Moreover, we all knew that the present was only a provisional arrangement. In the meanwhile, no one worked for himself; all that we produced belonged not to the producer, not even to the whole of the producers, but to the undertaking upon the common property of which we were, in return, all living. In a word, the Free Society which we wished to found was not yet founded--it was in process of forming; and for the time we were, in reference to it, nothing more than persons employed according to the old custom, and differed from ordinary wage-earners simply in the fact that it was left to ourselves to decide what we should keep for our own maintenance and what we should set apart as the employer's share of the gains. If any evil-intentioned colleague had compelled me to do so, I not only had the right, but was resolved, to

assume the attitude of the 'plenipotentiary.' That I was able to avoid doing this contributed no little to heighten the mutual pleasure we all experienced, and very materially facilitated the transition to the ultimate form of our organisation; but this did not alter the fact that our life and work, both on the journey and at the Kenia, were carried on under the social forms of the old system.

During this period the hours of work, whether of overseer or simple workman, white or negro, at Eden Vale were alike for all--from 5 A.M. to 10 A.M. and from 4 P.M. to 6 P.M.; only in the harvest-time were one or two hours added. All work ceased on Sundays.

The order of the day was as follows: We rose about 4 A.M. and took a bath in Eden Lake, where several bathing houses had been constructed. The washing and repairing of clothes was attended to--under the superintendence of a member who was an expert in such matters--by a band of Swahili, to whom this work was allotted as their sole duty. We wore every day the clothes which had been cleansed on the previous day, and which were brought to the owner in the course of the day to be ready for him in the morning. After the toilet came the breakfast, the preparation of which, as well as of all the other meals, was also the special duty of a particular band of Swahili. In initiating them into the mysteries of French cookery my sister was of great service. This first breakfast consisted, according to individual taste, of tea, chocolate, coffee--black or _au lait_--milk, or some kind of soup; to these might be added, according to choice, butter, cheese, honey, eggs, cold meat, with some kind of bread or cake. After this first breakfast came work until 8, followed by a second breakfast, consisting of some kind of substantial hot food--omelets, fish, or roast meat--with bread, also cheese and fruits; the drinks were either the delicious spring-water of our hills, or the very refreshing and agreeable banana-wine made by the natives. Fifteen or twenty minutes were usually spent over this breakfast, and work followed until 10 A.M. Then came the long midday rest, when most of us, particularly in the hotter months, took a second bath in the lake, followed by private recreation, reading, conversation, or games. As a rule, the heat in this part of the day was great; in the hot season the thermometer frequently measured 95 deg. Fahr. in the shade. It is true that the heat out of doors was prevented from becoming unendurable by cool breezes, which, in fine weather, blew regularly between 11 A.M. and 5 P.M. from the Kenia, and these breezes were the stronger the hotter the day; but it was most agreeable and most conducive to health to spend the midday hours under cover. At 1 P.M. the principal meal was taken, consisting of soup, a course of meat or fish with vegetables, sweet pastry, and fruit of many kinds, with banana-wine or, when our brewery had been set to work, beer. The meal over, some would sleep for half an hour, and the rest of the time would be filled up with conversation, reading, and games. When the fiercest heat was over, the two hours of afternoon work would be gone through. After this a few indulged in a third and hasty bath. At 7 P.M. a meal similar to the first breakfast was taken, out of doors if it did not rain, and in large companies. It should be stated that, with reference to the meals and to all other means of refreshment, everyone could choose what and how much he pleased. It was only in the matter of alcoholic drinks that there was any restriction, and that for easily understood reasons. Later, when everyone acted for himself, even in this matter there was perfect liberty; but so long as we were under the then existing obligations to the Society it was necessary to observe restrictions for the sake of the negroes.

The evenings were generally devoted to music. We had some very skilful musicians, an excellent orchestra of wind and string instruments numbering

forty-five performers, and a fine choir; and these performed whenever the weather permitted. The air would grow cool two or three hours after sunset; on some nights the thermometer would measure over 70 deg. Fahr., but it occasionally sank to less than 60 deg. Fahr., so that the night-rest was always refreshing.

Sundays were given up to recreation and instruction: excursions into the adjoining woods, hunting expeditions, concerts, public lectures, addresses, &c.

The block-houses in which we dwelt were intended to serve each family as a future--though merely provisional--home. Each stood in a garden of 1,200 square yards; and with its six rooms--living-room, kitchen, and four bedrooms--covered 150 square yards. At this time each such house was occupied by four of us; to the two women and Sakemba--the latter had been visited by her parents and their family, and had induced them to put up their grass hat in Eden Vale--a separate house was of course allotted.

This last arrangement, however, did not please my sister at all. During the journey she had yielded to the necessity of being separated from me, the darling ward given into her charge by our sainted mother. Arrived at Eden Vale, she expected to resume her old rights of guardianship and domestic superintendence; but she found herself prevented from carrying out her wishes by her duty towards a second, who in the meantime had become a favourite with her--namely, Miss Fox. She could not possibly leave this young woman alone among so many men; but as little could she bring us both into the same house, though in her eyes we were mere children. What would her friends in Paris have said to that? I spent all my leisure time in the women's house, whither I was unconsciously more and more strongly attracted, not less by the young American's conversation--which was a piquant mixture of animated controversy and unaffected chatter--than by her harp-playing and her clear alto voice. But this did not satisfy sister Clara, who at last hit upon the plan of marrying us. Our common 'foolishness'--that is, our social ideas--made us, she thought, mutually suitable; and though, in her opinion, we should make a pair entirely lacking in sound domestic common sense, _she_ was there to think and act for both of us.

Having once conceived this purpose, she, as a prudent and discreet person who rightly foresaw that in this matter she could not expect implicit obedience from either Miss Fox or myself, placed us under close observation. Though she was peculiarly lacking in personal experience in matters of love, yet, by means merely of that delicate sensibility peculiar to woman, she made the startling discovery that we were already over head and ears in love with each other. At first she was so astonished at this discovery that she would not believe her own eyes. But the thing was too clear to make mistake possible. We two lovers had ourselves not the remotest suspicion of our condition; but to anyone who knew Miss Fox so well as several months of unbroken companionship with the open-hearted and ingenuous young American had enabled my sister to do, there could be no difficulty in understanding what was the matter when a young woman, who had hitherto lived only for her ideals, freedom and justice, whose idol had been humanity, but who had shown no interest in any individual man apart from the ideas to which he devoted himself, was thrown into confusion as often as she heard the footsteps of a certain man, and in her confidential intercourse with my sister, instead of talking of the grandeur of our principles, preferred to talk of the excellences of him who in Eden Vale was the leading exponent of those principles. As to my own feelings, sister Clara knew too well that hitherto woman had interested me merely on account

of her position in human society not to feel as if scales had fallen from her eyes when one day, after long and devotedly watching Miss Fox as she was busying herself about something, I broke out with the words, 'Is not every movement of that girl music?'

So my sister took us each aside and told us we must marry. But she met with a check from both of us. On hearing of the proposal, Miss Ellen, though she became alternately crimson and pale, at once exclaimed that she would rather die than marry me. 'Would not those arrogant men who deny us women any sense of the ideal, any capacity for real effort, and look upon us as the slaves of our egoistic impulses--would they not triumphantly assert that my pretended enthusiasm for our social undertaking was merely passion for a man; that it was not for the sake of an idea, but for the sake of a man, that I had run off to Equatorial Africa? No--I don't love your brother--I shall never love, still less marry!' This heroic apostrophe was, however, followed by a flood of tears, which, when sister Clara wished to interpret them in my favour, were declared to be signs of emotion at the offensive suspicion. I received the proposal in a similar way. When Clara hinted to me that I was in love with Miss Fox, I laughed at her heartily, and declared that what she took to be symptoms of my passion were merely signs of psychological interest in a woman who was capable of a genuine enthusiasm for abstract ideas.

But a motherly sister who has once conceived the purpose of getting her brother--and her female friend as well--married, is not so easily driven from the field: at least, not when she has such good and manifold grounds to adhere to her intention. As she could not gain her end in a direct way, she tried a circuitous one--not a new one, but one often tried: she made us both jealous. She told each of us in confidence that she had given up her 'stupid plan,' as the other party was no longer free. As she slily added to me that she had devised her project merely to be able to come into my house with my young wife and to resume her motherly care over me, and as this was evidently the truth, I also gave credence to the invention that Ellen had left a betrothed lover in America, who was about to appear in Eden Vale. 'Only think, Ellen never made this confession until I approached her with my plan of getting her married! It is very lucky that you, my boy, care nothing for the sly little creature; it would have been a pretty business if you had set your heart upon Ellen!'

I declared myself perfectly satisfied with this turn of affairs; but at the same time I felt as if a knife had pierced my heart. Suddenly my love stood clear and distinct before my mind's eye--a glowing boundless passion, such as he only can feel whose heart has remained six-and-twenty years untouched. It seemed to me an unalterable certainty that, though I might still live and struggle, I could never more enjoy life and life's battles! But was my fate so certain and inevitable? Was it not possible to drive from the field this lover who had exposed his betrothed to all the dangers of an adventurous journey, to all the temptations of her unprotected condition, and who was now about to appear and snatch the bliss from my Eden? Was it at all conceivable that Ellen--this Ellen--such as I had known her for months, would love such a wretched fellow? Away to her, to learn the truth at any price!

I rushed over to the neighbouring house. There in the meantime my sister had been telling a similar tale to Ellen. She had, she said to Ellen, conceived the idea of making us man and wife; and therefore, in the hope that my wooing would overcome her (Ellen's) resistance, she had also told me of her plan; and when I hesitated she had urged it more strongly, until at last I had confessed that, unknown to her, I had become betrothed in

Europe. The bride would reach Eden Vale with the next party that arrived.... Clara had got so far when my appearance interrupted the story.

Deadly pale, Ellen turned towards me. She tried to speak, but her voice failed her. My half-sad, half-angry inquiry after the American betrothed first gave her speech. In a moment she found the key to the situation--that I loved her, and that my sister had deceived us both. What followed can be easily imagined. Thus it came to pass that Ellen was my betrothed when Dr. Strahl arrived at Eden Vale; and this is the third incident which I was about to narrate above.

Whether the joy with which I for the first time pressed to my heart the woman of my love was greater than that with which I welcomed the friend of my soul, the idol of my intellect, to the earthly paradise to which he had shown us the way--this I cannot venture to decide.

When, in the eyes of my revered friend, as he looked upon our new home and the strongly pulsing joyous life that already filled it, I saw tears of joy, and in those tears a sure guarantee of immediate success, I was not seized with such an extravagant delight--almost more than the breast which felt it for the first time could bear--as I felt a few days before when my beloved revealed to me the secret of her heart. But when my hair shall have grown white and my back shall be bent with years, and the recollection of those lover's kisses may no longer drive my blood so feverishly through my veins as to-day, yet the thought of the hour in which, hand in hand with my friend, I experienced the proud pure joy of having accomplished the first and most difficult step towards the redemption of our suffering disinherited brethren out of the tortures of many thousands of years of bondage--the thought of that hour will never lose its bliss-inspiring power as long as I am among the living.

Long, long stood the master on the heights above Eden Vale, eagerly taking in every detail of the charming picture. Then, turning to us standing around him he asked if we had given a name to the country that stretched out before us on all sides, and which was to be our home. When I said that we had not, and added that to him, who had given words to the idea that had led us hither, also belonged the office of finding a word for the country in which that idea was to be realised, he cried out: 'Freedom will find its birthplace in this country; FREELAND we will name it.'

BOOK II

CHAPTER VIII

We now resume the thread of our narrative where Ney's journal left off.

With the President there had arrived in Eden Vale three members of the executive committee; five others followed a few days after with the first waggon-caravan from Mombasa; so that, including Ney, Johnston, and Demestre (the last of whom had been co-opted at the suggestion of the two former), twelve were now in Freeland. As hie committee at that time consisted of fifteen members, there still remained three at a distance, of whom one was

in London, another at Trieste, and the third at Mombasa, at which places they were for the present to act as the committee's authorised agents in the foreign affairs of the Society. Their duty was to receive fresh members, to collect and provisionally to have charge of the funds, and to superintend the emigrations to Eden Vale.

Their instructions respecting applications for membership were to receive every applicant who was not a relapsed criminal, and who could read and write. The former condition needs no justification. We had an unqualified confidence in the ennobling influence of our social reforms, because those reforms removed the motive that impelled to most vices; we were perfectly satisfied that Freeland would produce no criminals, and would even, if it were not beyond the bounds of possibility, wean from vice those who had been previously made criminals by misery and ignorance; but we wished, in the beginning, to avoid being swamped by bad elements, and, in view of the excusable attempts of certain States to rid themselves in some way or another of their relapsed criminals, we were compelled to exercise caution.

It may seem a greater hardship that the perfectly illiterate were excluded. But this was a necessary requirement of our programme. We wished to transfer the right of the absolute free self-control of the individual to the domain of labour from that of the relation of servitude which had existed for thousands of years. We wished to transform the worker who had been dependent upon his employer for his bread into the independent producer acting at his own risk in free association with free colleagues. It follows, as a matter of course, that in this our work we could use only such workers as were raised above at least the lowest stage of brutality and ignorance. That we thus excluded the most miserable of the miserable, is true; but, apart from the fact that generally the ignorant man lacks a clear consciousness of his misfortune and degradation, and his sufferings are therefore, as a rule, rather of a physical than of a moral nature, we could not allow ourselves to be so led astray by pity as to endanger the success of our work. The ignorant man _must_ be under authority; and as it was not our purpose to educate our members gradually to become free producers, but to introduce them immediately to a system of free production, we were compelled to protect ourselves against ignorance as well as against crime.

Should it, on the other hand, be contended that ability to read and write is of itself by no means a sufficient evidence of the possession of that degree of culture and intelligence which must be presupposed in men who are to exercise control over their own work, the answer is that for such a purpose a very high degree of intelligence is certainly requisite, yet not in all, but only in a relatively not large number of the workers, who thus organise themselves, whilst the majority need not possess more than that moderate amount of mental capacity and mental training which is enough to enable them to look after their own interests. When a hundred or a thousand workers unite to work for their common profit and at their common risk, it is not every one of them that can or need have the abilities requisite to organise and superintend this common production--it is merely necessary that a very few possess this higher degree of intelligence; whilst it is enough for the majority that they are able rightly to judge what ought to be and is the result of the production in common, and what characteristics those must possess in whose hands the guardianship of the common interest is placed. But just here is the knowledge of letters absolutely indispensable, for it is the printed word alone which makes man and his judgment independent of the accidental influences of immediate surroundings and first opens his mind to instruction. It will later on be seen in how large a measure the most comprehensive publicity of all the proceedings

connected with this productive activity--a publicity possible only through writing and print--contributed to the success of our work.

Of course these two conditions which applicants for membership had to satisfy had from the beginning been insisted upon by the committee, and the second condition at first very strictly so. It had been found, however, that the intellectual level of most of the applicants was surprisingly high. In the main, from among the class of manual labourers it was only the _elite_, who in any numbers interested themselves in our undertaking; and as, when the membership had gone beyond 20,000, a slight leaven of ignorance could not be very dangerous, the committee contented itself with requiring that the application should be made in the applicant's own handwriting.

The number of applicants--women and children are always reckoned in--continued to increase, particularly after the publication of the first report of the settlement of the colony at the Kenia. When the committee--with the exception of the delegates left behind--embarked at Trieste, the rate of increase of members had reached 1,200 weekly; three months later it had risen to 1,800 weekly. The European agents had to register the new members--as had previously been done with the old members--carefully, according to sex, age, and calling, and at every opportunity to despatch the lists to Freeland; they had also to organise and superintend the transport to Mombasa, which in all cases was gratuitous; and they were authorised to pay all necessary expenses, in case of need even to buy new ships, subject to subsequent examination and approval of the accounts. It was also the duty of the agents to advise and help the members when they were preparing for the journey; and they had authority to give material assistance to needy comrades. The members' contributions showed a tendency to increase similar to that of the number of members. It was evident that the interest in and the understanding of the character of our undertaking grew not merely among the working classes, but also among the wealthy; the weekly addition to the funds increased from 20,000L at the end of September to 30,000L at the end of December. These funds, after payment of the expenses incurred by the agents, were under the control of the committee, whose executive organ, however, in this respect also, for the payment of debts incurred outside of Freeland, were the delegates who had been left behind.

On the 20th of October the committee held its first sitting in Eden Vale, for the purpose of drawing up such rules as were required to regulate the constitution of the free associations that were henceforth to be responsible for all production in Freeland. Hitherto the sittings of the committee had been so far public that every member of the Society had access to them, and this was to continue to be the case; but a provisional regulation was now adopted by which the audience might take part in the proceedings, though simply as consultative members. This regulation was to be in force until the press could perform its news-spreading and controlling functions. At the same time it was found that, whilst the committee had long been unanimous in holding that the Society's programme--that is, the organisation of production upon the basis of absolute individual independence on the one hand, and the securing to every worker the full and undiminished produce of his work on the other hand--should be carried out as soon as the committee had reached the new home, a part of the members of the Society still wished to continue the provisional organisation for at least a few months. In favour of this it was alleged that the executive knew best what were the needs as well as the capabilities of the gradually assembling community; the colonists should be allowed time to become accustomed to their new conditions and to acquire

confidence in themselves; the committee had hitherto exhibited so much discretion in all their measures, that it was their duty to keep for some time longer the absolute direction of affairs in their own hands. It was particularly the members who had just arrived in Eden Vale who exhibited this dread of immediate and absolute independence. They thought they should not be able at once to act wisely for themselves; it would be cruel to pitch them as it were head-over-heels into the water, forcing upon them the alternative of swimming or sinking, when they themselves did not know whether they could swim or not. Ney, as the director of the works at the Kenia, was especially importuned by these faint hearted ones to manage their affairs for them, and not to force upon them an independence for which they did not yet feel themselves qualified.

The committee were prepared for this demand, and had no difficulty in dispelling the fears thus expressed. In the first place, the timid members were made to understand that to continue production as the common undertaking of the whole community after the Society, as such, had settled in Freeland, would be sheer Communism. The 200 pioneers of the first expedition, and the 260 of the second, were simply functionaries appointed by the Society, whose relation to the Society was not altered in the least by the fact that they were at the Kenia, while the committee were in Europe. The pioneers were well aware of this before they left the Old World. But the case was different with all who now came to the settlement. Those who came now were not the officials, but the members of the Society; they did not come to do something at the bidding of the Society, but to work on their own account on the basis of the Society's principles of organisation. We had therefore no further right to utilise the first comers for the benefit of those who came after them. Even if we had such a right, it would be a fatal mistake to exercise it. For those that came now were no longer the carefully selected small band with whom we formerly had to do, but persons who, though influenced by one great common idea, were yet a thoroughly heterogeneous crowd accidentally thrown together, whom it would be a very dangerous experiment to entrust with an anti-egoistic system of production. The first 400 were--at least, in their character of workers--mainly men of one mould, similar in their capacities and in their requirements; the few leaders found ready obedience because no one questioned their intellectual superiority, and chiefly because every one who took part in the two expeditions was, as it were, pledged beforehand to obedience. The new-comers, on the contrary, were persons of very various capacities, and still more diverse in their requirements: there were among them women and old persons, fathers with numerous children. There might also be among them--and this was the greatest danger--ambitious persons, to whom one could not assign the right place because their capacities would not be known, and who would certainly refuse to obey.

Thus, Communism would most probably in a very short time produce universal dissatisfaction, and that would lead to chaos. Consequently we had as little power as we had right to introduce it. But we had not the least occasion to do so. Why should not that take place at once which must take place sooner or later--namely, the organisation of free labour, with all the profits taken by the workers themselves? Because there was not yet enough human material for the organisation of all the branches of industry? What necessity was there to organise all branches at once; and, on the other hand, what certainty was there that it would be possible or useful to do so in the course of several weeks or months? To take an example: there were several weavers among us, for whom at present there were no companions, and who therefore were not in a position to start their industry with reasonable hopes of success. What was there to prevent these weavers, in the meantime, from engaging in some other occupation; and who

would guarantee that a little later on there would be weavers enough to set up a factory; and that, should such a factory be set up, the conditions of the settlement would be such as to make weaving sufficiently profitable to justify the carrying of it on? And while it was admitted that there would be at first more such torsos--such insufficient fragments--of future branches of industry than there would be later on, this inconvenience was more than counterbalanced by the fact that it was easier to begin a new organisation among a small than among a large number of men. In every respect it appeared advisable at once to organise production upon the basis of free individual action. Of course it did not follow that the committee did not possess, not merely the right, but also the duty, of making all the provision in its power to facilitate and promote the work of organisation. They would not confine themselves to the work of smoothing the way for the members of the Society, but would utilise their knowledge and experience in pointing out to the members the best way. They would assume no compelling authority, but claimed to be the best--because the best-informed--advisers of the members. Further, there was no doubt that the whole of the hitherto acquired property, whether derived from the contributions of the members or created in Freeland, since it belonged to the whole community and not to the individual members, was at the disposal of the committee, and that the committee would make a legitimate use of this its responsibility. The members might therefore rest assured that no one should be left uncared for or exposed to blind accident. The committee would act as advisers and helpers to anyone who wished for their advice and help, not only now, but at any time. In truth, what the committee purposed to do--conformably to the Society's programme--differed from the above-mentioned demands in only two points. The committee offered their advice, whilst they were asked to command and to allow no scope to other and probably, in many points, better counsel; and they offered both advice and help in the interest of each separate individual, whilst they were asked to act in the interest of the whole community alone.

These explanations gave general satisfaction, and afterwards, when those detailed regulations had been decided upon which were partly in contemplation and partly already in operation for the establishment of the new forms of organisation, the last remnant of fear and hesitation vanished.

The fundamental feature of the plan of organisation adopted was unlimited publicity in connection with equally unlimited freedom of movement. Everyone in Freeland must always know what products were for the time being in greater or less demand, and in what branch of production for the time being there was a greater or less profit to be made. To the same extent must everyone in Freeland always have the right and the power--so far as his capabilities and his skill permitted--to apply himself to those branches of production which for the time being yield the largest revenue, and to this end all the means of production and all the seats of production must be available to everyone. The measures required, therefore, must first of all have regard to these two points. A careful statistical report had to register comprehensively and--which is the chief point--with as much promptitude as possible every movement of production on the one hand and of consumption on the other, as well as to give universal publicity to the movement of prices of all products. In view of the great practical importance of this system of public advertisement, care would have to be taken to exclude deception or unintentional errors--a problem which, as what follows will show, was solved in the most perfect yet simple manner.

And in order that the knowledge thus made common to everyone may be actually and profitably made use of by everyone--which is possible only

when everyone is placed in a position to apply his capabilities to those among the branches of labour in which he is skilled, and which for the time being yield the highest revenue--provision must be made that everyone shall always be able to obtain possession of the requisite means of production. Of these means of production there are two classes--the powers of nature and capital. Without these means of production, the most exact information as to which are the branches of labour whose products are in greatest demand, and which, therefore, yield the highest profits, would be of as little use as the most perfect skill in such branches of production. A man can utilise his power to labour only when he has command both of the materials and forces supplied by nature, and of the appropriate instruments and machines; and if he is to compete with his fellow-workers he must possess both classes of the means of production as fully and as completely as they. In order to grow wheat, a man must not only have land at his command, but he must have land that is equally good for growing wheat as is the land of the other wheat-growers, otherwise he will labour with less profit and possibly with actual loss. And possession of the most fertile land will not make the work possible, or at any rate equally profitable, unless the worker possesses the requisite agricultural implements, or if he possesses them in a less degree than his competitors.

Then as to capital: the Free Society undertook to place it at the disposal of everyone who wished for it, and that without interest, on condition that it was reimbursed out of the proceeds of production within a period the length of which was to be determined by the nature of the proposed investment. As the instruments of labour and the other capitalistic aids to labour could be provided to any amount and of any quality, one part of the problem was thereby solved.

The case was different with the natural powers, as representative of which we will take the land with which those powers are bound up. No one has produced the land, therefore no one has a claim of ownership upon it, and everyone has a right to use it. But not merely has no one produced the land, no one can produce it; the land, therefore, exists in a limited quantity, and, moreover, the existing land is not all of the same quality. Now, in spite of all this, how is it possible to satisfy everyone's claim not merely to land, but to produce-bearing land?

In order to make this clear, the third and, in reality, most fundamental predicate of economic justice must be expounded. When every worker is promised the undiminished produce of his own labour, it is necessarily assumed that the worker himself is the sole and exclusive producer of the whole of this produce. But this he was, by no means, according to the old economic system. The worker as such produced only a part of the product, while another part was produced by the employer, whether he was landowner, capitalist, or undertaker. Without the organising disciplinary influence of the latter the toil of the worker would have been fruitless, or at least much less fruitful; formerly the worker supplied merely the power, while the organising mind was supplied by the employer.

It is not implied by this that the more intellectual element in the work of production was formerly to be found exclusively or necessarily on the side of the employer: the technicians and directors who superintend the great productive establishments belong essentially to the wage-earners; and it will be readily admitted that in many cases the higher intelligence is to be found not in the employers, but in the workers. Nevertheless, in all cases where a number of workers have had to be brought together and accustomed to work in common, this work of organising has been the business of the employer. Hitherto the worker has been able to produce for himself

only in isolation; whenever a number had to be brought together, in one enterprise, a 'master' has been necessary, a master who with the whip--which may be made either of thongs or of the paragraphs in a set of factory regulations--has kept the rebellious together, and _therefore_--not because of his higher intelligence--has swept the profits into his own pocket, leaving to the workers, whether they belonged to the proletariat or to the so-called intelligent classes, only so much as sufficed to sustain them. Hitherto the workers have made no attempt to unite their productive labours without a master, as free, self-competent men, and not as servants. The employment of those powerful instruments and contrivances which science and invention have placed in the hands of men, and which so indefinitely multiply the profits of human activity, presupposes the united action of many; and hitherto this united action has been taken only hand in hand with servitude. The productive associations of a Schulze-Delitzsch and others have effected no change in the real character of servitude; they have merely altered the name of the masters. In these associations there are still the employers and the workers; to the former belongs the profit, the latter receive stall and manger like the biped beasts of burden of the single employer or of the joint-stock societies whose shareholders do not happen to be workers. In order that labour may be free and self-controlling, the workers must combine as such, and not as small capitalists; they must not have over them any employer of any land or any name, not even an employer consisting of an association of themselves. They must organise themselves as workers, and only as such; for only as such have they a claim to the full produce of their labour. This organisation of work without the slightest remnant of the old servile relationship to an employer of some kind or other, is the fundamental problem of social emancipation: if this problem be successfully solved, everything else will follow of itself.

But this organisation was not nearly so difficult as it appears to be at first sight. The committee started from the principle that the right forms of the organisation of free labour were best found through the free co-operation of all those who shared in this organisation. No special difficulties were discovered in this. The questions which had to be dealt with were of the simplest nature. For example: in order to set up an iron-works, it was not at all necessary that the workers should all understand the whole mechanism of the manufacture of iron. Two things only were necessary--first, that the men should know what sort of persons they ought to set at the head of their factory; and, secondly, that on the one hand they should give those persons sufficient authority properly to control the work, and, on the other hand, they should reserve to themselves sufficient authority to hold the reins of their undertaking in their own hands. Doubtless, very serious mistakes might be made in the organisation of the managing as well as of the overlooking organs--there might be a serious misproportion in the powers conferred. But the previously mentioned unlimited publicity of all productive operations, which on other grounds also would be demanded in the interest of the commonwealth, materially lightened the task of the associations of workers; and as all the members of each such productive association had in this decisive point exactly the same interests, and their whole attention was always directed to these interests, they learnt with remarkable speed to correct the mistakes they had made, so that after a few months the new apparatus worked tolerably well, and in a remarkably short time reached a high degree of perfection. From the beginning there was nothing left to desire in the industry and diligence of all the associates--a fact which might have been anticipated in view of the full play given to self-interest as well as of the incessant mutual encouragement and control of men who had equal rights and were equally interested.

The committee therefore drew up a 'Model Statute' for the use of the associations, not at all anticipating that it would really be preserved as a model, but merely for the sake of making a beginning and of providing a formula which the associations might use as the skeleton of the schemes of organisation that their experience would enable them to devise. As a matter of fact this 'Model Statute,' which was at first accepted almost unaltered by all the associations, was in less than twelve months so much altered and enlarged that little more than the leading principles of its original form remained. These, however, were the following:

1. Admission into every association is free to everyone, whether a member of any other association or not; and any member can leave any association at any time.

2. Every member has a claim upon such a share of the net profits of the association as is proportionate to the amount of work he has contributed.

3. Every member's contribution of work shall be measured by the number of hours he has worked; the older members receiving more than those who have joined the association later, in the proportion of a premium of _x_ per cent. for every year of seniority. Also, a premium can be contracted for, in the way of free association, for skilled labour.

4. The labour contribution of superintendents or directors shall, according to a voluntary arrangement with every individual concerned, be reckoned us equal to a certain number of hours of work per day.

5. The profits of the association shall be calculated at the end of every year of business, and, after deducting the repayment of capital and the taxes paid to the Freeland commonwealth, divided. During each year the members shall receive, for every hour of work or of reckoned work, advances equal to _x_ per cent. of the net profits of the previous year.

6. The members shall, in case of the dissolution or liquidation of on association, be liable for the contracted loan in equal proportions; which liability, so far as regards the still outstanding amount, attaches also to newly entering members. When a member leaves, his liability for the already contracted loan shall not cease. This liability for the debts of the association shall, in case of dissolution or liquidation, be in proportion to the claim of the liable member upon the existing property.

7. The highest authority of the association is the general meeting, in which every member possesses an equal active and passive vote. The general meeting carries its motions by a simple majority of votes; a majority of three-fourths is required for the alteration of statutes, dissolution, or liquidation.

8. The general meeting exercises its rights either directly as such, or through its elected functionaries, who are responsible to it.

9. The management of the business of the association is placed in the hands of a directorate of _x_ members, elected for _x_ years by the general meeting, but their appointment can be at any time rescinded. The subordinate business functionaries are nominated by the directorate; but the fixing of the salaries--measured in hours of work--of these functionaries is the business of the general assembly on the proposition of the directorate.

10. The general meeting annually elects a council of inspection consisting of _x_ members, to inspect the books and take note of the manner in which the business is conducted, and to furnish periodical reports.

It will strike the reader at once that only with reference to the possible dissolution of an association (section 6) is there a mention of what should apparently be regarded as the principal thing--namely, of the 'property' of the associations and of the claims of the members upon this property. The reason of this is that any 'property' of the association, in the ordinary sense, does not exist. The members, it is true, possess the right of usufruct of the existing productive capital; but as they always share this right with every newly entering member, and are themselves bound to the association by nothing except their interest in the profits of their labour, so there can be no property-interest in the association so long as they are carrying on their work. And, in fact, that which everyone can use cannot constitute property, however useful it maybe. There are no proprietors--merely usufructuaries of the association's capital. And should it be thought that this is in contradiction to the obligation to reimburse the loaned productive capital of the associations, it ought not to be overlooked that even this repayment of capital--except in the already mentioned case of a liquidation--is done by the members merely in their capacity of usufructuaries of the means of production. As the reimbursed capital is derived from the profits, and these are divided among the members in proportion to each one's contribution of work, every member contributes to the reimbursement in proportion to the amount of work he does. And when the subject is looked at more closely it will be seen that the repayments are ultimately derived from the consumers of the commodities produced by the associations; they form, of course, a part of the cost of production, and must necessarily be covered by the price of the product. That this shall take place fully and universally is ensured with infallible certainty by the free mobilisation of labour. A production in which these repayments were not completely covered by the price of the commodities produced would fail to attract labour until the diminished supply of the commodities had produced the requisite rise in price. When the repayments have all been made, this part of the cost of production ceases; the association capital may be regarded as amortised, and the prices of the commodities produced sink--again under the influence of the free mobilisation of labour; so that the members of the association individually profit as little by the employment of burdenless capital as they suffered before by the liquidation of their burden. Profit and loss are always distributed--still thanks to the mobilisation of labour--equally among all the workers of Freeland.

Thus it is seen that, in consequence of this simple and infallibly operative arrangement, productive capital is, strictly speaking, as ownerless as the land; it belongs to everyone, and therefore to no one. The community of producers supplies it and employs it, and it does both in exact proportion to the amount of work contributed by each individual; and payment for the expenditure is made by the community of consumers--again by each one in exact proportion to the consumption of each individual.

That an absolute and universally uniform level of profits should result from this absolutely free mobility of labour neither was expected, nor has it been attained. Often the inequality is not discovered until the balance-sheets are drawn up, and therefore cannot until then be removed by the ebb and flow of labour. But, besides this, there is an important and continuous difference of gains--a difference which it is impossible to equalise, and which has its intrinsic foundation in the difference in the amount of effort and inconvenience involved in engaging in the different

branches of labour. Certainly it is not the same in Freeland as in other parts of the world, where only too often the burden of labour is in inverse ratio to its profitableness; with us difficult, burdensome, unpleasant kinds of labour must without exception obtain larger gains than the easier and more agreeable--so far as the latter do not demand special skill--otherwise everyone would at once forsake the former and apply themselves to the latter. Moreover, the premium allowed to the older members in section 3--which varies in different associations from one to three per cent. for each year, and therefore, in cases of long-continued labour, amounts to a very respectable sum, and is intended to attach the proved veteran of labour to the undertaking--prevents an absolute equalisation of gains even in associations of exactly similar constitution.

Section 5 of the statutes requires a brief explanation. In the first year, the calculation of the advances to be made to the association members could not, of course, be based upon the net profits of the previous year, and the committee therefore suggested a fixed sum of one shilling per hour. This strikingly high rate will perhaps excite surprise, particularly in view of the scale of prices that prevailed at the Kenia; and it may reasonably be asked whence the committee derived the courage to hope for such a high rate of profits as would justify the payment of such an advance. But this valuation was not recklessly made, it was in truth the expression of extreme prudence. The results of the associated productive labour hitherto in operation had actually been much more favourable. The corn industry, for example, had yielded a gross return of a little over 41,000 cwt. of different cereals for a total expenditure of 44,500 hours of labour. The average price of these cereals in Eden Vale at that time was not quite 3s. per cwt., as we had grown more than we needed, and the export through Mombasa yielded only 3s. on account of the still very primitive means of transport. We had therefore, in round figures, agricultural produce worth 6000L. The cost of producing this was: materials 400L, amortisation of invested capital (implements and cattle) 300L; so that 5,300L remained as net profit. As a tax to cover all those expenses which, in accordance with our programme, had to be incurred by the commonwealth, and which will be spoken of further on, not less than thirty-five per cent. was set aside. Thus a round sum of 3,400L remained as disposable profit. Divided by the 44,500 hours of labour, this gave 1s. 6d. for each hour. This was also approximately the average profit of the other kinds of production, so far as it was possible to assess it in the absence of a general market at the Kenia. Thus it could be assumed with the utmost confidence that, had we been able to control the prices of all commodities by means of supply and demand, there would either have been paid, or might have been assessed, at least a price equivalent to that which produced the agricultural profit. For we could at once have produced--as far as our supply of labour went--and disposed of cereal crops valued at 3s. per cwt. at Eden Vale; therefore, in the period of work through which we had already passed everyone was able to earn at least 1s. 6d. by one hour's labour. But, as will presently be seen, we were entering upon the next period of work with much improved means; therefore, apart from unforeseen contingencies, the productiveness of our labour must very considerably increase, so that, in granting an advance of one shilling for each hour of labour, we calculated that we were advancing scarcely the half of the actual earnings--an assumption that was fully borne out by the result. In later seasons it became the practice of most associations to make the advance as much as ninety per cent. of the net profits of the previous year.

As to the salaries of the directorate, these were from the beginning very different in different associations. Where no extraordinary knowledge and no special talent were necessary, the overseers were content to have their

superintendence valued at the price of from eight to ten hours of work per diem. There were directors who received as much as the value of twenty-four hours of work per diem, and in the very first year this amounted to an income of about 850L. The functionaries of a lower grade received, as a rule, the value of from eight to ten hours of work per diem. In most cases the controlling council of inspection received no extra remuneration for their duties.

The credit granted to the associations in the first year of work reached an average amount of 145L per head of the participating workers; and if it be asked whence we derived the funds to meet the requirements of the total number of our members, the answer is, from the members themselves. And the reference here is not merely to those voluntary contributions paid by the members on their joining the International Free Society, for these contributions were in the first instance devoted to the transport service between Trieste and Freeland, and would not have sufficed to supply our associations with capital if they had all been devoted to that purpose. The credit required in the course of the first year rose to nearly two million pounds sterling, while the voluntary contributions up to that date did not much exceed one million and a-half. The principal means which enabled us to meet the requirements of our members were supplied us, on the one hand by the Society's property hi disposable materials, and on the other hand by the members' tax.

It should be mentioned here that, for the first year, the committee reserved to itself the right of deciding the amount and the order of granting the credit given. This, though merely negative, interference with the industrial relations of the associations was not in harmony with the principle of the producers' right of unconditioned self-control; but was so far unavoidable, inasmuch as our commonwealth had not yet actually attained to that high degree of productiveness of labour which is the assumed result of the perfect realisation of all the fundamental principles of that commonwealth. Later, when we were more fully furnished with the best means of production which technical progress placed within our reach, and we were consequently no longer occupied in provisionally completing and improving what already existed, there could never be any question whether the surplus of the current production would suffice to meet the heaviest fresh claims for capital that could arise. It was different at the beginning, when the need for capital was unlimited, and the means of supplying that need as yet undeveloped. The Free Commonwealth could not offer more than it could supply, and it had therefore to reserve to itself a right of selection from among the investments that applied for credit. Thanks to the thorough solidarity of interests created by the free mobility of labour, this could happen without even temporarily affecting the essential material interests of the producers by giving some a dangerous advantage over others. For if, as was scarcely to be avoided, certain productions were helped or hindered by the giving or withholding of credit, this was immediately and naturally followed by such a shifting of labour as at once restored the equilibrium of profits.

But this interference during the first year extended only to the controlling of the amount and order of granting the credit asked, for, and not to the way in which it was used. In this respect, from the very beginning the principle of the producers' responsibility was carried out to the fullest extent. As it was necessary for the producers to be successful in order to repay the capital taken up, so it was their business to see that care was taken to make a profitable use of such capital. It is true that--as has been already stated--the consumers ultimately bear the cost of production; but they do this, of course, only when and in so far as the

processes employed in production have been useful and necessary. If an association should procure unnecessary or defective machinery, it would be impossible for it to transfer to the purchasers of its commodities the losses thus occasioned; the association would not have increased, but diminished, its gains by such investments. It can therefore be left to the self-interest of those who are concerned in the associations to guard against such a waste of capital.

We now come to the question how it is possible to guarantee the equal right of everyone to equally fertile land. This problem also is solvable in the simplest manner by the free mobility of labour involved in the principle of free association. As everywhere else in the world, there was in Freeland richer and poorer land; but as more workers were attracted to the better land than to the worse, and as, according to a well-known economic law, a greater expenditure of labour upon an equal extent of land is followed by _relatively diminishing_ returns, so the individual worker obtained no higher net profit per hour of labour on the best land than upon the worst land which could be cultivated at all.

On the Dana plateau, for example, by the expenditure of 32 hours of labour 48 cwt. of wheat could be produced per acre; in Eden Vale the same expenditure of labour would produce merely 36 cwt. Therefore, as the cwt. of wheat was worth 3s. 1-1/2d., and 1-1/2d. was sufficient to cover all expenses, the land association in the Dana plateau had at the end of the year a return of 4s. 6d. for every hour of work, and, after deduction of tax and repayment of capital, 2s. 9d. for division among the members. The members of the Eden Vale association, on the other hand, had only 2s. per hour of labour to divide among the members; and as careful investigation proved that this difference was due neither to accidental uncongeniality of the weather nor to a less amount of labour, but to the character of the soil, the consequence was that in the next year the newly arrived agriculturists preferred the better land of the Dana plateau. There was now an average expenditure of 42 hours of labour to the acre in the Dana plateau, but in Eden Vale only 24; yet in the former place the additional 10 hours of labour did not yield the 1-1/2 cwt. per hour, as was the case when the expenditure of labour was only 32 hours, but merely a scant 3 qrs.; that is, the returns did not rise from 48 cwt. to 63 cwt., but merely to 55 cwt.--sank therefore to 1.34 cwt. per hour of labour. The consequence was that the returns, notwithstanding the considerable increase in the price of grain due to the improved means of communication, rose merely to 5s., of which 3s. per hour of labour was available for division among the members. In Eden Vale, on the other hand, the gross returns were lessened merely 3 cwt. by the withdrawal of eight hours of labour per acre; the produce therefore now was 33 cwt. for 24 hours of labour, or 1.37 cwt. per hour of labour. The Eden Vale association therefore numbered a trifle more than that of Dana; and as Eden Vale was a more desirable place of residence, and had more conveniences than the Dana plateau, the stream of agriculturists flowed back to Eden Vale until, after two other harvests, there remained a difference of profit of about five per cent. in favour of the Dana plateau, and this advantage, with slight variations, continued permanently.

But just as the principle of the solidarity of interests brought about by the mobility of labour placed him who used the actually worse land in the enjoyment of the advantages of the better land, so everyone, whatever branch of production he might be connected with, participated in all the various kinds of advantages of the best land; and, on the other hand, every cultivator of the soil, like every other producer, derived profit from all the increased productiveness of labour, in whatsoever branch of labour in

our commonwealth it might arise, just as if he were himself immediately concerned in it. _All_ means of production are common property; the use which any one of us may make of this common property does not depend upon the accident of possession, nor upon the superintending care of an all-controlling communistic authority, but solely upon the capacity and industry of each individual.

CHAPTER IX

As already stated, the fundamental condition of the successful working of the simple organisation described above was the completest publicity of all industrial proceedings. The organisation was in truth merely a mode of removing all those hindrances that stand in the way of the free realisation of the individual will guided by a wise self-interest. So much the more necessary was it to give right direction to this sovereign will, and to offer to self-interest every assistance towards obtaining a correct and speedy grasp of its real advantage.

No business secrets whatever! That was at once the fundamental law of Eden Vale. In the other parts of the world, where the struggle for existence finds its consummation not merely in exploiting and enslaving one another, but over and above this in a mutual industrial annihilation--where, in consequence of the universal over-production due to under-consumption, competition is synonymous with robbing each other of customers--there, in the Old World, to disclose the secrets of trade would be tantamount to sacrificing a position acquired with much trouble and cunning. Where an immense majority of men possess no right to the increasing returns of production, but, not troubling themselves about the productiveness of labour, must be content with 'wages'--that is, with what is necessary for their subsistence--there can be no sufficient demand for the total produce of highly productive labour. The few wealthy cannot possibly consume the constantly growing surplus, and their endeavour to capitalise such surplus--that is, to convert it into instruments of labour--is defeated by the impossibility of employing the means of a production the products of which cannot be consumed. In the exploiting world, therefore, there prevails a constant disproportion between productive power and consumption, between supply and demand; and the natural consequence is that the disposal of the products gives rise to a constant and relentless struggle between the various producers. The principal care of the exploiting producers is not to produce as much and as well as possible, but to acquire a market for as large as possible a quantity of their own commodities; and as, in view of the disproportion above explained, such a market can be acquired and retained only at the expense of other producers. There necessarily exists a permanent and irreconcilable conflict of interest. It is different among us. We can always be sure of a sale, for with us no more can be produced than is used, since the total produce belongs to the worker, and the consumption, the satisfaction of real requirements, is the exclusive motive of labour. Among us, therefore, the disclosure of the sources of trade can rob no one of his customers, since any customers whom he may happen to lose must necessarily be replaced by others.

On the other hand, what reason has the producer in the world outside to communicate his experiences to others? Can those others make any use of the knowledge they would thus acquire, except to do him injury? And can he use any such information when communicated to him, except to the injury of

others? Does he allow others to participate in his business when his is the more profitable, or does another let him do so with the business of that other when the case is reversed? If the demand for the commodities of a producer increases, the labour market is open to him, where he can find servants enough ready to work without inquiring about his profits so long as they receive their 'wages.' Thus, elsewhere in the world, not even are the consumers interested in the publication of trade practices, which publication, moreover, as has already been said, would be a matter of impossibility. Quite different is this among us in Freeland. We allow everyone to participate in our trade advantages, and we can therefore participate in the trade advantages of everyone else; and we are compelled to publish these advantages because, in the absence of a market of labourers who have neither will nor interest of their own, this publicity is the only way of attracting labour when the demand for any commodities increases.

And--which is the principal thing--whilst elsewhere no one has an interest in the increase of production by others, among us every one is most intensely interested in seeing everyone produce as easily and as well as possible. For the classical phrase of the solidarity of all economic interests has among us become a truth; but elsewhere it is nothing more than one of those numerous self-deceptions of which the political economy of the exploiting world is composed. Where the old system of industry prevails, universal increase of production of wealth is a chimera. Where consumption by the masses cannot increase, there cannot production and wealth increase, but can be only shifted, can only change place and owner; in proportion as the production of one person increases must that of some one else diminish, unless consumption increases, which, where the masses are excluded from enjoying the increasing returns of labour, can happen only accidentally, and by no means step by step with the increasing power of productiveness of labour. With us in Freeland, on the contrary, where production--in view of the necessary growth of the power of consumption in exactly the same proportion--can and does increase indefinitely so far as our facilities and arts permit, with us it is the supreme and most absolute interest of the community to see that everyone's labour is employed wherever it can earn the highest returns; and there is no one who is not profited when the labour of all is thus employed to the completest extent possible. The individuals or the individual associations which, by virtue of our organisation, are compelled to share an accidentally acquired advantage with another, certainly suffer a loss of gain by this circumstance looked at by itself; but infinitely greater is the general advantage derived from the fact that the same thing occurs everywhere, that productiveness is constantly increasing, and their own advantage therefore compels the occurrence of the same everywhere. To how undreamt-of high a degree this is the case will be abundantly shown by the subsequent history of Freeland.

It remains now to say something of the measures adopted to ensure the most extensive publicity of industrial proceedings. We start from the principle that the community has to concern itself with the affairs of the individual as little as possible in the way of hindering or commanding, but, on the other hand, as much as possible in the way of guiding and instructing. Everyone may act as he pleases, so far as he does not infringe upon the rights of others; but, however he acts, what he does must be open to everyone. Since he here has to do not with industrial opponents, but only with industrial rivals, who all have an interest in stimulating him as much as possible, this publicity is to his own advantage. In conformity with this principle, when a new member was admitted by the outside agents, his industrial specialty was stated, and the report sent as quickly as possible

to the committee. This was not done out of idle curiosity, nor from a desire to exercise a police oversight; rather these data were published for the use and advantage of the productive associations as well as of the new members themselves. The consequence was that, as a rule, the new members on their arrival at the Kenia found suitable work-places prepared for them, such as would enable them at once to utilise their working capacity to the best advantage. No one forced them to accommodate themselves to these arrangements made without their co-operation, but as these arrangements served their advantage in the best conceivable way, they--with a few isolated exceptions--accepted them with the greatest pleasure.

The second and most important subject of publication were the trade reports of the producers, of the associations as well as of the comparatively few isolated producers. Of the former, as being by far the more important and by their very nature compelled to adopt a careful system of bookkeeping, a great deal was required--in fact the full disclosure of all their proceedings. Gross returns, expenses, net returns, purchases and sales, amount of labour, disposal of the net returns,--all must be published in detail, and, according to the character of the respective data, either yearly, or at shorter intervals--the amount of labour, for example, weekly. In the case of the isolated producers, it sufficed to publish such details as would be disclosed by the regulation about to be described.

The buying and selling of all conceivable products and articles of merchandise in Freeland was carried on in large halls and warehouses, which were under the management of the community. No one was forbidden to buy and sell where he pleased, but these public magazines offered such enormous advantages that everyone who did not wish to suffer loss made use of them. No fee was charged for storing or manipulation, as it was quite immaterial, in a country where everyone consumed in proportion to his production, whether the fees were levied upon the consumers as such, or upon the same persons in their character as producers in the form of a minimal tax. What was saved by the simplification of the accounts remained as a pure gain. Further, an elaborate system of warranty was connected with these warehouses. Since the warehouse officials were at the same time the channel through which purchases were made, they were always accurately informed as to the condition of the market, and could generally appraise the warehoused goods at their full value. The sales took place partly in the way of public auction, and partly at prices fixed by the producers; and here also no commission was charged to either seller or buyer.

The supreme authority in Freeland was at the same time the banker of the whole population. Not merely every association, but every individual, had his account in the books of the central bank, which undertook the receipts and the disbursements from the millions of pounds which at a later date many of the associations had to receive and pay, both at home and abroad, down to the individual's share of profits on labour and his outlay on clothes and food. A 'clearing system,' which really included everything, made these numberless debit and credit operations possible with scarcely any employment of actual money, but simply by additions to and subtractions from the accounts in the books. No one paid cash, but gave cheques on his account at the central bank, which gave him credit for his earnings, debited his spendings to him, and gave him every month a statement of his account. Naturally the loans granted by the commonwealth as capital for production, mentioned in the previous chapter, appeared in the books of the bank. In this way the bank was informed of the minutest detail of every business transaction throughout the whole country. It not only knew where and at what price the producers purchased their machinery and raw material and where they sold their productions, but it knew also the housekeeping

account, the income and cost of living of every family. Even the retail trade could not escape the omniscience of this control. Most of the articles of food and many other necessaries were supplied by the respective associations to their customers at their houses. All this the bank could check to a farthing, for both purchases and sales went through the books of this institution. The accounts of the bank had to agree with the statements of the statistical bureau, and thus all these revelations possessed an absolutely certain basis, and were not merely the results of an approximate valuation. Even if anyone had wished to do so, it would have been simply impracticable to conceal or to falsify anything.

This comprehensive and automatically secured transparency of the whole of the productive and business relations afforded to the tax assessed in Freeland a perfectly reliable basis. The principle was that the public expenditure of the community should be covered by a contribution from each individual exactly in proportion to his net income; and as in Freeland there was no source of income except labour, and the income from this was exactly known, there was not the slightest difficulty in apportioning the tax. The apportionment of the tax was very simply made as soon as the income existed, and that through the medium of the bank; and this was done not merely in the case of the associations, but also of the few isolated producers. In fact, by means of its bank the community had everyone's income in hand sooner than the earners themselves; and it was merely necessary to debit the earners with the amount and the tax was paid. Hence in Freeland the tax was regarded not as a deduction from net income, but as an outlay deducted from the gross product, just like the trade expenses. In spite of its high amount, no one looked upon it as a burden, because everyone knew that the greater part of it would flow back to him or to his, and every farthing of it would be devoted to purposes of exclusively public utility, which would immediately benefit him. It was therefore quite correct to recognise no difference whatever between productive outlay by the commonwealth and the more private outlay of the associations and individuals, and accordingly to designate the former not as 'taxes,' but as 'general expenditure.'

This general expenditure, however, was very high. In the first year it amounted to thirty-five per cent. of the net profits, and it never sunk below thirty per cent., though the income on which the tax was levied increased enormously. For the tax which the community in Freeland had imposed upon themselves for the very purpose of making this increase of wealth possible was so comprehensive in its objects as to make a most colossal amount necessary.

One of its objects was to create the capital required for the purposes of production. But it was only at first that the whole of this had to be met out of the current tax, as afterwards the repayment of the loans partly met the new demands.

A constantly increasing item of expenditure was the cost of education, which swallowed up a sum of which no one outside of Freeland can have any conception.

The means of communication also involved an expenditure that rose to enormous dimensions, and the same has to be said of public buildings.

But the chief item of expenditure in the Freeland budget was under the head of 'Maintenance,' which included the claims of those who, on account of incapacity for work or because they were by our principles released from the obligation of working, had a right to a competence from the public

funds. To these belonged all women, all children, all men over sixty years of age, and of course all sick persons and invalids. The allowances to these different classes were so high that not merely urgent necessities, but also such higher daily needs as were commensurate with the general wealth in Freeland for the time being, could be met. With this view the allowances had to be so calculated that they should rise parallel with the income of the working part of the population; the amounts, therefore, were not fixed sums, but varied according to the average income. The average net profit which fell to the individual from all the productive labour in the country, and which increased year by year, was the unit of maintenance. Of this unit every single woman or widow--unless she was a teacher or a nurse, and received payment for her labour--was allotted thirty per cent.; if she married, her allowance sank to fifteen per cent.; the first three children in every household were allowed five per cent. each. Parentless orphans were publicly supported at an average cost of twelve per cent. of the maintenance unit. Men over sixty years and sick persons and invalids received forty per cent.

It may at once be remarked that it would startle those unaccustomed to Freeland ideas to hear the amounts of these allowances. In the first year the maintenance unit reached 160L; therefore an unmarried woman or a widow received 48L; a married woman 24L; a family with three children and a wife 48L; an old man or invalid 64L, which, in view of the prices that then prevailed among us, was more than most European States give as pensions to the highest functionaries or to their widows and orphans. For a cwt. of fine flour cost, in that first year at the Kenia, 7s., a fat ox 12s.; butter, honey, the most delicious fruits, were to be had at corresponding prices. Lodgings cost not more at most than 2L a year. In brief, with her 48L a single woman could live among us in the enjoyment of many luxuries, and need not deny herself to any material extent of those conveniences and enjoyments which at that time were obtainable at all in Eden Vale. And afterwards, when prices in Freeland were somewhat higher, the profits of labour, and consequently the percentage of the maintenance allowance, quickly rose to a much greater extent, so that the purchasing power of the allowance constantly became more pronounced. But this was the intention of the people of Freeland. Why? In the proper place this subject will be again referred to, and then will in particular be explained why the women, without exception, receive a maintenance allowance, and why teaching and nursing are the only occupations of women that are mentioned. Here we merely state that it naturally required a constantly increasing tax to cover all these expenses.

Considerable items of expenditure were to be found under the heads, 'Statistics,' 'Warehouses,' and 'Bank'; but the relative cost of these branches of the executive--notwithstanding their great absolute growth--fell so rapidly in comparison with the taxable income, that in a few years it had sunk to a minimal percentage of the total expenditure.

On the other hand, the departments of justice, police, military, and finance, which in other countries swallow up nine-tenths of the total budget, cost nothing in Freeland. We had no judges, no police organisation, our tax flowed in spontaneously, and soldiers we knew not. Yet there was no theft, no robbery, no murders among us; the payment of the tax was never in arrears; and, as will be shown later on, we were by no means defenceless. Our stores of weapons and ammunition, as well as our subsidies to the warlike Masai, might be reckoned as a surrogate for a military budget. As to the lack of a magistracy, we were such arrant barbarians that we did not even consider a civil or a criminal code necessary, nor did we at that time possess a written constitution. The committee, still in possession of the

absolute authority committed to it at the Hague, contented itself with laying all its measures before public meetings and asking for the assent of the members, which was unanimously given. For the settlement of misunderstandings that might arise among the members, arbitrators were chosen--at the recommendation of the committee--who should individually and orally, to the best of their knowledge, give their judgment, and from them appeal was allowed to the Board of Arbitrators; but they had as good as nothing to do. Against vices and their dangerous results to the community, we did not exercise any right of _punishment_, but only a right of _protection_; and we esteemed _reformation_ the best and most effectual means of protection. Since men with a normal mental and moral character, in a community in which all the just interests of every member are equally recognised, cannot possibly come into violent collision with the rights of others, we considered casual criminals as mentally or morally diseased persons, whose treatment it was the business of the community to provide for. They were therefore, in proportion to their dangerousness to the community, placed under surveillance or in custody, and subjected to suitable treatment as long as seemed, in the judgment of competent professional men, advisable in the interest of the public safety. Professional men in the above sense, however, were not the justices of the peace, who merely had to decide _whether_ the accused individual should undergo the reforming treatment, but medical men specially chosen for this purpose. The man who was under surveillance or in custody had the right of appealing to the united Board of Medical Men and Justices of the Peace, and publicly to plead his case before them, if he thought that he had been injured by the action of the medical man set over him.

The appointment of the officers for public buildings, means of communication, statistics, warehouses, central bank, education, &c., was vested provisionally in the committee. The salaries were reckoned in hour-equivalents, like those of the functionaries of the associations; and these salaries ranged from 1,200 to 5,000 labour hours per annum, which in the first year amounted to from 150L, to 600L. The agents in London, Trieste, and Mombasa were each paid 800L per annum. These agents remained only two years at their foreign posts, and then had a claim to corresponding positions in Freeland. To each of its own members the committee gave a salary of 5,000 hour-equivalents.

Each member of the committee was president of one of the twelve branches into which the whole of the public administration of Freeland was provisionally divided. These branches were:

1. The Presidency.
2. Maintenance.
3. Education.
4. Art and science.
5. Statistics.
6. Roads and means of communication.
7. Post--including later the telegraph.
8. Foreign affairs.
9. Warehouses.
10. Central bank.
11. Public undertakings.
12. Sanitation and administration of justice.

These are, in general outlines, the principles upon which in the beginning Freeland was organised and administered. They stood the test of experience in all respects most satisfactorily. The formation of the associations was effected without the slightest delay. As the majority of the members who

successively arrived were unknown to each other, it was necessary in filling the more responsible positions provisionally to follow the recommendations of the committee; in most cases, therefore, provisional appointments were made which could be afterwards replaced by definitive ones. The already mentioned kinds of productive labour--agriculture, gardening, pasturage, millering, saw-mills, beer-brewing, coal-mining, and iron-working--were considerably enlarged and materially improved by the increase of labour which daily arrived with the Mombasa caravans. A great number of new industries were immediately added. Ono of the first--most of the material of which was imported and only needed completing--was a printing-office, with two cylinder machines and five other machines; and from this office issued a daily journal. Then came in quick succession a machine-factory, a glass-works, a brickyard, an oil-mill, a chemical-works, a sewing and shoe factory, a carpenter's shop, and an ice-factory. On the first day of the new year the first small screw steamboat was launched for towing service in the Eden lake and the Dana river. This was at short intervals followed by other and larger steamers for goods and passengers, all constructed by the ship-building association, which, on account of its excellent services, increased with extraordinary rapidity.

At the same time the committee employed a not inconsiderable part of the newly arriving strength in public works; and the workers thus employed had naturally to be paid at a rate corresponding to the average height of the general labour-profit, and even at a higher rate when specially trying work was required. These public works were, in the first instance, the provisional house-accommodation for the newly arriving members. It was arranged that every family should be furnished with a separate house, whilst for those who were single several large hotels were built. The family houses were of different sizes, containing from four to ten dwelling-rooms, and each house had a garden of above 10,000 square feet. Every new-comer could find a house that was convenient to him as to size and situation, and might pay for it either at once or by instalments. Not fewer than 1,500 such houses had to be got ready per month; they were strongly built of double layers of thick plunks, and the average cost was about 8L 10s. per room. For the use of hotel rooms, sixpence per week per room was sufficient to cover the amortisation of the capital and the expenses of management.

Together with the dwelling-houses, the building of schools was taken in hand; and as it was anticipated that for some time from 1,000 to 1,200 fresh school-children would arrive per month, it was necessary to make provision to secure a continuous increase of accommodation. These schools, as well as the private houses, were of course erected, some in Eden Vale and some on the Dana plateau, and were only of a provisional character, but light, airy, and commodious. It was also necessary to secure a timely supply of teachers, a task the accomplishment of which the committee connected with another scarcely less important question. There was in Freeland a great disproportion in the comparative number of the sexes, particularly of young men and young marriageable women. Of the 460 pioneers who had reached the Kenia between June and September, very few had either wives or betrothed in the old home; and among the later arrivals there was a preponderance of young unmarried men. It was not to be expected that the immediate future would bring an adequate number of young unmarried women unless some special means were adopted; but this forced celibacy could not continue without danger of unpleasant social developments in a community that aimed at uniting absolute freedom with the strictest morality. In Taveta and Masailand, a few isolated cases of intrigue with native girls and wives had occurred. At the Kenia, our young people had, without exception, resisted the enticements of the ugly Wa-Kikuyu women; but our

young people could not permanently be required to exercise a self-denial which, particularly in this luxurious country, would be contrary to nature. It was therefore necessary to attract to Freeland young women who would be a real gain not only to the men whom they married, but also to the country that received them. We had merely to make the state of affairs known in Europe and America, and to announce that women who remained single were in Freeland supported by the State, and we should very soon have had no reason to complain of a lack of women. But whether we should have been pleased with those whom such an announcement might bring is another question. We preferred, therefore, to instruct our representatives in the old home to engage women-teachers for Freeland. The salary--180L for the first year--was attractive, and we had a choice of numberless candidates. It was therefore to no one's injury if these highly cultured women, most of whom were young, gave up their teaching vocation not long after they reached Freeland and consented to make some wooer happy. The vacated place was at once filled by a new teacher, who quite as quickly made room for a fresh successor.

In this way, for several years Freeland witnessed a constant influx of quickly marrying women-teachers, though our representatives had no instructions to make their choice of the candidates for our teacherships depend in any way upon the suitability of such persons as candidates for matrimony. Our announcement in the leading newspapers of the old home was seriously meant and taken. 'Well-qualified cultured women-teachers wanted. Salary 180L for the first year; more afterwards.' Elderly women who seemed suitable for teachers were sometimes appointed; but young, sprightly women are in the nature of things better fitted than old and enfeebled ones to educate children, and thus we obtained what we needed without exhibiting the least partiality. Later, this announcement was no longer needed; for it gradually became known, especially in England, France, and Germany, that young women-teachers found in Freeland charming opportunities of becoming wives; so that the permanent preponderance of men among the general immigrants was continually balanced by this influx of women-teachers.

The next problem to which special attention was given during this first year of the new government was that of the post. The courier-service between Eden Vale and Mombasa no longer sufficed to meet the demands of the increased intercourse. The mails had grown to be larger in quantity than could be transported in saddlebags, and they had to be more quickly carried. It was most desirable that letters and despatches should pass between Mombasa and Freeland at a more rapid rate than a little over sixty miles a day, which had hitherto been the maximum. With this in view, the road to Mombasa was thoroughly repaired. It should be remembered that this road had not been 'constructed' in the Western sense of the term, but was mainly in the condition in which nature had left it, nothing having been done but to remove wood that stood in the way, fill up holes, and build bridges. As the so called dry season extends from September to February, very little rain had yet fallen; nevertheless our heavy waggons, which were daily passing to and fro, had in places, where the ground was soft, made deep ruts; and it was to be expected that the long rainy season beginning in March would completely stop the traffic in some places if the road was not seen to in time. Demestre, the head of the department for road construction, therefore engaged 2,000 Swahili, Wa-Kikuyu, and Wa-Teita in order at once to repair the worst places, and afterwards to improve the whole of the road.

In the meantime, our general postmaster, Ferroni, had organised a threefold transport and post service. For ordinary goods a luggage-service was established, running uninterruptedly day and night, the oxen teams being

still retained. The old waggons, carrying both passengers and luggage, had been obliged to halt longer at certain stations in the day than at others, for the meal-times; and, apart from this, they were often delayed on the way by the travellers. The new luggage-waggons stayed nowhere longer than was necessary to give time to change the oxen and the attendants, and thus gained an average of four hours a day, so that under favourable conditions they could reach Eden Vale in twelve days. Of course passengers were not taken. A second kind of service was arranged for express goods, and here elephants were the motive power. Mrs. Ellen Ney's Indians, assisted by several of our own people, who had been initiated into the secrets of the catching and taming of these pachyderms, had trained several hundred of these animals. Thirty-five elephants were placed at stages between Eden Vale and Mombasa, and upon their backs from ten to twelve hundredweight of the most various kinds of goods were daily carried in both directions. This elephant-post covered the 600 miles and odd between the coast and Eden Vale in seven or eight days. For the third and fastest service mounted couriers were employed; only there were twenty-two instead of only ten relays, and sixty-five fresh horses were used, so that, with an average speed of over eleven miles an hour, the whole journey was made in two days and a half. They carried merely despatches and letters; but from Mombasa they also carried a packet of European and American newspapers for our Eden Vale newspaper. (All newspapers sent to private persons were carried by the elephant-post.) A few months later, our representative in Mombasa effected an arrangement between the Sultan of Zanzibar and the English and the German governments, in accordance with which a telegraph-line was constructed between Mombasa and Zanzibar at the common cost of the contracting parties. This very soon made it possible for us to communicate with and receive answers from all parts of the civilised world in five or six days; and our newspaper was able every Wednesday--its publishing day--to report what had happened three days before in London or New York, Paris or Berlin, Vienna or Rome, St. Petersburg or Constantinople. For passengers, besides the oxen-waggons, which, on account of their greater comfort, were retained for the use of women and children, there were express-waggons drawn by horses, which made the journey in ten days.

For the rest, the mode of life at the Kenia had meanwhile altered but little, with the exception of the fact that Eden Vale, which before the arrival of the first waggon-caravan was only a large village, in the course of a few months grew to be a considerable town of more than 20,000 inhabitants. On the Dana plateau, where at first there were only a few huts, two large villages had sprung up--one at the east end near the great waterfall, and inhabited by the workers in several factories; the other nearer to Eden Vale, and the home of an agricultural colony. A very noticeable air of untroubled joyousness and unmistakable comfort was common to all the inhabitants of Freeland. The manner of life was still very primitive, in harmony with the provisional character of the houses and the dress; on the other hand, as to meat and drink there was abundance, even luxury. The meals were in the main still arranged as they had been at first by the earliest comers; only the women had soon invented a number of fresh and ingenious modes of utilising the many delicate products of the country. The list of aesthetic and intellectual enjoyments within reach had not been considerably enlarged. The journal; a library founded by the Education Bureau, and daily enriched by newly arriving chests of books, so that by the New Year it contained 18,000 volumes, which did not by any means meet the demand for reading, particularly during the hot midday hours; several new singing and orchestral societies; reading or debating circles; and two dozen pianos--these were all that had been added to the original stock of means of recreation. But there was frequent hunting in the splendid woods; and excursions to the more accessible points of view were the order of the

day. In short, the Freelanders endeavoured to make life as pleasant as possible with such a temporarily small variation in the programme of pleasures and intellectual recreation. In spite of all drawbacks, happiness and content reigned in every house.

With respect also to the hours of labour, the system originally adopted was on the whole retained. The men worked for the most part between 5 and 10 A.M. and between 4 and 6 P.M.; the women, assisted by natives, took care of the home and of the children when they were not at school. Yet no one felt bound to observe these hours--everyone worked when and as long as he pleased; and several associations, the work of which would not well bear the interruption of meal-times, introduced a system of relays which ensured the presence of a few hands at work during the hot hours. But as no one could be compelled to work during those hours, it became customary to pay for the more burdensome midday work a higher rate than for the ordinary work, and this had the effect of bringing the requisite number of volunteers. The same held good for the night work that was necessary in certain establishments.

CHAPTER X

At the end of our first year of residence at the Kenia, Freeland possessed a population of 95,000 souls, of whom 27,000 were men belonging to 218 associations and engaged in eighty-seven different kinds of work. In the last harvest--there are here two harvests in the year, one in October after the short rainy season, and the other in June after the long rainy season--36,000 acres had yielded nearly 2,000,000 cwt. of grain, representing in value the sum of 300,000L, and giving to the 10,800 workers an average profit of nearly 2s. 6d. for every hour of labour. But it must not be supposed that all these workers spent their whole time in agricultural pursuits; except during sowing and harvest a great many agriculturists found profitable employment for the labour which would have been superfluous in the fields in the neighbouring industrial establishments. The average profit of all the industries was a little higher than that of agriculture; and as it was usual to work about forty hours a week, the average weekly earnings of an ordinary worker of moderate application were 5L 5s.

Next to agriculture, the iron-works and machine-factories gave employment to the greatest number; in fact, if we take not the temporary employment of a large number of men, but the total number of labour-hours devoted to the work, as our measure, then these latter industries employed much more labour than agriculture. And this is not to be wondered at, for all the associations needed machinery in order to carry on their work to the best advantage. In other countries, where the wages of labour and the profit of labour are fundamentally different things, there is a fundamental distinction between the profitableness of a business and the theoretical perfection of the machinery used in it. In order to be theoretically useful a machine must simply save labour--that is, the labour required for producing and working the machine must be less than that which is saved by using it. The steam-plough, for example, is a theoretically good and useful machine if the manufacture of it, together with the production of the coal consumed by it, swallows up less human labour than on the other hand is saved by ploughing with steam instead of with horses or cattle. But the actual profitableness of a machine is quite another thing--out of Freeland,

we mean, of course. In order to be profitable, the steam-plough must save, not labour, but value or money--that is, it must cost less than the labour which it has saved would have cost. But elsewhere in the world it by no means follows that it costs less because the amount of labour saved is greater than that consumed by the manufacture of the steam-plough and the production of the coal it uses. For whilst the labour which the improved plough saves receives merely its 'wages,' with the bought plough and the bought coal there have to be paid for not only the labour required in producing them, but also three items of 'gain'--namely, ground-rent, interest, and undertaker's salary. Thus it may happen that the steam-plough, between its first use and its being worn out, saves a million hours of labour, whilst in its construction and in the total quantity of coal it has required, it may have consumed merely 100,000 hours of labour; and yet it may be very unprofitable--that is, it may involve very great loss to those who, relying upon the certainty of such an enormous saving of labour, should buy and use it. For the million hours of labour saved mean no more than a million hours of _wages_ saved; therefore, for example, 10,000L, if the wages are merely 1L for a hundred hours of labour. For the construction of the plough and for the means of driving it 100,000 hours of labour are required, which alone certainly will have cost 1,000L. But then the rent which the owners of the iron-pits and the coal-mines charge, and the interest for the invested capital, must be paid, and finally the profits of the iron-manufacturer and the coal-producer. All this may, under certain circumstances, amount to more than the difference of 9,000L between cost of labour in the two cases respectively; and when that is the case the Western employer loses money by buying a machine which saves a thousand per cent. of his labour. With us the case is quite different: the living labour which the steam-plough spares _us_ is hour for hour exactly as valuable as the labour-time which has been bestowed upon the plough and has been transformed into commodities; for in Freeland there is no distinction between the profit of labour and the wages of labour, and in Freeland, therefore, every theoretically useful--that is, every really labour-saving--machine is at the same time, and of necessity, profitable. This is the reason why in Freeland the manufacture of machines is necessarily of such enormous and constantly increasing importance. One half of our people are engaged in the manufacture of ingenious mechanical implements, moved by steam, electricity, water, compressed or rarefied air, by means of which the other half multiply their powers of production a hundredfold; and it follows as a natural consequence that among us the employment of machinery has developed a many-sidedness and a perfectness of which those who are outside the limits of our country have no conception.

The most important manufacture taken in hand before the end of this first year was that of steam-ploughs and--worked provisionally by animal labour--seed-drills and reaping-machines sufficient for the cultivation of the 64,000 acres which were to be brought under the plough for the October harvest. We calculated that, by the initial expenditure of 3,500,000 hours of labour, we should save at least 3,000,000 hours of labour yearly. In other parts of the world that would have been a great misfortune for the workers who would thus have been rendered superfluous, while the community would not have profited at all. We, on the contrary, were able to find excellent employment for the labour thus saved, which could be utilised in producing things that would elevate and refine, and for which the increased productiveness of labour had created a demand.

A second work, which had to be carried out during the next year, was the improvement of the means of communication by deepening the bed of the Dana from the flour-mill above the Eden lake to the great waterfall on the Dana plateau, and by the construction of a railway across the Dana plateau. With

this were to be connected rope-lines on several of the Kenia foot-hills for the use of the miners and the foresters.

That all the existing industries were enlarged, and a great number of new ones started, will be taken for granted. It should be mentioned that only such factories were erected in Eden Vale or on the upper course of the Dana as would pollute neither the air nor the water; the less cleanly manufactures were located at the east end of the Dana plateau, close upon or even below the waterfall. Later, means were found of preventing any pollution whatever of the water by industrial refuse.

The town of Eden Vale had grown to contain 48,000 souls and covered more than six square miles, with its small houses and gardens, and its numerous large, though still primitively constructed, wooden public buildings. The herds of cattle, and the horses, asses, camels, elephants, and the newly imported swine--all of which had increased to an enormous extent--were for the main part transferred to the Dana plateau, while the wild animals were excluded by a strong stockade drawn round the heights that encircled Eden Vale.

We were driven to this last somewhat costly measure by an incident which fortunately passed off without serious consequences, but which showed the necessity of being protected against marauding animals. The noise of the town had for months made the wild animals which once abounded in Eden Vale avoid our immediate neighbourhood. But in the surrounding woods and copses there were still considerable numbers of antelopes, zebras, giraffes, buffaloes, and rhinoceroses; the elephants alone had completely disappeared. One fine evening, just before sunset, an enterprising old rhinoceros bull approached the town, and, enraged by some dogs--of which we had imported a good number, besides those that were descended from the dogs we brought with us--made his way into one of the principal streets of the town. This street led to a little grove which was a favourite playground for children, especially in the evening, and which was full of children when the savage brute suddenly appeared among them. The children were in charge of several women-teachers, who, as well as the children, lost their heads at sight of the monster, which was snorting and puffing like a steam-engine. Teachers and children fled together, chased by the rhinoceros, which, singling out a little fugitive, tossed her like a feather into the air. Seeing one of the teachers, who had fallen in her fright, lying motionless on the ground, the rhinoceros chose her as his next victim, and was within a few steps of her when the dogs, which had so far contented themselves with barking, now fell in a body upon the beast as if they recognised the danger of the women and children, and, by biting its ears and other tender parts, drew its fury upon themselves. The struggle was an unequal one, and in a few moments the rhinoceros had slain two of the brave dogs and severely wounded three others; but the rest persisted in their attack, and thus gave the children and their attendants time to save themselves. The little girl who had been tossed was merely frightened, and found safety in one of the houses near by. The rhinoceros, when he had put several more of the dogs _hors de combat_, trotted off, and was soon out of sight of the men who had hastened to the rescue with all kinds of weapons.

Such a scene could not be allowed to be repeated. The next day it was resolved to surround Eden Vale with a fence, and the work was at once begun. As the Kenia rocks formed a secure defence on one side, it was necessary only to construct a semicircular barrier. On the ridge of the surrounding heights, with timber obtained on the spot, a barrier five feet high was constructed, strong enough to resist the attacks of any wild beast, and extending about twenty miles. This protection was intended

simply to keep out rhinoceroses, elephants, and buffaloes; antelopes, zebras, even giraffes and such like, if they had a fancy for leaping the barrier, could do no harm. Nor did we need any protection against beasts of prey--lions and leopards--for these had for months entirely left the neighbourhood. When this barrier was completed, except for a distance of about 220 yards, we had a great hunt, by which all the wild beasts that were still in the valley were driven to this opening and then chased out. The chain of hunters was so close that we had every reason to be sure that not an animal was left behind. Two rhinoceroses and a buffalo made an attempt to break the chain, but were shot down. The opening in the barrier was then closed up, and there was no longer any wild quadruped worth mentioning in the whole of Eden Vale.

On the other hand, the groves and woods within the barrier became increasingly populous with tame antelopes of all kinds, which were accustomed to return to their owners in the evening. Very soon there was not a family--particularly with children--in Eden Vale which did not possess one or more tame antelopes, monkeys, or parrots; and elephant cubs, under two years of age, wandered by dozens in the streets and in the public places, the pampered pets of the children, who were remarkably attached to these little proboscidians. An elephant cub is never better pleased than when he has as many children as he can carry upon his back, and he will even neglect his meals in order to have a frolic with his two-legged comrades.

At the beginning of the second year our European agents informed us that the rate of increase of members had assumed very large proportions. The notices of Freeland which had been published in the journals--correspondents of some of the principal European and American journals had visited us--had naturally very powerfully quickened the desire to emigrate; and if all the indications did not deceive us, we had to expect, during the second year of our residence at the Kenia, an influx of at least twice, probably thrice, as many as had come during the first year. Provision had, therefore, to be made for the requisite means of transport. As many of the more wealthy new members paid for passages in ships belonging to foreign companies, instead of waiting to take their turn in our own ships, the most urgent part of the work was that of increasing the means of transport from Mombasa. A thousand new waggons were therefore purchased as speedily as possible, together with the requisite number of draught-cattle; and they were set to work in the order of purchase from March onwards. At the same time our London agent bought first six, and shortly afterwards four more, steamships of from 4,000 to 10,000 tons burden, and adapted them to our requirements so that each ship could carry from 1,000 to 3,000 passengers. By means of these new steamships the traffic through Trieste was increased; the largest ships took passengers from thence as the most favourably situated point of departure for the whole of the middle of Europe. Twice a week, also, a ship went from Marseilles, and once a month another from San Francisco across the Pacific Ocean. After a third set of a thousand waggons had been ordered to provide for emergencies, we thought we had made adequate provision for the transport of immigrants during the second year.

So stood affairs when Demestre approached the committee with the declaration that our primitive method of transport from Mombasa could not possibly suffice to meet the requirements of the strong permanent tide of immigration which promised to set in. We must at once think about constructing a railway between Eden Vale and the coast. The cost would be covered by the immigrants alone, and the incalculable advantage that would accrue to the whole of our industry would be clear profit. When he spoke of

the covering of the cost by the immigrants he did not mean to propose that they should pay for travelling on the railway. The fare, however high it were fixed, would not suffice to cover the cost; and he did not propose to levy any direct payment for transport by rail, any more than had been done for transport by waggon. What he referred to was the saving of time. The waggons did the journey on an average in fourteen days, and after the fatigues of the journey the immigrants needed a rest of several days before they were ready for work. By rail the 600 miles and odd could comfortably be done in twenty-four hours; there would thus be an average saving of twelve labour-days. When it was considered that, among the 250,000 or 300,000 immigrants who might be expected to arrive yearly for some time to come, there would be between 70,000 and 80,000 persons able to work, the railway would mean a gain for them of from 800,000 to 1,000,000 labour-days. At present the average daily earnings amounted to 15s., and the 800,000 labour-days therefore represented a total value of 600,000L. But before the railway was finished the average value of labour in Freeland would probably have doubled; and when he said that the railway would in the first year of its working yield to the immigrants at least a million pounds sterling he was certainly within the mark. Every year would this gain increase in proportion to the increased productiveness of labour in Freeland.

On the other side was the cost of construction of the line; he would not speak of the cost of working, for, though there was no doubt that it would be less than the cost of working the transport services hitherto in operation, yet the saving might be left out of sight as not worth mentioning. The cost of constructing a railway to the coast could not be definitely calculated, particularly as the route was not yet decided upon. Whether the route of our caravan-road should be, with slight alterations, retained; whether another route to Mombasa should be chosen; or whether the coast should be reached at quite another point, nobody could say at present, when only one of the routes had been surveyed at all, and that only very imperfectly. But on the supposition that no better route could be found than the old one, or that this should be ultimately chosen on technical grounds, he could positively assert that the railway could not possibly cost nearly so much as the savings of the immigrants would amount to in the course of a few years. And, in consequence of the way in which labour was organised in Freeland, every increase in the produce of labour was converted into immediate gain to the whole community.

We should therefore proceed at once to construct the railway, even if it were merely to the advantage of the immigrants. That it was not merely to their advantage, however, was self-evident, since the profit which the community would derive from the cheapening and facilitating of the goods traffic would be infinitely greater--so great that it could not be even approximately calculated. He merely wished to throw a few rays of light upon the economic result of the railway. Assuming that the line would be completed in three years, we should then have a population of about a million, and there was no doubt that when we had sufficient means of transport we should be able easily to produce ten million hundredweight of grain for export. Such a quantity of grain at the Kenia then represented one and a-half million pounds sterling. If the cost of transport sank from five or six shillings per cwt., the current price--independently of the fact that a greater quantity could not then be conveyed--to one shilling, or at most eighteen-pence, which might be looked upon as the maximum railway freight for 600 miles, then the value of the above quantity of grain would be raised to a round two million pounds sterling. In short, he was firmly convinced that the railway, even at the highest probable cost, must fully pay for itself in three or four years at the latest. He

therefore proposed that they should at once send out several expeditions of skilled engineers to find the most suitable route for the future line. They should not proceed too cautiously, for even a considerable difference in cost would be preferable to loss of time.

Everything that Demestre urged in support of his project was so just and clear that it was unanimously adopted without debate; in fact, everyone secretly wondered why he had not himself thought of it long before. The only thing to do now, therefore, was to trace the route of the future railway. In the first place, there was the old route through Kikuyu into Masailand, thence to the east of Kilimanjaro, past Taveta and Teita, to Mombasa. A second and possibly more favourable route was thought of, which led also southwards, and reached the coast at Mombasa, but took a direction two degrees further east, through Kikuyu, into the country of the Ukumbani, and thence followed the valley of the Athi river to Teita. This track might probably shorten the distance by more than a hundred miles. The third, the shortest route to the ocean, led directly east, following the Dana, through the Galla lands, to the Witu coast; here eventually nearly half the distance might be saved, for we were but about 280 miles from the coast in a straight line.

It was decided that these three routes should be examined as carefully as would be possible in the course of a few months; for the beginning of the construction of the line was not to be delayed more than half a year. Demestre was appointed to examine the old route, with which he was already well acquainted. Two other skilful engineers were sent to the Athi and the Dana respectively, each accompanied, as was Demestre, by a staff of not less qualified colleagues. But these two latter expeditions, having to explore utterly unknown districts, inhabited by probably hostile tribes, had to be well armed. They were each 300 strong, and, besides a sufficient number of repeating-rifles, they took with them several war elephants, some cannons, and some rockets. All these expeditions were accompanied by a small band of naturalists, geologists in particular. They started in the beginning of May, and they were instructed to return, if possible, in August, before the short rainy season.

Whilst our attention was fixed principally upon the east in making provision for the enormous influx expected from Europe and America, an unexpected complication was brought about in the west by means of our allies, the Masai. In order to find a new field for their love of adventure, which they could no longer bring into play against the Swahili, Wa-Duruma, Wa-Teita, Wa-Taveta, and Wa-Kikuyu, whom we had made their allies, the Masai fell upon the Nangi and Kavirondo, who live west of Lake Baringo, and drove off a large number of their cattle. But when the patience of these large tribes was exhausted, they forgot for a time their mutual animosities, turned the tables upon the Masai, and overran their country. In this war the Masai suffered a great deal, for their opponents, though not equal to them in bravery, far surpassed them in numbers. If the Masai had but got together in time, they might have easily collected in their own country an army equal to the 18,000 Kavirondo and Nangi who took the field against them: but they were thrown into confusion by the unexpected attack, got together a poor 7,000 _el-moran_, and suffered utter defeat in two sanguinary engagements. More than a thousand of their warriors fell, and the swarms of the victors poured continuously over the whole country between the Lakes Baringo and Naivasha, sweeping all the Masai before them, and getting an immense booty in women, children, and cattle. This was at the beginning of May; and the Masai, who knew not how to escape from their exasperated foes except by our aid, sent couriers who reached the Kenia with their petitions for help on the 10th of the month.

This help was of course at once granted. On the day after the messengers reached us, 500 of our horsemen, with the still available cannons and rockets, and with twenty-four elephants, started in forced marches for the Naivasha, where the Masai, favoured by the character of the country, thought they could hold out for a time. Our men reached their destination on the 16th, just after our allies had met with another reverse and were scarcely able to hold out another day. Johnston, who led our little army, scarcely waited to refresh his horses before he sent word to the Kavirondo and the Nangi that they were to cease hostilities at once; he was come, not as their enemy, but as arbitrator. If they would not accept his mediation, he would at once attack them; but he warned them beforehand that successful resistance to his weapons and to those of his people was impossible. Naturally, this threat had no effect upon the victorious blacks. It is true they had already heard all sorts of vague rumours about the mysterious white strangers; and the elephants and horses, which they now saw, though at a distance, were not likely to please them. But their own great numbers, in comparison with the small body of our men, and chiefly their previous successes, encouraged them, after their elders had held a short _shauri_, to send a defiant answer. Let Johnston attack them; they would 'eat him up' as they meant to eat up the whole of Masailand.

Johnston anticipated such an answer, and had made the necessary preparations. As soon as he had received the challenge he caused his men to mount at once, told the Masai not to join in the fight at all, and then he attacked the Kavirondo and Nangi. This time he did not rely upon the effect of blank-cartridges, not because an entirely bloodless battle would scarcely have satisfied the Masai's longing for revenge, but because he wished to end the whole war at a single stroke. He therefore allowed his men to approach within 550 yards of the blacks, who kept their ground; and then, whilst the horsemen charged the enemy's centre, he directed several sharp volleys from the cannons and rockets against them. Naturally, the whole order of battle was at once broken up in wild flight, though not many men fell. Those who fled westward Johnston allowed to escape; but the main body of the enemy, who tried to get away along the banks of the Naivasha to the north, were cut off by 400 of our men, whilst he kept with the other hundred between the blacks and the Masai, principally for the purpose of preventing the latter from falling upon the conquered. Our 400 horsemen, who made a wide circle round the fugitives, much as sheep-dogs do around a scattering flock of sheep, soon brought the Kavirondo and Nangi to a stand, who, when they found themselves completely surrounded, threw down their weapons and begged for mercy. Johnston ordered them to send their elders to him, as he did not intend to do them any further harm, but merely wished to bring about peace between them and the Masai.

As might be supposed, the peace negotiations were brief, for Johnston did not require anything unjust from the conquered, who were completely at his mercy. They were to give up all their prisoners and booty; and, after they had taken an oath to keep the peace with us and the Masai, they should remain unmolested. In the meantime, however, until the prisoners and the booty had been given up--for only a part of both had fallen into our hands, the Kavirondo having sent off the greater part to their own country several days before--they were to remain upon one of the Naivasha islands as our prisoners. Those who thus remained numbered more than 10,000, and included some of the chief men of their nation. The Kavirondo and Nangi accepted these terms; in the course of the afternoon and night they were ferried across to one of the neighbouring islands, and twelve of their number were sent home to bring back the booty.

Johnston, having caused the Masai leaders to be brought before him, administered to them a very severe reprimand. Did they think that we should continue to be friends with thieves and robbers? Had he not told them that the swords which we had given to their _leitunus_ would snap asunder like glass if drawn in an unrighteous cause? And in the war with the Kavirondo and Nangi were not the Masai in the wrong? 'We have saved you from the just punishment with which you were threatened, for the alliance which we had contracted still stood good when you were defeated; but we dissolve that alliance! I stay here until the Kavirondo and Nangi have brought back their booty, which shall be handed over to you in its entirety; but, after that, do not expect anything more from us. We can live in friendship with only peaceable honourable people. Henceforth the Kavirondo and Nangi are our friends; woe to you in the future if you ever break the peace; our anger will shatter you as the lightning shatters the sycamore-tree!'

The Masai were completely cowed. This unlooked-for dissolution of a friendship which had for a year past been their chief pride, and which had just been their salvation in extremity, was more than they were able to bear. But Johnston preserved a severe attitude towards them, and finally insisted upon their leaving his camp. When the _leitunus_ and _leigonanis_ returned to their people with the terrible news that their friendship with the white brethren was at an end there were exhibited the most extravagant signs of distress. The whole camp of the Masai rushed over to ours; but Johnston ordered them to be told that, weaponless though they were, he would fire upon them if they dared to come near. This was repeated several times during the next few days. The Masai sent messengers throughout the whole country, called together the wisest of their elders, and again and again endeavoured to induce Johnston to treat with them; but he remained inexorable, had his camp entrenched, and threatened to shoot every Masai who attempted to enter it.

In ten days the Kavirondo and Nangi messengers returned with the prisoners and the cattle. Johnston now bade the Masai elders appear before him that he might hand over to them what he had won for them in battle. The Masai came, and took advantage of the opportunity of making their last attempt to appease the terrible white man. Johnston might keep all that he--not they--had recovered; they were willing to regard the loss they had suffered as the just punishment of their crime; they were ready to do yet more if he would but forgive them and give them his friendship again. It was to this point that Johnston had wished to bring these people, whom he knew right well. He showed himself touched by their appeal, but said that he could grant nothing without the knowledge and consent of the other leaders in Eden Vale. He would report to the great council the repentance of the Masai people; and it was for the council to decide what was to be done. On the 19th and 20th of June, the days appointed for the commemoration of the alliance with us, they were to come with their fellow-countrymen to the place of rendezvous on the south shore of Naivasha lake; there should they receive an answer.

It is unnecessary to say that Johnston's threats were not seriously meant. The alliance with the Masai was of too much importance to us for us to wish it dissolved. But Johnston had been instructed by the committee to use every means to restrain the Masai from plundering in the future and to induce them to keep the peace with all their neighbours. And the committee were well aware that extreme measures were necessary to attain these ends, for to convert the Masai into a peaceable people meant nothing less than to divest them of their characteristic peculiarities. They are in truth a purely military nation. War is their peculiar business--their organisation and habits of life all have reference to war. They differ from all their

neighbours, being ethnographically distinct, for they are not negroes, but a bronze-coloured Hamitic race evidently related to the original inhabitants of Egypt. They carry on no industry, even their cattle-breeding being in the hands of their captured slaves; while they themselves are in youth exclusively warriors, and in age dignified idlers. The warriors, the _el-moran_, live apart and unmarried--though by no means in celibacy--in separate kraals; the older married men--the _el-morun_--also live in separate villages. They buy their weapons of the Andorobbo who live among them; and the small amount of corn which the married men and their wives consume--for the _el-moran_ eat only milk and flesh--they buy of neighbouring foreign tribes. Their morals are exceptionally loose, for the warriors live in unrestrained fellowship with the unmarried girls--the Dittos; and the married women allow themselves all conceivable liberties, without any interference on the part of their husbands. Notwithstanding all this, these dissolute plundering earls form the finest nation of the whole district east of the Victoria Nyanza--brave, strong, ingenuous, intelligent, and, when they are once won, trustworthy. To convert them into industrious and moral men would be a grand work and would make our new home, in which we could not go far without coming into collision with them, truly habitable to us.

But it was very difficult to accomplish this. Their military organisation had to be broken up, their immorality suppressed, their prejudice against labour overcome. That this was by no means impossible was proved by many past examples. The Wa-Kwafi, living to the south and west of them, as well as the Njemps on the Baringo lake, are either of pure Masai extraction or have much Masai blood in their veins; yet they practise agriculture and know nothing of the _el-moran_ and Ditto abuse. But the change had been effected among these by the agency of extreme want. It was only those Masai tribes who were completely vanquished by other Masai and robbed of all their cattle that were dispersed among agricultural negro tribes, whose customs they had to adopt, while they unfortunately gave up their good characteristics along with their bad ones. Johnston's task now was to see if it wore not possible by rational compulsion to effect such a change in them as in other instances had been effected by want. How he prosecuted his attempt we have seen.

When Johnston released the Kavirondo and Nangi prisoners, he invited them to send, on the 19th, as numerous an embassy as possible of their elders to Naivasha, where we would confirm the newly formed alliance and seal it with rich presents. He left the whole of his army at Naivasha, partly to cover the retreat of the discharged prisoners, and partly to watch the booty (the Masai still hesitated to take back the booty, and even forbade their captured wives and children to leave our camp), while he himself, accompanied by only a few horsemen, hastened to Eden Vale, there to get further instructions. The proposal which he laid before the committee was that everything should now be demanded from the Masai--the iron could be forged if struck when it was hot; and as conditions of the renewal of friendship he suggested the following three points: dissolution of the _el-moran_ kraals, emancipation of all slaves whatever, formation of agricultural associations. Of course we were not to be content with the statement of these demands, but must ourselves take in hand the work of carrying them out. Particularly would it be necessary to assist the Masai in the organisation of the agricultural associations, to furnish them with suitable agricultural implements, and to give them instruction in rational agriculture. Finally, and chiefly, was it necessary to win over the _el-moran_ by employing them in relays as soldiers for us. The ideal of these brown braves was the routine of a military life. The alliance with the Kavirondo and Nangi might lead to hostile complications with Uganda,

the country adjoining Kavirondo, when we could very well make use of a Masai militia, and thus accomplish two ends at once--viz. the complete pacification and civilisation of Masailand, and assistance against Uganda, the great raiding State on the Victoria Nyanza, with which sooner or later we must necessarily come into collision.

The committee adopted these suggestions after a short deliberation. Five hundred fresh volunteers (as a matter of course, all our expeditions consisted of volunteers) from among our agriculturists were placed under Johnston's orders, as agricultural teachers for the Masai; whilst a part of the five hundred men already at Naivasha were selected to superintend the military training of the _el-moran_. Further, Johnston received for his work the whole of the ploughs which had been thrown out of use in Freeland by the introduction of steam-machinery. There were not less than 3,000 of these ploughs, as well as a corresponding number of harrows and other agricultural implements. With these were also granted 6,000 oxen accustomed to the plough, as well as supplies of seeds, &c. The committee at once telegraphed to Europe for 10,000 breechloaders and a million cartridges, with 10,000 sidearms, which were supplied cheaply by the Austrian Government out of the stock of disused Werndl rifles, and could reach Naivasha by the end of June. Five complete field-batteries and eight rocket-batteries were at the same time ordered in Europe; these, however, were not for the Masai militia, but for our own use in any future contingencies. An English firm promised to deliver two weeks later 10,000 very picturesque and strikingly designed complete uniforms, of which, moreover, our Eden Vale sewing-factory speedily got ready several hundred made of our large stores of brightly coloured woollen goods, so that the _el-moran_ were able to see, on the 19th and 20th of June, the splendours in store for them.

Thus furnished, Johnston left Eden Vale on the 12th of June, and reached the shore of the Naivasha on the 16th, leaving his caravan of goods a few days' march behind him. The elders and _leitunus_ of all the Masai tribes, as well as the ambassadors of the Kavirondo and Nangi, already awaited him. The negotiations with the latter were soon ended: the conditions of alliance were again discussed, rich presents exchanged (the Kavirondo had brought several thousand head of cattle for their magnanimous victors), and on this side nothing further stood in the way of the approaching covenant-feast. We had thus secured trustworthy friends as far as the Victoria Nyanza, a great part of the shore of which was in the hands of the Kavirondo; in return for which, it is true, we had undertaken--what we did not for a moment overlook--the heavy responsibility of protecting the Kavirondo against all foes, even against the powerful Uganda.

The Masai, on the other hand, were at first greatly troubled by the conditions demanded of them. Johnston's eloquence, however, soon convinced them that their acceptance of these conditions was not merely unavoidable, but would be very profitable to themselves. He overcame their prejudice against labour by showing them that an occupation to which we powerful and rich white men were glad to devote ourselves could be neither degrading nor burdensome. They were not to suppose that we intended them to grub about in the earth, like the barbarous negroes, with wretched spades; the hard work would be done by oxen; they need only walk behind the implements, which were already on the way ready to be distributed among them. A few hours' light work a day for a few months in the year would suffice to make them richer than they had ever been made by the labour of their slaves. Even the _el-moran_ were won over without very much difficulty by the promise that, if they would only work a little in turns, they should now be trained to become invincible warriors like ourselves, and should receive fine clothing

and yet finer weapons. And when at last the endless caravan with the oxen and the agricultural implements arrived; when the wonderful celerity with which tire ploughs cut through the ground was demonstrated; and when Johnston dressed up a chosen band of _el-moran_ in the baggy red hose and shirts, the green jackets, and the dandyish plumed hats, with rifle, bayonet, and cartridge-box, and made them march out as models of the future soldiery, the resignation which had hitherto been felt gave way to unrestrained jubilation. The Masai had originally yielded out of fear of our anger, and more still of the danger lest our friendship to the surrounding tribes might lead to the unconditional deliverance of the Masai into the hands of their hereditary foes. The numerous embassies which had appeared from all points of the compass (for the Wa-Kikuyu, Wa-Taveta, Wa-Teita, and Wa-Duruma--even the Wa-Kwafi and Swahili tribes--had sent representatives laden with rich presents to take part in the Naivasha festival) were significant reminders to them. But now they accepted our terms with joy, and were not a little proud of being able to show to the others that they were still the first in our favour.

And as the Masai, when they have made any engagement, are honourably ambitious--unlike the negroes--to keep it, the carrying out of the stipulations was a comparatively easy and speedy matter. A hasty census, which we made for several purposes, showed that there were some 180,000 souls in the twelve Masai tribes scattered over a district of nearly 20,000 square miles, from Lykipia in the extreme north to Kilimanjaro in the south. The country, although dry and sterile in the south-west, is exuberantly fertile in the east and north, and--particularly around the numerous ranges of hills, which rise to a height of 15,000 feet--equals in beauty the Teita, Kilima, and Kenia districts, and could well support a population a hundred times as large as the present one; but the perpetual wars and the licentiousness of the people have hitherto limited the increase of the population. Among the 180,000 were about 54,000 men capable of labour, the _el-moran_ being included in that number. We handed over to the Masai 12,000 yoke-oxen, in exchange for which we received the same number of oxen for fattening. Our 500 agricultural instructors now looked out for the most suitable arable ground for their pupils, whom they organised into 280 associations similar to ours, without a right of property in the soil and with the amount of labour as the sole measure of the distribution of produce. The instructors taught them the use of the implements; and were able, two months later, to report to Eden Vale, with considerable satisfaction, that above 50,000 acres had been sown with all kinds of field-produce. The harvest proved to be abundantly sufficient not only to cover all the needs of the Masai, but also to secure to their white teachers, both agricultural and military, the payment then customary in Freeland.

While in this way, on the one hand, the agricultural associations were set to work, on the other hand some 300 military instructors initiated relays of 6,500 _el-moran_ into the mysteries of the European art of war. The 26,000 Masai warriors were divided into four companies, each of which was put into uniform and exercised for a year. The rifles remained our property, the uniforms became the property of the Masai warriors, but could be worn only when the owners were on duty. There was no pay for peace duty--rather, as above mentioned, the Masai defrayed the cost of their military training out of the proceeds of their agriculture.

The agricultural as well as the military instructors made themselves useful in other ways, by imparting to their pupils all kinds of skill and knowledge. There were no specially learned men among them, but they opened up a new world to the Masai, exercised a refining and ennobling influence

upon their habits and morals, and in a surprisingly short time made tolerably civilised men of them. The Masai, on their part, enjoyed their new lives very much. They were well aware that their altered condition made them the object of all their neighbours' envy, whilst they were still more highly respected than before. And, what was the main thing--at the beginning at least--they enjoyed their new wealth and their increased honour without finding their labour at all painful to those needs. For in this fortunate country it required very little labour expended in a rational way to get from the fruitful soil the little that was there looked upon as extraordinary wealth. He who twice a year spent a few weeks in sowing and harvesting could for the rest of the year indulge in the still favourite luxury of _dolce far niente_. In later years, when the needs of the Masai had been largely multiplied by their growing culture, more labour was required to satisfy those needs; but in the meantime our pupils had got rid of their former laziness; and it may be confidently asserted that not one of them ever regretted that we had imposed our civilisation upon his nation. On the contrary, the example of the Masai stimulated the neighbouring peoples; and, in the course of the following years, the most diverse tribes voluntarily came to us with the request that we would do with them as we had done with the Masai. The suppression of property in the soil among those negro races who--unlike the Masai and most of the other peoples of Equatorial Africa--possessed such an institution in a developed form, in no case presented any great difficulty: the land was voluntarily either given up or redefined. Nowhere was property in land able to assert itself along with labour organised according to our principles.

CHAPTER XI

The meeting of the International Free Society at the Hague had, as the reader will remember, conferred full executive power upon the committee for the period of two years. This period expired on the 20th of October, when the Society would have to give itself a new and definitive constitution, and the powers hitherto exercised by the committee would have to be taken over by an administrative body freely elected by the people of Freeland. On the 15th of September, therefore, the committee called together a constituent assembly; and, as the inhabitants were too numerous all to meet together for consultation, they divided the country into 500 sections, according to the number of the inhabitants, and directed each section to elect a deputy. The committee declared this representative assembly to be the provisional source of sovereign authority, and required it to make arrangements for the future, leaving it to decide whether it would empower the committee to continue to exercise its executive functions until a constitution had been agreed upon, or would at once entrust the administration of Freeland to some new authority. After a short debate, the assembly not only decided unanimously to adopt the former course, but also charged the committee with the task of preparing a draft constitution. As such a draft had already been prepared in view of contingencies, the committee at once accepted the duty imposed upon it. Dr. Strahl, in the name of the committee, laid the draft constitution 'upon the table of the House.' The assembly ordered it to be printed, and three days after proceeded to discuss it. As the proposed fundamental law and detailed regulations were extremely simple, the debate was not very long-winded; and, on the 2nd of October, the laws and regulations were declared to be unanimously approved, and the new constitution was put in force.

The fundamental laws were thus expressed:

1. Every inhabitant of Freeland has an equal and inalienable claim upon the whole of the land, and upon the means of production accumulated by the community.

2. Women, children, old men, and men incapable of work, have a right to a competent maintenance, fairly proportionate to the level of the average wealth of the community.

3. No one can be hindered from the active exercise of his own free individual will, so long as he does not infringe upon the rights of others.

4. Public affairs are to be administered as shall be determined by all the adult (above twenty years of age) inhabitants of Freeland, without distinction of sex, who shall all possess an equal active and passive right of vote and of election in all matters that affect the commonwealth.

5. Both the legislative and the executive authority shall be divided into departments, and in such a manner that the whole of the electors shall choose special representatives for the principal public departments, who shall give their decisions apart and watch over the action of the administrative boards of the respective departments.

In these five points is contained the whole substance of the public law of Freeland; everything else is merely the natural consequence or the more detailed expression of these points. Thus the principles upon which the associations were based--the right of the worker to the profit, the division of the profit in proportion to the amount of work contributed, and freedom of contract in view of special efficiency of labour--are naturally and necessarily implied in the first and third fundamental laws. As the whole of the means of labour were accessible to everyone, no one could be compelled to forego the profit of his own labour; and as no one could be forced to place his higher capabilities at the disposal of others, these higher capabilities--so far as they were needed in the guidance and direction of production--must find adequate recompense in the way of freedom of contract.

With reference to the right of maintenance given to women, children, old men, and men incapable of working, by the second section, it may be remarked that this was regarded, in the spirit of our principles, as a corollary from the truth that the wealth of the civilised man is not the product of his own individual capabilities, but is the result of the intellectual labour of numberless previous generations, _whose bequest belongs as much to the weak and helpless as to the strong and capable_. All that we enjoy we owe in an infinitely small degree to our own intelligence and strength; thrown upon these as our only resources, we should be poor savages vegetating in the deepest, most brutish misery; it is to the rich inheritance received from our ancestors that we owe ninety-nine per cent. of our enjoyments. If this is so--and no sane person has ever questioned it--then all our brothers and sisters have a right to share in the common heritage. That this heritage would be unproductive without the labour of us who are strong is true, and it would be unfair--nay, foolish and impracticable--for our weaker brethren to claim an _equal_ share. But they have a right to claim a fraternal participation--not merely a charitable one, but one based upon their right of inheritance--in the rich profits won from the common heritage, even though it be by _our_ labour solely. They stand towards us in the relation, not of medicant strangers, but of co-heirs and members of our family. And of us, the stronger inheritors of a

clearly proved title, every member of the common family demands the unreserved recognition of this good title. For we cannot prosper if we dishonour and condemn to want and shame those who are our equals. A healthy egoism forbids us to allow misery and its offspring--the vices--to harbour anywhere among our fellows. Free, and 'of noble birth,' a king and lord of this planet, must everyone be whose mother is a daughter of man, else will his want grow to be a spreading ulcer which will consume even us--the strong ones.

So much as to the right of maintenance in general. As to the provision for women in particular, it was considered that woman was unfitted by her physical and psychical characteristics for an active struggle for existence; but was destined, on the one hand, to the function of propagating the human race, and, on the other hand, to that of beautifying and refining life. So long as we all, or at least the immense majority of us, were painfully engaged in the unceasing and miserable struggle to obtain the barest necessities of animal life, no regard could be paid to the weakness and nobility of woman; her weakness, like that of every other weak one, could not become a title to tender care, but became inevitably an incitement to tyranny; the nobility of woman was dishonoured, as was all purely human and genuine nobility. For unnumbered centuries woman was a slave and a purchasable instrument of lust, and the much-vaunted civilisation of the last few centuries has brought no real improvement. Even among the so-called cultured nations of the present day, woman remained without legal rights, and, what is worse, she was left, in order to obtain subsistence, to sell herself to the first man she met who would undertake to provide and 'care for' her for the sake of her attractions. This prostitution, sanctioned by law and custom, is in its effects more disastrous than that other, which stands forth undisguised and is distinguished from the former only in the fact that here the shameful bargain is made not for life, but only for years, weeks, hours. It is common to both that the sweetest, most sacred treasure of humanity, woman's heart, is made the subject of vulgar huckstering, a means of buying a livelihood; and worse than the prostitution of the streets is that of the marriage for a livelihood sanctioned by law and custom, because under its pestilential poison-breath not only the dignity and happiness of the living, but the sap and strength of future generations are blasted and destroyed. As love, that sacred instinct which should lead the wife into the arms of the husband, united with whom she might bequeath to the next generation its worthiest members, had become the only means of gain within her reach woman was compelled to dishonour herself, and in herself to dishonour the future of the race.

Happiness and dignity, as well as the future salvation of humanity, equally demanded that woman should be delivered from the dishonourable necessity of seeing in her husband a provider, in marriage the only refuge from material need. But neither should woman be consigned to common labour. This would be in equal measure prejudicial both to the happiness of the living and to the character and vigour of future generations. It is as useless as it is injurious to wish to establish the equality of woman by allowing her to compete with man in earning her bread--useless, because such a permission, of which advantage could be taken only in exceptional cases, would afford no help to the female sex as a whole; injurious, because woman cannot compete with man and yet be true to her nobler and tenderer duties. And those duties do not lie in the kitchen and the wardrobe, but in the cultivation of the beautiful in the adult generation on the one hand, and of the intellectual and physical development of the young on the other. Therefore, in the interests not only of herself, but also of man, and in particular of the future race, woman must be altogether withdrawn from the

struggle for the necessaries of life; she must be no wheel in the bread-earning machinery, she must be a jewel in the heart of humanity. Only one kind of 'work' is appropriate to woman--that of the education of children and, at most, the care of the sick and infirm. In the school and by the sick-bed can womanly tenderness and care find a suitable apprenticeship for the duties of the future home, and in such work may the single woman earn wages so far as she wishes to do so. At the same time, our principles secured perfect liberty to woman. She was not forbidden to engage in any occupation, and isolated instances have occurred of women doing so, particularly in intellectual callings, but public opinion in Freeland approved of this only in exceptional cases--that is, when special gifts justified such action; and it was our women chiefly who upheld this public opinion.

The fact that the maintenance allowance for women was fixed at one-fourth less than that for men--and the constituent assembly confirmed not only the principle, but the proposed ratio of the different maintenance allowances--was not the expression of any lower estimate of the _claim_ of woman, but was due simply to the consideration that the _requirements_ of woman are less than those of man. We acted upon the calculation that a woman with her thirty per cent. of the average labour-earnings of a Freeland producer was as well provided for as a maintenance-receiving man with his forty per cent.; and experience fully verified this calculation.

Not only had the single woman or the widow a right to a maintenance, but the married woman also had a similar right, though only to one-half the amount. This right was based upon the principle that even the wife ought not to be thrown upon the husband for maintenance and made dependent upon him. As in housekeeping the woman's activity is partly called forth by her own personal needs, it was right that some of the burden of maintenance should be taken from the husband, and only a part of it left as a common charge to both. With the birth of children, the family burden is afresh increased, and, as this is specially connected with the wife, we increase her maintenance allowance until it reaches again the full allowance of a single woman--that is, thirty per cent. The allowances would be as follows:

A childless family	15 per cent.
A family with one child	20 "
" " two children	25 "
" " three or more children	30 "
A working widow with a child	5 "
" " " two children	10 "
" " " three or more children	15 "
An independent woman	30 "
" " " with a child	35 "
" " " with two children	40 "
" " " with three or more children	45 "

Just as the women's and children's maintenance-claims accumulated according to circumstances, so was it with those claims and the claims of men unable to work, and old men. The maximum that could be drawn for maintenance was not less than seventy per cent. of the average income, and this happened in the cases--which were certainly rare--in which a married man who had a claim had three or more children under age.

The fourth fundamental principle--the extension of the franchise to adult women--calls for no special comment. It need only be remarked that this law included the negroes residing in Freeland. This was conditioned, of course, by the exclusion from the exercise of political rights of all who were

unable to read and write--an exclusion which was automatically secured by requiring all votes to be given in the voter's own handwriting. We took considerable pains not only to teach our negroes reading and writing, but also to give them other kinds of knowledge; and as our efforts were in general followed by good results, our black brethren gradually participated in all our rights.

A more detailed explanation is, however, required by the fifth section of the fundamental laws, according to which the community exercised their control over all public affairs not through _one_, but through several co-ordinated administrative boards, elected separately by the community. To this regulation the administrative authorities of Freeland owed their astonishing special knowledge of details, and the public life of Freeland its equally unexampled quiet and the absence of any deeply felt, angry party passions. In the States of Europe and America, only the executive consists of men who are chosen--or are supposed to be thus chosen--on account of their special knowledge and qualification for the branches of the public service at the head of which they respectively stand. Even this is subject to very important limitations; in fact, with respect to the parliamentary constitutions of Europe and America, it can be truthfully asserted that those who are placed at the head of the different branches of the administration only too often know very little about the weighty affairs which they have to superintend. The assemblies from which and by whose choice parliamentary ministers are placed in office are, as a rule, altogether incapable of choosing qualified men, for the reason that frequently there are none such in their midst. It does not follow from this that parliamentary orators and politicians by profession do not generally understand the duties of their office better than those favourites of power and of blind fortune who hold the helm in non-parliamentary countries; but experts they are not, and cannot be. Yet, as has been said, the organs of the executive at least _ought_, to be such, and by a current fiction they are held to be such; and a man who specially distinguishes himself in any department thereby earns a claim--though a subordinate one--to receive further employment in that department of the public service. For the legislative bodies outside of Freeland, on the other hand, special knowledge is not even theoretically a qualification. The men who make laws and control the administration of them, need, in theory, to have not the least knowledge of the matters to which these laws refer. The support of the electors is usually quite independent of the amount of such knowledge possessed by the representatives, who are chosen not as men of special knowledge, but as men of 'sound understanding.'

But this is followed by a twofold evil. In the first place, it converts the public service into a private game of football, in which the players are Ignorance and Incapacity. The words of Oxenstiern, 'You know not, my son, with how little understanding the world is governed,' are true in a far higher degree than is generally imagined. The average level of capacity and special knowledge in many of the branches of public service in the so-called civilised world is far below that to be found in the private business of the same countries. In the second place, this centralised organisation of the public administration, with an absence of persons of special qualification, converts party spirit into an angry and bitter struggle in which everything is risked, and the decision depends very rarely upon practical considerations, but almost always upon already accepted political opinions. Incessant conflict, continuous passionate excitement, are therefore the second consequence of this preposterous system.

An improvement is, however, simply impossible so long as the present social

system remains in force. For, so long as this is the case, the public welfare is better looked after by ignorant persons who act independently of professional knowledge than it would be if professional men had power to further the interests of their own professions at the expense of the general public. For the interests of specialists under an exploiting system of society are not merely sometimes, but generally, opposed to those of the great mass of the people. Imagine a European or American State in which the manufacturers exercised legislative and executive control over manufactures, agriculturists over agriculture, railway shareholders over the means of transport, and so forth--the specialist representatives of each separate interest making and administering the laws that particularly concerned their own profession! As under the exploiting system of society the struggle for existence is directed towards a mutual suppression and supplanting, so must the consequences of such a 'constitution' as we have just supposed be positively dreadful. In those cases which are grouped together under the heading of 'political corruption,' where isolated interests have succeeded in imposing their will upon the community, the shamelessness of the exploitage has exceeded all bounds.

But it is different in Freeland. With us no separate interest is antagonistic to or not in perfect harmony with the common interest. Producers, for example, who in Freeland conceive the idea of increasing their gains by laying an impost upon imports, must be idiotic. For, to compel the consumers to pay more for their manufactures would not help them, since the influx of labour would at once bring down their gains again to the average level. On the other hand, to make it more difficult for other producers to produce would certainly injure themselves, for the average level of gain--above which their own cannot permanently rise--would be thereby lowered. And exactly the same holds good for all our different interests. In consequence of the arrangement whereby every interest is open to everyone, and no one has either the right or the might to reserve any advantage to himself alone, we are fortunately able to entrust the decision of all questions affecting material interest to those who are the most directly interested--therefore, to those who possess the most special knowledge. Not merely do the legislature and the executive thereby acquire in the highest degree a specialist character, but there disappears from public life that passionate prepossession which elsewhere is the characteristic note of party politics. As a well-understood public interest and sound reason decide in all matters, we have no occasion to become heated. At our elections our aim is not 'to get in one of our party,' but the only thing about which opinions may differ is which of the candidates happens to be the most experienced, the most apt for the post. And as, in consequence of the organisation of our whole body of labour, the capabilities of each one among us must in time be discovered, mistakes in this determining point in our public life are scarcely possible.

As the constituent assembly retained the twelvefold division of the governing authority, there were henceforth in Freeland, besides the twelve different executive boards--which in their sphere of action were to some extent analogous to the ministries of Western nations--twelve different consultative, determining, and supervising assemblies, elected by the whole people, in place of the single parliament of the Western nations. These twelve assemblies were elected by the whole of the electors, each elector having the right to give an equal vote in all the elections; but the distribution of the constituencies was different, and the election for each of the twelve representative bodies took place separately. Some of these elections--those, namely, for the affairs of the chief executive and finance, for maintenance, for education, for art and science, for sanitation and justice--took place according to residence; the elections in

the other cases according to calling. For the latter purpose, the whole of the inhabitants of Freeland were divided, according to their callings, into larger or smaller constituencies, each of which elected one or more deputies in proportion to its numbers. Of those callings which had but few followers, several of the more nearly allied were united into one constituency. Membership of the respective constituencies depended upon the will of the elector--that is, every elector could get his or her name entered in the list of any calling with which he or she preferred to vote, and thus exercise the right of voting for the representative body elected by the members of that calling.

The highest officers in the twelve branches of the executive were appointed by the twelve representative bodies; the appointment of the other officers was the business of the chiefs of the executive. In all the more important matters all these had to consult together beforehand upon the measures that were to be laid before the representative bodies.

The discussions of the different representative bodies, as a rule, took place apart, and generally in sessions held at different periods. Several of the bodies sat permanently, others met merely for a few days once a year. The numerical strength of these specialist parliaments was different: the smallest--that for statistics--consisted of no more than thirty members, the four largest of a hundred and twenty members each. When matters which interested equally several different representative bodies had to be discussed, the bodies thus interested sat together. Disputes as to the competency of the different bodies were impossible, as the mere wish expressed by any representative body to take part in the debates of another sufficed to make the subject under consideration a common one.

The natural result of this organisation was that every inhabitant of Freeland confined his attention to those public affairs which he understood, or thought he understood. In each branch of the administration he gave his vote to that candidate who in his opinion was the best qualified for a seat in that branch of the administration. And this, again, had as a consequence a fact to Western ideas altogether incredible--namely, that every branch of the public administration was in the hands of the most expert specialists, and the best qualified men in all Freeland. Very soon there was developed a highly remarkable kind of political honour, altogether different from anything known in Western nations. Among the latter, it is held to be a point of honour to stick to one's party unconditionally through thick and thin, to support it by vote and influence whether one understands the particular matter in question or not. The political honour of a citizen of Freeland demands of him yet more positively that he devote his attention and his energy to public affairs; but public opinion condemns him severely if--from whatever motive--he concerns himself with matters which he plainly does not understand. Thus it is strictly required that the elector should have some professional knowledge of that branch of the administration into which he throws the weight of his vote. The elections, therefore, are in very good hands; attempts to influence the electors by fallacious representations or by promises would, even if they were to be made, prove resultless. There is no elector who would vote in the elections of the whole twelve representative bodies. The women, in particular, with very few exceptions, refrain from voting in the elections in which the separate callings are specially concerned; on the other hand, they take a lively interest in the elections in which the electors vote according to residence; and in the elections for the board of education their votes turn the scale. Their passive franchise also comes into play, and in the representative bodies that have charge of maintenance, of art and science, of sanitation and justice, women

frequently sit; and in that which has charge of education there are always several women. They never take part in the executive. By way of completing this description, it may be mentioned that the elected deputies are paid for their work at the rate of an equivalent of eight labour-hours for each day that they sit.

After the constituent assembly had passed the constitution it dissolved itself, and the election of the twelve representative bodies was at once proceeded with. Punctually on the 20th of October these bodies met, and the committee handed its authority over into their hands. The members of the committee were all re-elected as heads of the different branches of the administration, except four who declined to take office afresh. The government of Freeland was now definitively constituted.

In the meantime, the three expeditions sent to discover the best route for a railway to the coast had returned. The expedition which had been surveying the shortest route--that through the Dana valley to the Witu coast--had met with no exceptional difficulty as to the land, and the expectation that this, by far the shortest, would prove to be also technically preferable had been verified. Nor in any other respect had any serious difficulty been encountered within about 125 miles from Kenia. But from thence to the coast the Galla tribes offered to the expedition such a stubborn and vicious opposition that the hostilities had not ceased at the end of two months, and several conflicts had taken place, in which the Galla tribes had always been severely punished; but this did not prevent the expedition from having to carry out its thoroughly peaceful mission in perpetual readiness to fight. A railway through that region would have had to be preceded by a formal campaign for the pacification or expulsion of the Galla tribes, and could then have been constructed only in the midst of a permanent preparedness for war. This route had therefore, provisionally at least, to be rejected.

There were not less weighty reasons against the route over Ukumbani along the Athi river. Along the river-valley the road could have been made without special technical difficulty, but, particularly on the second half of it, the route lay through unhealthy swamps and jungles, which could not immediately be brought under cultivation. And if a route were chosen which would leave the valley proper and pass among the adjoining hills, the technical conditions would not be more favourable, nor the estimated cost less, than a line along the third route following the old road to Mombasa. This third route was therefore unanimously fixed upon. It had in its favour the important circumstance that it passed through friendly districts, which at no very distant future would most probably be settled by Freeland colonists. That it was the longest and the most expensive of the three could not, therefore, prevent us from giving it the preference, unless the difference in cost proved to be too great--which, as the event showed, was not the case.

The work was begun forthwith. Powerful and novel machines of all kinds were, in the meantime, constructed in great number by our Freeland machine-factories, and, furnished with these, 5,000 Freeland and 8,000 negro workers began the work at eighteen different points, not including the eleven longer and the thirty-two shorter tunnels--with a total length of twenty-four miles--each of which formed a separate part of tin work. The rails, of the best Bessemer metal, were partly made by ourselves, and were partly--those for the distance between Mombasa and Taveta--brought from Europe. Two years after the turning of the first sod the part between Eden Vale and Ngongo was ready for traffic; three months later the part between Mombasa and Taveta; and nine months later still the middle portion between

Ngongo and Taveta. Thus exactly five years after our pioneers had first set foot in Freeland, the first locomotive, which the day before had seen the waves of the Indian Ocean breaking upon the shore at Mombasa, greeted the glaciers of the Kenia with its shrill whistle.

That this extensive work could be completed in so short a time and with so little expenditure of labour we owed to our machinery; which also enabled us to keep the cost within comparatively moderate limits, despite the fact that we had necessarily to pay our workers at a rate at which no railway constructors were ever paid before. Our Freeland railway constructors, who had at once formed themselves into a number of associations, earned in the first year 22s. a day each, and in the third year 28s. a day, though they worked only seven hours a day. Notwithstanding this, the whole 672 miles, most of it tolerably difficult work through hills, cost only 9,500,000L, or a little over 14,000L per mile. Our 13,000 workers did more with their magnificent labour-sparing machines than 100,000 ordinary workers could have done with pick and barrow; and the employment of this colossal 'capital'--valued at 4,000,000L--was profitable because labour was paid at so high a rate.

As a matter of course, a telegraph was laid between Eden Vale and Mombasa together with this double-railed railway.

Whilst these works were in progress and the incessantly growing population of Freeland was brought into closer connection with the old home, important changes had been brought about in our relations with our native African neighbours--changes in part pacific, in part warlike, and which exercised a not less important influence upon the course of development of our commonwealth.

In the first place, the Masai of Lykipia and the lake districts between Naivasha and Baringo, had, at their own initiative and at their own cost, though under the direction of some of our engineers, constructed a good waggon-road, 230 miles long, through their whole district from the Naivasha lake northwards, and then eastwards through Lykipia as far as Eden Vale. They declared that their honour and their pride were offended by having to pass through a foreign district when they wished to visit us, the only practicable road having been one through the country of the Wa-Kikuyu. So strong was their desire to be in immediate touch with our district that, when a part of the hired Wa-Taveta road-makers, on account of some misunderstanding, left them in the lurch, the Masai themselves took their places, and, taking turns to the number of 3,000, they carried on the work with an energy which no one could have supposed to be possible in a people who not long before had been so averse to labour. We decided to reward this proof of strong attachment and of great capacity by an equally striking act of recognition. When the Masai road was finished, and a deputation of the elders and leaders of all the tribes made a jubilant and triumphant entry by it into Eden Vale, we received them with great honour, and gave them presents for the whole Masai people which were worth about as much as the new road had cost. In addition, the 6,500 Werndl rifles, which had hitherto been only lent to the Masai, and 2,000 horses were given them as their own property in token of our friendship and respect. It goes without saying that the weapons were received by this still martial people with great enthusiasm. And the horses were almost more valuable still in their eyes; for riding was the one among all our arts which the Masai most admired, and among all our possessions which they esteemed most highly were our horses. But we had hitherto been very frugal with our horses, and we had given away only a few to individual natives in Masailand and Taveta in recognition of special services. The number of horses in Freeland had, partly by breeding,

but mainly by continuous systematic importation, increased during the first two years to 26,000; but we expected at first to make more use of horses than was afterwards found to be necessary, and that was the reason why this noble animal, which we had been the first to establish in Equatorial Africa, was still a much-admired rarity everywhere outside of Freeland, particularly in Masailand, where the horse was regarded as the ideal of martial valour.

In the second place, it should be mentioned that the civilisation of the Masai, as well as of the other tribes in alliance with us, made rapid progress. The _el-moran_, when once they had become accustomed to light work, and had given up their inactive camp-life, allowed themselves to be induced by us to enter early upon the married state. Our women succeeded in uprooting the Ditto abuse. Several of the ladies, with Mrs. Ney at their head, undertook a tour through Masailand, and offered to every Masai girl who made a solemn promise of chastity until marriage, admission into a Freeland family for a year, and instruction in our manners, customs, and various forms of skilled labour. So great was the number who accepted this offer, that they could not all be received into Freeland at once, but had to be divided into three yearly groups. Yet even those who could not be immediately received were decorated with the insignia of their new honour--a complete dress after the Freeland pattern, their barbarian wire neck-bands, leg-chains, and ear-stretchers, as well as their coating of grease, being discarded--and they were solemnly pronounced to be 'friends of the white women.' So permanent was the influence of this distinction upon the Masai girls, who had not given up their ambition along with their licentious habits, that not one of them proved to be unworthy of the friendship of the virtuous white ladies. The Masai youth were so zealous in their efforts to win the favour of the girls who were thus distinguished, that the latter were all very soon married. That at the end of the year there was an eager competition for the girls who were returning home is as much a matter of course as that those who in the meantime had married, even if they had had children, had not forfeited their right to a residence in Freeland--a circumstance that led to not a few embarrassments. The ultimate result was that in a very short time the once so licentious Masailand was changed into a model country of good morals. The hitherto prevalent polygamy died out, and several hundred good schools arose in different parts of the country, which in that way made gigantic strides towards complete civilisation.

In the meantime, in the north-west, among our Kavirondo friends on the north shore of the Victoria Nyanza, events of another kind were preparing. The Kavirondo, a very numerous and peaceable agricultural and pastoral tribe, touched Uganda, where, during recent years, there had been many internal struggles and revolutions. Unlike the other peoples whom we have become acquainted with, and who lived in independent, loosely connected, small tribes under freely elected chiefs with little influence, the Wangwana (the name of the inhabitants of Uganda) have been for centuries united into a great despotically governed State under a _kabaka_ or emperor. Their kingdom, whose original part stretches along the north bank of the Victoria Nyanza, has been of varying dimensions, according as the fierce policy of conquest of the _kabaka_ for the time being was more or less successful; but Uganda has always been a scourge to all its neighbours, who have suffered from the ceaseless raids, extortions, and cruelties of the Wangwana. Broad and fertile stretches of country became desert under this plague; and as for many years the _kabaka_ had been able, by means of Arab dealers, to get possession of a few thousand (though very miserable) guns, and a few cannons (with which latter he had certainly not been able to effect much for want of suitable ammunition), the dread of the

cruel robber State grew very great. Just at the time of our arrival at the Kenia there was an epoch of temporary calm, because the Wangwana were too much occupied with their own internal quarrels to pay much attention to their neighbours. After the death of the last _kabaka_ his numerous sons terribly devastated the country by their ferocious struggles for the rule, until in the previous year one of the rivals who was named Suna (after an ancestor renowned both for his cruelty and for his conquests) had got rid of most of his brothers by treachery. The power was thenceforward concentrated more and more in the hands of this _kabaka_, and the raids and extortions among the neighbouring tribes at once recommenced. Suna's anger was directed particularly against the Kavirondo, because these had allowed one of his brothers, who had fled to them, to escape, instead of having delivered him up. Repeatedly had several thousand Wangwana fallen upon the Kavirondo, carried off men and cattle, burnt villages, cut down the bananas, destroyed the harvests, and thus inflicted inhuman cruelty. In their necessity the Kavirondo appealed to the northern Masai tribes for help. They had heard that we had supplied the Masai with guns and horses; and they now begged the Masai to send a troop of warriors with European equipments to guard their Uganda frontier. As payment, they promised to give to every Masai warrior who came to their aid a liberal maintenance and an ox monthly, and to every horseman, two oxen.

Less on account of this offer than to gratify their love of adventure, the Masai, having first consulted us in Freeland, consented. We saw no sufficient reason to keep them from rendering this assistance, although we were by no means so certain as to the result as were our neighbours, who considered themselves invincible now they were in possession of their new weapons. We offered to place several experienced white leaders at the head of the troops they sent to Kavirondo; but as we saw that our martial friends looked upon this as a sign of distrust and were a little displeased at the offer, we simply warned them to be cautious, and particularly not to be wasteful of the ammunition they took with them.

At first everything went well. Wherever the Wangwana marauders showed themselves they were sent home with bleeding heads, even when they appeared in large numbers; and after a few months it seemed almost as if these severe lessons had induced the Wangwana to leave the Kavirondo alone in future, for a long time passed without any further raids. But suddenly, when we were busy getting in our October harvest, there reached us the startling news of a dreadful catastrophe which had befallen our Masai friends in Kavirondo. The _kabaka_ Suna had only taken time to prepare for an annihilating blow. While the former raids had been made by bodies of only a few thousand men, this time Suna had collected 30,000, of whom 5,000 bore muskets; and, placing himself at their head, he had with these fallen upon the Kavirondo and Masai unexpectedly. He surprised a frontier-camp of 900 Masai with 300 horses when they were asleep, and cut them to pieces before they had time to recover from their surprise. The Masai thus not only lost more than a third of their number, but the remainder of them were divided into two independent parts, for the surprised camp was in the middle of the cordon. But, instead of hastily retreating and waiting until the remaining force had been able to unite before taking the offensive, one of the Masai leaders, as soon as he had hurriedly got some 500 men together, was led by his rage at the overthrow of so many of his comrades to make a foolhardy attack upon the enormously over-numbering force of the enemy; he thereby fell into an ambush, and, after having too rashly shot away all his cartridges, was, together with his men, so fearfully cut down that, after a most heroic resistance, only a very few escaped. Our friend Mdango, who now took the command, was able to collect only 1,100 or 1,200 Masai on the other wing; and with these he succeeded in making a tolerably

orderly retreat into the interior of Kavirondo, being but little molested by Suna, whose eye was kept mainly fixed upon collecting the colossal booty.

Our ultimatum was despatched to Suna on the very day on which we received this sad news. We told the Masai, who offered to send the whole body of their warriors against Uganda, that 1,000 men, in addition to the 1,200 at present in Kavirondo, would be sufficient. We placed these 2,200 Masai under our Freeland officers, chose from among ourselves 900 volunteers, including 500 horsemen, and added twelve cannons and sixteen rockets, together with thirty elephants. On the 24th of October Johnston, the leader of this campaign, started for Kavirondo along the Masai road.

There he found, around the camp of the _el-moran_--now, when it was too late, very carefully entrenched and guarded--unnumbered thousands of Kavirondo and Nangi, armed with spear and bow. These he sent home as a useless crowd. On the 10th of November he crossed the Uganda frontier; six days later Suna was totally overthrown in a brief engagement near the Ripon falls, his host of 110,000 men scattered to the winds, and he himself, with a few thousand of his bodyguard armed with muskets and officered by Arabs from the coast, taken prisoner.

On the second day after the fight our men occupied Rubaga, the capital of Uganda. Thither came in rapid succession all the chief men of the country, promising unconditional submission and ready to agree to any terms we might offer. But Johnston offered to receive them into the great alliance between us and the other native nations--an offer which the Wangwana naturally accepted with the greatest joy. The conditions laid upon them were: emancipation of all slaves, peaceful admission of Freeland colonists and teachers, and reparation for all the injury they had done to the Kavirondo and the Masai. In this last respect the Wangwana people suffered nothing, for the countless herds of cattle belonging to their _kabaka_ which had fallen into our hands as booty amply sufficed to replace what had been stolen from the Kavirondo and as indemnity for the slain Kavirondo and Masai warriors. Suna himself was carried away as prisoner, and interned on the banks of the Naivasha lake.

The subsequent pacific relations were uninterrupted except by an isolated attempt at resistance by the Arabs that had been left in the country; but this was promptly and vigorously put down by the Wangwana themselves without any need of our intervention. What contributed largely to inspire respect in the breasts of the Wangwana were a military road which the Kavirondo and Nangi constructed from the Victoria Nyanza to the Masai road on the Baringo lake, and a Masai colony of 3,000 _el-moran_ on the Kavirondo and Uganda frontier. But on the whole, after the battle at the Ripon falls, the mere sound of our name was sufficient to secure peace and quiet in this part also of the interior of Equatorial Africa. All round the Victoria Nyanza, whose shores from time immemorial had been the theatre of savage, merciless fighting, humane sentiments and habits gradually prevailed; and as a consequence a considerable degree of material prosperity was developed with comparative rapidity among what had previously been the wildest tribes.

Even apart from its size, the Victoria Nyanza is the most important among the enormous lakes of Central Africa. It covers an area of more than 20,000 square miles, and is therefore, with the exception of the Caspian, the Sea of Aral, and the group of large lakes in North America, the largest piece of inland water in the world. It is larger than the whole of the kingdom of Bavaria, and its depth is proportionate to its size, for the plummet in

places does not touch the ground until it has sunk 250 fathoms; it lies 4,400 feet above the sea-level--more than 650 feet above the Brocken, the highest hill in Middle Germany. This lake is nearly encircled by ranges of hills which rise from 1,500 to 5,000 feet above its surface; so that the climate of the immediately contiguous country, which is healthy without exception and quite free from swamp, is everywhere temperate, and in some districts positively Arcadian. And this magnificent, picturesque, and in many places highly romantic lake is the basin source of the sacred Nile, which, leaving it at the extreme northern end by the Ripon falls, flows thence to the Albert Nyanza, which is 1,500 feet lower, and thence continues its course as the White Nile.

Two months after we had established ourselves in Kavirondo and Uganda a screw steamer of 500 tons burden was ploughing the sea-like waves of the Victoria Nyanza, and before the end of the next year our lake flotilla consisted of five ships. These were well received everywhere on the coast, and the brisk commerce created by them proved to be one of the most effective of civilising agencies. The fertility of the lands surrounding this splendid lake is positively unbounded. A few hundred square yards of well-watered ground are sufficient to supply the needs of a large family; and when we had once instructed the natives in the use of agricultural implements, the abundance of the choicest field and garden produce was unexampled. But the growth of higher needs, particularly among the tribes that dwelt on the western shores of the lake, remained for a long time remarkably behind the improvement in the means of production. These simple tribes produced more than sufficient to supply their wants, almost without any expenditure of labour, and often out of mere curiosity to see the results of the improved implements which had been furnished to them. As they had no conception of property in land, and the non-utilisable over-production could not, therefore, with them--as would unquestionably have happened elsewhere--beget misery among the masses, here for years together the fable of the Castle of Indolence became a reality. The idea of property was almost lost, the necessities of life became valueless, everyone could take as much of them as he wished to have; strangers travelling through found everywhere a well-spread table; in short, the Golden Age seemed about to come to the Victoria Nyanza. This absolute lack of a sense of higher needs, however, proved to be a check to further progress, and we took pains--not altogether without regret--so far to disturb this paradisiacal condition as to endeavour to excite in the tribes a taste for what they had not got. Our endeavours succeeded, but the success was long in coming. With the advent of more strongly felt needs a higher morality and intellectual culture at once took root in this corner of the earth.

CHAPTER XII

One of the principal tasks of the Freeland government, and one in which, as a rule, the ministries for art and science and for public works co-operated, was the thorough investigation and survey of our new home: first of the narrower district of the Kenia, and then of the neighbouring regions with which we were continually coming into closer relationship. The orographic and hydrographic systems of the whole country were determined; the soil and the climate were minutely examined. In doing this, both the higher scientific standpoint and that of prosaic utility were kept in view. For scientific purposes there was constructed an accurate map of the whole

of the Masai and Kikuyu territories, showing most of the geographical details. All the more prominent eminences were measured and ascended, the Kenia not excepted.

The view from the Kenia is magnificent above measure; but, apart from the mountain itself and its glaciers, it offers little variety. In a circle, as far as the eye can reach, spreads a most fertile country, intersected by numerous watercourses, which nowhere, except in a great trough-like basin of about 1,900 square miles in extent in the north-west, give rise to swamps. The most striking feature of the whole region is the tableland falling away in a number of terraces, and broken by the shoulders of massive hills. The foot-hills proper of the Kenia begin with the highest terrace, where they form a girdle of varying breadth and height around the central mass of the mountain, which rises with a steep abrupt outline. This central mass, at a height of from 16,000 to 18,000 feet, bears a number of gigantic glacier-fields, from the midst of which the peak rises abruptly, flanked at some distance by a yet steeper, but small, horn.

A very different character marks the next in importance of the mountain-formations that belong to the district of Freeland--namely, the Aberdare range, about forty-five miles west of the Kenia, and stretching from north to south a distance of more than sixty miles, with an average breadth of twelve and a-half miles. The highest peak of this chain reaches nearly 15,000 feet above the sea; and while the Kenia everywhere bears an impress of grandeur, a ravishing loveliness is the great characteristic of the Aberdare landscapes. It is true that here also are not wanting colossal hills that produce an overwhelming impression, but the chief peculiarity is the charming variety of romantic billowy-outlined hills, intermingled with broad valleys, covered in part with luxuriant but not too dense forests, in part spreading out into emerald flowery pastures everywhere watered by numberless crystal-clear brooks and rivers, lakes and pools. This mountain-district of nearly 800 square miles resembles a magnificent park, from whose eminences the mighty snow-sea of the Kenia is visible to the east, and the emerald-and-sapphire sheen of the great Masai lakes--Naivasha, El-Meteita, and Nakuro--to the west. And this marvellously lovely landscape, which combines all the charms of Switzerland and India, bears in the bosom of its hills immense mineral treasures. Here, and not at the Kenia, as our geologists soon discovered, was the future seat of the Freeland industry, particularly of the metallurgic industry. Beds of coal which in extent and quality at least equalled the best of England, magnetite containing from fifty to seventy per cent. of iron, copper, lead, bismuth, antimony, sulphur in rich veins, a large bed of rock-salt on the western declivity just above the salt lake of Nakuro, and a number of other mineral treasures, were discovered in rapid succession, and the most accessible of them were at once taken advantage of. In particular, the newly opened copper-mines had a heavy demand made upon their resources when the telegraph was laid to the coast; the demand was still heavier as electricity became more and more largely used as a motive force.

For great changes had meantime taken place at the Kenia. New-comers continued to arrive in greater and greater numbers. At the close of the fourth year the population of Freeland had risen to 780,000 souls. A great part of Eden Vale had become a city of villas, which covered forty square miles and contained 58,000 dwelling-houses, whose 270,000 occupants devoted themselves to gardening, industrial, or intellectual pursuits. The population of the Dana plateau had risen to 140,000, who, besides cultivating what land was still available there for agriculture, gave by far the greater part of their attention to various kinds of industries. The main part of the agriculture had been transferred to a plain some 650 feet

lower down, beyond the zone of forest. This lower plateau extended, with occasional breaks, round the whole of the mountain, and offered in its 3,000 square miles of fertile soil abundant agricultural ground for the immediate future.

Here some 240,000 acres were at first brought under the plough after they had--like all the cultivated ground in Freeland--been protected against the visits of wild animals by a strong timber fence. The smaller game, which could not be kept away from the seed by fencing, had respect for the dogs, of which many were bred and trained to keep watch at the fences as well as to guard the cattle. This protection was amply sufficient to keep away all the creatures that would have meddled with the seed, except the monkeys, some of which had occasionally to be shot when, in their nocturnal raids, they refused to be frightened away by the furious barking of the four-footed guardians.

Steam was still provisionally employed as motive power in agriculture; but provision was being made on a very large scale to substitute electric for steam force. The motive power for the electric dynamos was derived from the Dana river where, after being supplemented by two large streams from the hills just below the great waterfall, it was broken into a series of strong rapids and cataracts as it hurried down to the lower land. These rapids and cataracts were at the lower end of the tableland which, as indicative of the use we made of it, we named Cornland. It was these rapids and smaller cataracts, and not the great waterfall of 800 feet, that were utilised for agricultural purposes. These afforded a total fall of 870 feet; and, as the river here already had a great body of water, it was possible, by a well-arranged combination of turbines and electro-motors, to obtain a total force of from 500,000 to 600,000 horse-power. This was far more than could be required for the cultivation of the whole of Cornland even in the intensest manner. The provision made for the next year was calculated at 40,000 horse-power. Well-isolated strong copper wires were to convey the force generated by twenty gigantic turbines in two hundred dynamos to its several destinations, where it had to perform all the labours of agriculture, from ploughing to the threshing, dressing, and transport of the corn. For a network of electrical railways was also a part of this system of agricultural mechanism.

The great Dana cataract, with what was calculated to be a force of 124,000 horse-power, was utilised for the purposes of electric lighting in Eden Vale and in the town on the Dana plateau. For the time being, for the public lighting it sufficed to erect 5,000 contact-lamps a little more than 100 feet high, and each having a lighting power of 2,000 candles. These used up a force of 12,000 horse-power. For lighting dwelling-houses and isolated or night-working factories, 420,000 incandescent-lamps were employed. This required a force of 40,000 horse-power; so that the great cataract had to supply a force of 52,000 horse-power to the electro-motors. This was employed during the day as the motive power of a net of railways, with a total length of a little over 200 miles, which traversed the principal streets and roads in the Dana plateau and Eden Vale. In the evening and at night, when the electricity was used for lighting purposes, the railways had to be worked by dynamos of several thousand horse-power. In this way altogether nearly two-fifths of the available force was called into requisition at the close of the fifth year; the remaining three-fifths remained for the time unemployed, and formed a reserve for future needs.

The fourth and fifth years of Freeland were also marked by the construction of a net of canals and aqueducts, both for Eden Vale and for the Dana plateau. The canals served merely to carry the storm-water into the Dana;

whilst the refuse-water and the sewage were carried away in cast-iron pipes by means of a system of pneumatic exhaust-tubes, and then disinfected and utilised as manure. The aqueducts were connected with the best springs in the upper hills, and possessed a provisional capacity of supplying 22,000,000 gallons daily, and were used for supplying a number of public wells, as well as all the private houses. By the addition of fresh sources this supply was in a short period doubled and trebled. At the same time all the streets were macadamised; so that the cleanliness and health of the young towns were duly cared for in all respects.

The board of education had made no less vigorous efforts. A public opinion had grown up that the youth of Freeland, without distinction of sex and without reference to future callings, ought to enjoy an education which, with the exception of the knowledge of Greek and Latin, should correspond to that obtainable, for example, in the six first classes in a German gymnasium. Accordingly, boys and girls were to attend school from the age of six to that of sixteen years, and, after acquiring the elements, were to be taught grammar, the history of literature, general history, the history of civilisation, physics, natural history, geometry, and algebra.

Not less importance was attached to physical education than to intellectual and moral. Indeed, it was a principle in Freeland that physical education should have precedence, since a healthy, harmoniously developed mind presupposed a healthy harmoniously developed body. Moreover, in the cultivation of the intellect less stress was laid upon the accumulation of knowledge than upon the stimulation of the young mind to independent thought; therefore nothing was more anxiously and carefully avoided than over-pressure of mental work. No child was to be engaged in mental work--home preparation included--longer than at most six hours a day; hence the hours of teaching of any mental subject were limited to three a day, whilst two other school hours were devoted daily to physical exercises--gymnastics, running, dancing, swimming, riding; and for boys, in addition, fencing, wrestling, and shooting. A further principle in Freeland education was that the children should not be _forced_ into activity any more than the adults. We held that a properly directed logical system of education, not confined to the use of a too limited range of means, could scarcely fail to bring the pliable mind of childhood to a voluntary and eager fulfilment of reasonably allotted duties. And experience justified our opinion. Our mode of instruction had to be such as would make school exceedingly attractive; but, when this had been achieved, our boys and girls learnt in half the time as much, and that as thoroughly, as the physically and intellectually maltreated European boys and girls of the same age. For health's sake, the teaching was carried on out of doors as much as possible. With this in view, the schools were built either in large gardens or on the border of the forest, and the lessons in natural history were regularly, and other lessons frequently, given in connection with excursions into the neighbourhood. Consequently our school children presented a different appearance from that we had been accustomed to see in our old home, and especially in its great cities. Rosy faces and figures full of robust health, vigour, and the joy of living, self-reliance, and strong intelligence were betrayed by every mien and every movement. Thus were our children equipped for entering upon the serious duties of life.

Naturally such a system of instruction demanded a very numerous and highly gifted staff of teachers. In Freeland there was on an average one teacher to every fifteen scholars, and the best intelligence in the land was secured for the teaching profession by the payment of high salaries. For the first four classes, which were taught chiefly by young women--single or widowed--the salaries ranged from 1,400 to 1,800 labour-hour equivalents;

for the other six classes from 1,800 to 2,400. In the fifth year of the settlement these salaries, reckoned in money, amounted to from 350L to 600L.

But even such a demand for high intelligence Freeland was determined to meet out of its own resources. In the third year, therefore, a high school was founded, in which all those branches of knowledge were taught which in Europe can be learnt at the universities, academies, and technical colleges. All the faculties were endowed with a liberality of which those outside of Freeland can have scarcely any conception. Our observatories, laboratories, and museums had command of almost unlimited means, and no stipend was too high to attract and retain a brilliant teacher. The same held good of the technical, and not less of the agricultural and commercial, professorial chairs and apparatus for teaching in our high school. The instruction in all faculties was absolutely untrammelled, and, like that in the lower schools, gratuitous. In the fifth year of the settlement the high school had 7,500 students, the number of its chairs was 215; its annual budget reached as high as 2,500,000L, and was rapidly increasing.

The means for all this enormous outlay was furnished in rich abundance by the tax levied on the total income of all producers; for this income grew amazingly under the double influence of the increasing population and the increasing productiveness of labour. When the railway to the coast was finished and its results had begun to make themselves felt, the value of the average profit of a labour-hour quickly rose to 6s.; and as at this time, the end of the fifth year in Freeland, 280,000 workers were productively engaged for an average of six hours a day--that is, for 1,800 hours in the year--the total value of the profit of labour that year in Freeland amounted to 280,000 x 1,800 x 6s.--that is, to a round sum of 150,000,000L. Of this the commonwealth reserved thirty-five per cent. as tax--that is, in round figures, 52,500,000L; and this was the source from which, after meeting the claims for the maintenance allowances--which certainly absorbed more than half--all the expenses it was held desirable to indulge in were defrayed.

In fact, the growth of revenue was so certain and had reached such large proportions that, at the end of the fifth year, the executive resolved to place before the representative bodies, meeting together for the purpose, two measures of great importance: first, to make the granting of credits to the associations independent of the central authority; and, secondly, to return the free contributions of the members who had already joined, and in future to accept no such contributions.

For the reasons given in the eighth chapter, the amount and order of the loans for productive purposes had hitherto been dependent upon the decision of the central authority. The stock of capitalistic aids to labour, and consequently the productive means of the community, had now, however, reached such a stage as to make any limit to the right of free and independent decision by the workers themselves quite unnecessary. The associations might ask for whatever they thought would be useful to themselves, the capital of the country being considered equal to any demands that could be reasonably anticipated. And this confidence in the resources of Freeland proved to be well grounded. It is true that twice, in the years that immediately followed this resolution, it happened that, in consequence of unexpectedly large demands for capital, the portion of the public revenue used for that purpose considerably exceeded the normal proportion; but, thanks to the constant increase in all the profits of production, this was borne without the slightest inconvenience. Later, the

reserves in the hands of the commonwealth sufficed to remove even this element of fluctuation from the relations between the demand for capital and the public revenue.

On the other hand, this resolution called forth a remarkable attempt to swindle the commonwealth by means of the absolute freedom with which loans were granted. In America a syndicate of speculative 'men of business' was formed for the purpose of exploiting the simple-minded credulity of us 'stupid Freelanders.' Their plan was to draw as large a sum as possible from our central bank under the pretence of requiring it to found an association. Forty-six of the cleverest and most unscrupulous Yankees joined in this campaign against our pockets. What they meant to do, and how far they succeeded, can be best shown by giving the narrative written by their leader, who is at present the honoured manager of the great saltworks on the Nakuro lake:

'After we had arrived in Eden Vale, we decided to try the ground before we proceeded to execute our design. We noticed, to our great satisfaction, that the mistrust of the Freelanders would give us very little trouble. The hotel in which we put up supplied us with everything on credit, and no one took the trouble to ask we were. When I remarked to the host in a paternal tone that it was a very careless procedure to keep a pump indiscriminately free to any stroller who might come along, the host--I mean the director of the Eden Vale Hotel Association--laughed and said there was no fear of anyone's running away, for no one, whoever he might be, ever thought of leaving Freeland. "So far, so good," thought I; but I asked further what the Hotel Association would do if a guest _could_ not pay? "Nonsense," said the director; "here everyone can pay as soon as he begins to work." "And if he can't work?" "Then he gets a maintenance allowance from the commonwealth." "And if he won't work?" The man smiled, slapped me on the shoulder, and said, "Won't work won't last long here, you may rely upon it. Besides, if one who has sound limbs _will_ be lazy--well, he still gets bed and board among us. So don't trouble yourself about paying your score; you may pay when you can and will."

'He made a curious impression upon us, this director. We said nothing, but resolved to sound these Freelanders further. We went into the great warehouses to get clothes, linen, &c., on credit. It succeeded admirably. The salesmen--they were clerks, as we found--asked for a draft on the central bank; and when we replied that we had no account there as yet, they said it did not matter--it would be sufficient if we gave a written statement of the amount of our purchases, and the bank, when we had an account there, would honour it. It was the same everywhere. Mackay or Gould cannot get credit in New York more readily than we did in Freeland.

'After a few days, we began to take steps towards establishing our association. As I have said, we had at first no fear of exciting distrust. But it was inconvenient that the Freeland constitution insisted upon publicity in connection with every act, date, and circumstance connected with business. We knew that we had nothing to fear from police or courts of justice; but what should we do if the Freeland public were to acquire a taste for the proposed association and wish to join it? Naturally we could not admit outsiders as partners, but must keep the thing to ourselves, otherwise our plan would be spoilt. We tried to find out if there were any means of limiting the number of participators in our scheme. We minutely questioned well-informed Freelanders upon the subject. We complained of the abominable injustice of being compelled to share with everybody the benefit of the splendid "idea" which we had conceived, to reveal our business secrets, and so forth. But it was all of no use. The Freelanders remained

callous upon this point. They told us that no one would force us to reveal our secrets if we were willing to work them out with our own resources; but if we needed Freeland land and Freeland capital, then of course all Freeland must know what we wanted to do. "And if our business can employ only a small number of workers--if, for example, the goods that we wish to make, though they yield a great profit, yet have a very limited market--must we also in such a case let everybody come in?" "In such a case," was the answer, "Freeland workers will not be so stupid as to force themselves upon you in great numbers." "Good!" cried I, with dissembled anger; "but if more should come in than are needed?" The people had an answer even to this; for they said that those workers that were not needed would withdraw, or, if they remained, they would have to work fewer hours, or work in turns, or do something of that sort; opportunity of making profitable use of spare time was never lacking in Freeland.

'What was to be done? We should be obliged to give our plans such a character as to prevent the Freeland workers from having any wish to share in them. But this must not be done too clumsily, as the people would after all smell a rat, or perhaps join us out of pure philanthropy, in order to save us from the consequences of our folly. We ultimately decided to set up a needle-factory. Such a factory would be obviously--in the then condition of trade--unprofitable, but the scheme was not so absolutely romantic as to bring the inquisitive about our necks. We therefore organised ourselves, and had the satisfaction of having no partners except a couple of simpletons who, for some reason or other, fancied that needle-making was a good business; and it was not very difficult to pet rid of these two. The next thing was to fix the amount of capital to be required for the business--that is, the amount of credit we should ask for at the central bank. We should very naturally have preferred to ask at once for a million pounds sterling; but that we could not do, as we should have to state what we needed the money for, and a needle-factory for forty-eight workers could not possibly have swallowed up so much without bringing upon us a whole legion of investigating critics in the form of working partners. So we limited our demand to 130,000L, and even this amount excited some surprise; but we explained our demand by asserting that the new machines which we intended to use were very dear.

'But now came the main anxiety. How were we to get this 130,000L, or the greater part of it, into our pockets? Our people had elected me director of the first "Eden Vale Needle-factory Association," and, as such, I went the next day into the bank to open our account there and to obtain all the necessary information. The cashier assured me that all payments authorised by me should be at once made; but when I asked for a "small advance" of a few thousand pounds, he asked in astonishment what was to be done with it. "We must pay our small debts." "Unnecessary," was his answer; "all debts are discharged here through the bank." "Yes, but what are my people and I to live upon in the mean time, until our factory begins to work?" I asked with some heat. "Upon your work in other undertakings, or upon your savings, if you have any. Besides, you cannot fail to get credit; but we, the central bank, give merely productive credit--we cannot advance to you what you consume."

'There we were with nothing but our credit for 130,000L, and we began to perceive that it was not so easy to carry off the money. Certainly we could build and give orders for what we pleased. But what good would it do us to spend money upon useless things?

'The worst was that we should have to begin to work in earnest if we would not after all excite a general distrust; so we joined different

undertakings. But we would not admit that we were beaten, and after mature reflection I hit upon the following as the only possible method of carrying out the swindle we had planned. The central bank was the channel through which all purchases and sales were made, but, as I soon detected, did not interfere in the least with the buyer or the person who ordered goods in the choice of such goods as he might think suitable. We had, therefore, the right to order the machinery for our needle-factory of any manufacturers we pleased in Europe or America, and the central bank would pay for it. We, therefore, merely had to act in conjunction with some European or American firm of swindlers, and share the profits with them, in order to carry off a rich booty.

'At the same time, it occurred to me that it would be infinitely stupid to make use of such a method. It was quite plain that very little was to be gained in that way; but, even if it had been possible for each of us to embezzle a fortune, I had lost all desire to leave Freeland. The chances were that I should be a loser by leaving. I was a novice at honest work, and any special exertion was not then to my taste. Yet I had earned as much as 12s. a day, and that is 180L a year, with which one can live as well here as with twice as much in America or England. Even if I continued to work in the same way, merely enough to keep off _ennui_, my income would very soon increase. In the worst case, I could live upon my earnings here as well as 400L or 500L would enable me to live elsewhere; and there was not the slightest prospect of being able to steal so much. The result was that I declined to go away. Firstly, because I was very happy here; intercourse with decent men was becoming more and more pleasant and attractive to the scoundrel, which I then was; and then--it struck me as rather comical--I began to get ashamed of my roguery. Even scoundrels have their honour. In the other parts of the world, where _everyone_ fleeces his neighbour if he can, I did not think myself worse than the so-called honest people: the only difference was that I did not adhere so closely to the law. There, all are engaged in hunting down their dear neighbours; that I allowed myself to hunt without my chart did not trouble my conscience much, especially as I only had the alternative of hunting or being hunted. But here in Freeland no one hunted for his neighbour's goods; here every rogue must confess himself to be worse than all the rest, and indeed a rascal without necessity, out of pure delight in rascality. If one only had the spur of danger which in the outer world clothed this hunting with so much poetry! But here there was not a trace of it! The Freelanders would not even have pursued us if we had bolted with our embezzled booty; we might have run off as unmolested as so many mangy dogs. No; here I neither would nor could be a rascal. I called my companions together to tell them that I resigned my position as director, withdrew altogether from the company, and meant to devote myself here to honest work. There was not one who did not agree with me. Some of them were not quite reconciled to work, but they all meant to remain. One specially persistent fellow asked whether, as we were once more together by ourselves, and might not be so again, it would not be a smart trick if we were to embezzle a few thousand pounds before we became honest folks; but it did not even need a reference to the individual responsibility of the members of the association for the debts that the association contracted in order to dispose of the proposition of this last adherent to our former rascality. Not only would they all stay here, but they would become honest--these hardened rogues, who a few weeks before were wont to use the words _honest_ and _stupid_ as synonyms. So it came to pass that the fine plan, in devising which the "smartest fellows" of New England had exhausted their invention, was silently dropped; and, if I am well informed, not one of the forty-six of us has ever uttered a complaint.'

The second proposal brought before the united representatives of Freeland--the repayment of the larger or smaller contributions which most of the members had up to then paid on admission into the Society--involved the disbursement of not less than 43,000,000L. The members had always been told that their contributions were not repayable, but were to be a sacrifice towards the attainment of the objects of the Society. Nevertheless, the government of Freeland considered that now, when the new commonwealth no longer needed such a sacrifice, it was only just to dispense with it, both prospectively and retrospectively. The generous benefactors had never based any claim to special recognition or higher honour upon the assistance they had so richly afforded to the poorer members; in fact, most of them had even refused to be recognised as benefactors. Neither was this assistance in any way inconsistent with the principles upon which the new community was founded; on the contrary, it was quite in harmony with those principles that the assistance afforded by the wealthy to the helpless should be regarded as based upon sound rational self-interest. But when the time had come when, as a consequence of this so generously practised rational egoism, the commonwealth was strong enough to dispense with extraneous aids, and to repay what had been already given, it seemed to us just that this should be done.

This proposal was unanimously accepted without debate, and immediately carried into execution. All the contributors received back their contributions--that is, the amounts were placed to their credit in the books of the central bank, and they could dispose of them as they pleased.

With this, the second epoch of the history of Freeland may be regarded as closed. The founding of the commonwealth, which occupied the first epoch, was effected entirely by the voluntary sacrifices of the individual members. In the second period, this aid, though no longer absolutely necessary, was a useful and effective means of promoting the rapid growth of the commonwealth. Henceforth, grown to be a giant, this free commonwealth rejected all aid of whatever kind that did not spring out of its regular resources; and, recompensing past aid a thousand-fold, it was now the great institution upon whose ever-inexhaustible means the want and misery of every part of the world might with certainty reckon.

BOOK III

CHAPTER XIII

Twenty years have passed away--twenty-five years since the arrival of our pioneers at the Kenia. The principles by which Freeland has been governed have remained the same, and their results have not changed, except that the intellectual and material culture, and the number and wealth of the inhabitants have grown in a continually increasing ratio. The immigration, by means of fifty-four of the largest ocean steamers of a total of 495,000 tons register, had reached in the twenty-fifth year the figure of 1,152,000 heads. In order to convey into the heart of the continent as quickly as possible this influx to the African coast from all parts of the world, the Freeland system of railways has been either carried to or connected with other lines that reach the ocean at four different points. One line is that

which was constructed in the previous epoch between Eden Vale and Mombasa. Four years later, after the pacification of the Galla tribes, the line to the Witu coast through the Dana valley was constructed. Nine years after that, a line--like all the other principal lines in Freeland, double-railed--along the Nile valley from the Victoria Nyanza and the Albert Nyanza, through the equatorial provinces of Egypt, Dongola, the Soudan, and Nubia, was connected with the Egyptian railway system, and thus brought Freeland into railway communication with the Mediterranean. Finally, in the twenty-fourth year, the finishing touch was given to the great Equatorial Trunk Railway, which, starting from Uganda on the Victoria Nyanza, and crossing the Nile where it leaves the Albert Nyanza, reaches the Atlantic Ocean through the valleys of the Aruwhimi and the Congo. Thus we possess two direct railway communications with the Indian Ocean, and one each with the Mediterranean Sea and the Atlantic Ocean. Naturally, the Mombasa line was largely superseded by the much shorter Dana line; our passenger trains run the 360 miles of the latter in nine hours, while the Mombasa line, despite its shortening by the Athi branch line, cannot be traversed in less than double that time. The distance by rail between Eden Vale and Alexandria is 4,000 miles, the working of which is in our hands from Assuan southward. On account of the slower rate of the trains on the Egyptian portion, the journey consumes six days and a half; nevertheless, this is the most frequented route, because it shortens the total journey by nearly two weeks for all the immigrants who come by the Mediterranean Sea--that is, for all Europeans and most of the Americans. The Grand Equatorial Trunk Line--which, by agreement with the Congo State, was constructed almost entirely at our cost and is worked entirely by us--has a length of above 3,000 miles, and travellers by it from the mouth of the Congo can reach Eden Vale in a little less than four days.

Eden Vale, and the Kenia district generally, have long since ceased to receive the whole influx of immigrants. The densest Freeland population is still to be found on the highlands between the Victoria Nyanza and the Indian Ocean, and the seat of the supreme government is now, as formerly, in Eden Vale; but Freeland has largely extended its boundaries on all sides, particularly on the west. Freeland settlers have spread over the whole of Masailand, Kavirondo, and Uganda, and all round the shores of the Victoria Nyanza, the Mutanzige, and the Albert Nyanza, wherever healthy elevated sites and fruitful soil were to be found. The provisional limits of the territory over which we have spread are formed on the south-east by the pleasant and fertile hill-districts of Teita; on the north by the elevated tracts between the lakes Baringo and Victoria Nyanza and the Galla countries; on the west by the extreme spurs of the Mountains of the Moon, which begin at the Albert lake; and on the south by the hilly districts stretching to the lake Tanganika. This makes an area of about 580,000 square miles. This area is not, however, everywhere covered with a compact Freeland population; but in many places our colonists are scattered among the natives, whom they are everywhere raising to a higher and freer civilisation. The total population of the territory at this time under Freeland influence amounts to 42,000,000 souls, of whom 26,000,000 are whites and 10,000,000 black or brown natives. Of the whites 12,500,000 dwell in the original settlement on the Kenia and the Aberdare range; 1,500,000 are scattered about over the rest of Masailand, on the north declivities of the Kilimanjaro and in Teita; the hills to the west and north of Lake Baringo have a white population of 2,000,000; round the Victoria Nyanza have settled 8,500,000; among the hills between that lake and Lakes Mutanzige and Albert 1,500,000; on the Mountains of the Moon, west of Lake Albert Nyanza, 3,000,000; and finally, to the south, between these two lakes and Lake Tanganika, are scattered 2,000,000.

The products of Freeland industry comprehend almost all the articles required by civilised men; but mechanical industry continues to be the chief branch of production. This production is principally to meet the home demand, though the productive capacity of Freeland has for years materially surpassed that of all the machine-factories in the rest of the world. But Freeland has employment for more machinery than the whole of the rest of the world put together, for the work of its machines takes the place of that of the slaves or she wage-labourers of other countries; and as our 26,000,000 whites--not to reckon the civilised negroes--are all 'employers,' we need very many steel and iron servants to satisfy our needs, which increase step by step with the increase of our skill. Therefore comparatively few of our machines--except certain specialties--go over our frontiers. On the contrary, agriculture is pursued more largely for export than for home consumption; indeed, it can with truth be asserted that the whole of the Freeland corn-produce is available for export, since the surplus of the corn-production of the negroes which reaches our markets is on an average quite sufficient to cover our home demand. In the twenty-fourth year there were 22,000,000 acres of land under the plough, which in the two harvests produced 2,066,000,000 cwt. of grain and other field-produce, worth in round figures 600,000,000L. To this quantity of agricultural produce must be added other export goods worth 550,000,000L; so that the total export was worth 1,150,000,000L. On the other hand, the chief item of import goods was that of 'books and other printed matter'; and next to this followed works of art and objects of luxury. Of the articles which in other countries make up the chief mass of outside commerce, the Freeland list of imports shows only cotton goods, cotton being grown at home scarcely at all. This item of import reached the value of 57,000,000L. The import of books--newspapers included--reached in the previous year 138,000,000L, considerably more than all the rest of the world had in that same year paid for books. It must not be inferred that the demand for books in Freeland is entirely, or even mainly, covered by the import from without. The Freeland readers during the same year paid more than twice as much to their home publishers as to the foreign ones. In fact, at the date of our writing this, the Freelanders read more than three times as much as the whole of the reading public outside of Freeland.

The above figures will show the degree of wealth to which Freeland has attained. In fact, the total value of the productions of the 7,500,000 producers during the last year was nearly seven milliard pounds sterling (7,000,000,000L.) Deducting from that amount two milliards and a-half to cover the tax for the purposes of the commonwealth, there remained four milliard and a-half as profit to be shared among the producers, giving an average of 600L to each worker. And to produce this we worked only five hours a day on the average, or 1,500 hours in the year; so that the average net value of an hour's labour was 8s.--little less than the average weekly wage of the common labourer in many parts of Europe.

Almost all articles of ordinary consumption are very much cheaper in Freeland than in any other part of the civilised world. The average price of a cwt. of wheat is 6s; a pound of beef about 2-1/2d., a hectolitre (twenty-two gallons) of beer or light wine 10s., a complete suit of good woollen clothing 20s. or 80s., a horse of splendid Arab stock 15L, a good milch cow 2L, &c. A few articles of luxury imported from abroad are dear--_e.g._ certain wines, and those goods which must be produced by hand-labour--of which, however, there are very few. The latter were all imported from abroad, as it would never occur to a Freelander to compete with foreigners in hand-labour. For though the harmoniously developed, vigorous, and intelligent workers of our country surpass two- or three-fold the debilitated servants of Western nations in the strength and training of

their muscles, they cannot compete with hand-labour that is fifty- or a hundred-fold cheaper than their own. Their superiority begins when they can oppose their slaves of steel to the foreign ones of flesh and bone; with these slaves of steel they can work cheaper than those of flesh and bone, for the slaves which are set in motion by steam, electricity, and water are more easily satisfied than even the wage-labourers of 'free' Europe. These latter need potatoes to fill their stomach, and a few rags to cover their nakedness; whilst coal or a stream of water stills the hunger of the former, and a little grease suffices to keep their joints supple.

This superiority of Freeland in machinery, and that of foreign countries in hand labour, merely confirms an old maxim of experience, which is none the less true that it still escapes the notice of the so-called 'civilised nations.' That only the relatively rich nations--that is, those whose masses are relatively in the best condition--very largely employ machinery in production, could not possibly long escape the most obtuse-minded; but this undeniable phenomenon is wrongly explained. It is held that the English or the American people live in a way more worthy of human nature than, for example, the Chinese or the Russians, because they are richer; and that for the same reason--namely, because the requisite capital is more abundant--the English and Americans use machinery while the Chinese and Russians employ merely human muscles. This leaves unexplained the principal question, whence comes this difference in wealth? and also directly contradicts the facts that the Chinese and the Russians make no use of the capital so liberally and cheaply offered to them, and that machine-labour is unprofitable in their hands as long as their wage-earners are satisfied with a handful of rice or with half-rotten potatoes and a drop of spirits. But it is a part of the _credo_ of the orthodox political economy, and is therefore accepted without examination. Yet he who does not use his eyes merely to shut them to facts, or his mind merely to harbour obstinately the prejudices which he has once acquired, must sooner or later see that the wealth of the nations is nothing else than their possession of the means of production; that this wealth is great or small in proportion as the means of production are many and great, or few and small; and that many or few means of production are needed according as there is a great or a small use of those things which are created by these means of production--therefore solely in proportion to the large or small consumption. Where little is used little can be produced, and there will therefore be few instruments of production, and the people must remain poor.

Neither can the export trade make any alteration; for the things which are exported must be exchanged for other things, whether food, or instruments of labour, or money, or some other commodity, and for that which is imported there must be some use; which, however, is impossible if there is no consumption, for in such a case the imported articles will find as little sale as the things produced at home. Certainly those commodities which are produced by a people who use neither their own productions nor those of other people, may be lent to other nations. But this again depends upon whether foreigners have a use for such a surplus above what is required at home; and as this is not generally the case, it remains, once for all, that any nation can produce only so much as it has a use for, and the measure of its wealth is therefore the extent of its requirements.

Naturally this applies to only those nations whose civilisation has reached such a stage that the employment of complex instruments of labour is prevented, not by their ignorance, but simply by their social political helplessness. To such nations, however, applies in full the truth that they are poor simply because they _cannot_ eat enough to satisfy themselves; and that the increase of their wealth is conditioned by nothing else than the

degree of energy with which the working classes struggle against their misery. The English and the Americans _will_ eat meat, and therefore do not allow their wages to sink below the level at which the purchase of meat is possible; this is the only reason why England and America employ more machinery than China and Russia, where the people are contented with _rice_ or _potatoes_. But we in Freeland have brought it to pass that our working classes are secure of obtaining the whole profit of their labour, however great that profit may be; what, therefore, could be more natural than that we should employ as much machinery as our mechanicians can invent?

Nothing can permanently prevent the operation of this first law of economics. Production exists solely for the sake of consumption, and must therefore--as ought long since to have been seen--depend, both in its amount and in the character of its means, upon the amount of consumption. And if some tricksy Puck were to carry off overnight to some European country all our wealth and all our machinery, without taking to that country our social institutions as well, it is as certain that that country would not be a farthing richer than it was before, as it is that China would not be richer if all the wealth of England and America were carried thither without allowing the Chinese labourers more than boiled rice for food and a loin-cloth for clothing. Just as in this case the English and American machinery would become mere useless old iron in China, so in the former case would our machinery in Europe or America. And just as the English and the Americans, if their working classes only retained their present habits, would very quickly produce fresh machinery to take the place of that which had been spirited away to China, and would thereby regain their former level of wealth, so it would not be difficult for us to repeat what we have already effected--namely, to place ourselves afresh in possession of all that wealth which corresponds to _our_ habits of life. For the social institutions of Freeland are the true and only source of our wealth; that we can _use_ our wealth is the _raison d'etre_ of all our machinery.

Under the name of machinery we here include everything which on the one hand is not a free gift of nature, but the outcome of human effort, and on the other hand is intended to increase the productiveness of human labour. This power has grown to colossal dimensions in Freeland. Our system of railways--the lines above-named are only the four largest, which serve for communication with other countries--has reached a total length of road of about 358,000 miles, of which less than 112,000 miles are main lines, while about 248,000 miles are lines for agricultural and industrial purposes. Our canal system serves mainly for purposes of irrigation and draining, and the total length of its numberless thousands of larger and smaller branches is beyond all calculation, but these canals are navigable for a length of 86,000 miles. Besides the passenger ships already mentioned, there are afloat upon the seas of the world nearly 3,000 of our freight steamers with a total registered tonnage of 14,500,000. On the lakes and rivers of Africa we possess 17,800 larger and smaller steamers with a total register of 5,200,000 tons. The motive power which drives these means of communication and the numberless machines of our agriculture and our factories, our public and private institutions, reaches a total of not less than 245,000,000 horse-power--that is, fully twice the mechanical force employed by the whole of the rest of the world. In Freeland there is brought into use a mechanical force of nearly nine and a-half horse-power per head of the population; and as every registered horse-power is equal to the mechanical force of twelve or thirteen men, the result in labour is the same as if every Freelander without exception had about 120 slaves at his disposal. What wonder that we can live like masters, notwithstanding that servitude is not known in Freeland!

The value of the above enormous investments of all kinds can be calculated to a farthing, because of the wonderful transparency of all our industrial operations. The Freeland commonwealth, as such, has, during the twenty-five years of its existence, disbursed eleven milliards sterling for investment purposes. The disbursement through the medium of associations and of individual workers (the latter in relatively insignificant numbers) has amounted to twenty-three milliards sterling. So that the total investments represent a sum of thirty-four milliards, all highly profitable capital, despite--or rather because of--the fact that it belongs to no one particular owner; for this very absence of private proprietorship of the total productive capital is the reason why any labour power can avail itself of those means of production by the use of which the highest possible profit can be realised. Every Freelander is joint-possessor of this immense wealth, which amounts--without taking into account the incalculable value of the soil--to 1,300L per head, or 6,000L per family. Thus, in these twenty-five years we have all become in a certain sense quite respectable capitalists. This capital does not bear us interest; but, on the other hand, we owe to it the labour-profit of seven milliards sterling, which gives an average of 270L per head for the 26,000,000 souls in Freeland.

But, before we describe the Freeland life which has developed itself upon the foundation of this abundance of wealth and energy, it will be necessary to give a brief outline of Freeland history during the last twenty years.

In the former section we had reached the first railway connection with the Indian Ocean on the one hand, and the campaign against Uganda, with the first colonisation of the shores of the Victoria Nyanza, on the other. The attention of our explorers was next directed to the very interesting hill-country north and north-west of Lake Baringo, particularly Elgon, the district on the frontier of Uganda, which rises to an elevation of some 14,000 feet. Here was a large field for future settlement equal to the Kenia and Aberdare ranges in fertility, climate, and beauty of scenery. In variety, the view from the summit of Elgon surpassed anything we had before seen. To the south-west stretched the sea-like expanse of the Victoria Nyanza, bounded only by the horizon. To the north, forty miles away rose the snow-covered peak of Lekakisera. To the east, the eye ranged over immense stretches of forest-hills, whilst the smiling highlands of Uganda closed the view to the west.

The very evident traces of the former activity of a highly developed civilised people stimulated the spirit of investigation of our archaeologists. The great caves which had been noticed by earlier travellers in the foot-hills around the Elgon had every appearance of being of an artificial origin. It was quite as evident that none of the races dwelling within thousands of miles of these caves could have excavated them. They are all in a hard agglomerate, and their capacity varies from about 25,000 to 125,000 cubic yards. Their purpose was as enigmatical as their origin. For the most part they are to be found on steep, scarcely accessible, precipitous mountain-sides, but, without exception, only in a thick layer of breccia or agglomerate interposed between a trachytic and a volcanic stone. At that time they were inhabited by a race of a very low type, subsisting solely upon the chase and pasturage, and who were utterly incapable of making such dwellings, and declared that the caves had existed from the beginning. But who made them, and for what purpose were they originally made? That they were to be found only in one particular stratum naturally gave rise to the supposition that they were made by mining operations. They must have been opened in a past age for some kind of ore

or other mineral product, and have been worked with a great expenditure of labour and for a very long period; for the caves are so many and so large that, even with modern appliances, it would have needed thousands of men for many decades to excavate them in the hard agglomerate of sand and pebbles. The excavation had been made, however, not with powder and dynamite, but with chisel and pickaxe; the caves must therefore have been the work of thousands of years. There was only _one_ people who could here have expended upon such a work sufficient strength for a sufficient time--the Egyptian. This most ancient civilised people in the world, whose history covers thousands of years, must have excavated these caves; of this there was no doubt among our archaeologists.

That in the grey antiquity the Egyptians penetrated to the sources of their holy river (it may be remarked in passing that the Ripon falls, where the Nile flows out of the Victoria Nyanza, are in clear weather very plainly to be seen from the Elgon) has nothing in it so remarkable, even though modern historical investigation has not been able to find any trace of it. But wherever the Egyptians penetrated, and particularly wherever they built, one is accustomed to find unmistakable traces of their activity. It behoved us, therefore, to search for such traces, and then to discover what the Pharaohs of the ancient dynasties had sought for here. Our researches were successful as to the first object, but not as to the second. In two places, unfortunately outside of the entrances to the caves in question, where atmospheric and perhaps other influences had been destructively at work, there were found conically pointed basalt prisms, which exhibited unmistakable traces of hieroglyphic writing. These inscriptions were no longer legible; and though our Egyptologists, as well as those of London and Paris, agreed in thinking that the inscription on one stone distinctly referred to the goddess Hathor, this view is rather the verdict of a kind of archaeological instinct than a conclusion based upon tangible evidence. That the stones bore Egyptian inscriptions, and had stood for thousands of years at the entrances to these caves, was plain enough, even to the eyes of laymen. Parenthetically it may be remarked that this discovery throws light upon the origin of the Masai, of whom it has already been said that they were not negroes, but a bronze-coloured race showing the Hamitic type. Plainly the Masai are Egyptians, who, in a forgotten past, were cut off from the rest in the highlands south of the Baringo lake. Their martial habits would suggest descent from the ancient Egyptian warrior caste, possibly from those discontented warriors who, twenty-five centuries ago, in the days of Psammetichus I., migrated to Ethiopia, when Pharaoh had offended them by the employment of Greek mercenaries.

But this did not tell what the Egyptians, in honour either of Hathor or of some other celestial or terrestrial majesty, were looking for on the Elgon. We spared no pains in seeking further evidence; both in the caves and in other parts of the agglomerate in which they were excavated, we diligently looked for something to throw light upon the subject. But we found nothing, at least nothing that appeared to be of any special use to the Egyptians, either in the way of metals or of precious stones. We were finally compelled to content ourselves with the supposition that some of the variously coloured stones which were present in the formation in great number and variety were highly valued in the days of the Pharaohs, without the knowledge of the fact having descended to our days. There would be nothing remarkable in this, for neither would it have been the first instance in which men have for thousands of years reckoned as very precious that upon which subsequent generations scarcely deigned to glance, nor do we know enough of the life of the ancient Egyptians to be able positively to assert that every object in the inscriptions and papyrus-rolls means this or that. It is therefore very possible that in many of the Egyptian

inscriptions which have come down to us a great deal is told of the stones found here on the Elgon, whilst we, misled by the great value which the narrator ascribes to the said stones, think that some precious stone now highly valued was referred to, and that generations of Egyptian slaves have spent their lives here in cruel toil, in order to procure for their masters an object of luxury which we to-day carelessly kick aside when it accidentally comes in our way.

Let this be as it may, we found nothing of any value in the agglomerate in which the Egyptians had excavated. But, in the immediate neighbourhood of the cave-hills, we found something else: something that men coveted thousands of years ago, as they do to-day, but which, singularly enough, escaped the miners of the Pharaohs, and was not looked for by them on the Elgon--namely, gold, and that in large rich veins. It was accidentally discovered by one of the engineers engaged in the examination of the caves, who, significantly, was at first seized with horror at his discovery. He was an enthusiastic young Spaniard, who had only recently reached Freeland, and he saw in his discovery a great danger for those Freeland principles which were so passionately worshipped by him, and he therefore at first resolved to keep it secret. He reflected, however, that some one else would soon come upon the same trace, and that the evil which he dreaded would become a fact. He therefore decided to confide in those under whom he was acting, and to point out to them the danger that threatened the happiness of Freeland. It was very difficult to make Nunez--as this young enthusiast was named--understand that there would be little hope for the security and permanent vitality of the institutions of Freeland if the richest possible discovery of gold were able to put them in jeopardy, and to convince him that gold-mining was like any other kind of work--that labour would flow to the mines as long as it was possible to earn as much there as in any other branch of production, and the result of his discovery could only be that of slightly raising the average earnings of Freeland labour.

And so it was. Nunez had not erred in his estimate of the productiveness of the mines; the newly opened gold-diggings soon yielded some 12,000,000L a year.

The managers of the central bank utilised this new source of wealth in gold for the establishment of an independent Freeland coinage. Hitherto the English sovereign had been our gold currency, and we had reckoned in English pounds, shillings, and pence. Now a mint was set up in Eden Vale, and the coinage underwent a reform. We retained the sterling pound and the shilling, but we minted our pound nearly one per cent. lighter than the English one, so that it might be exactly equal to twenty-five francs of the French or decimal system of coinage; the shilling we divided, not into twelve parts, but into a hundred.

Of these Freeland pounds, which in the course of a few years acquired undisputed rank as a cosmopolitan coin, and passed current everywhere, only a comparatively small number circulated in Freeland itself. We needed in our domestic transactions scarcely any cash. All payments were made through the bank, where every one--our civilised negroes not excepted--had an account, and which possessed branches all over the country. At first the coins were used for paying small amounts, then cheques came into general use for these, and later still it came to be sufficient, to write a simple order on the bank. The coinage was therefore almost exclusively needed for foreign use; in the course of sixteen years the mint has issued some 130,000,000L of which scarcely seven per cent. remained in Freeland, and all except a very small portion of this lies in the bank cellars, where its repose is never disturbed. For with us there are no fluctuations of the

money market, since there exists scarcely any demand for money in Freeland. Gold is our measure of value, and will remain so as long as there is no commodity discovered better fitted to perform this function--that is, exposed to less variation in value--than this metal. The instrument of _transferring_ value among us is not money, but paper, ink, and pen. Scarcity and superfluity of gold are therefore in Freeland as meaningless conceptions as would be a scarcity or superfluity of metres in Europe.

The gold discoveries on the Elgon at any rate contributed towards hastening the settlement of those splendid highlands lying to the north-west of Lake Baringo. The adjacent Uganda was used as a seat of agriculture, whilst the towns, essentially copies of Eden Vale, whose wooden houses had meanwhile given place to elegant villas of stone and brick, wore located on the cooler heights of the wooded hills.

Our pioneers pursued their way ever farther and farther. There was still abundant room in the older settlements; but the spirit of discovery, together with the fascination of novelty that hung around the distant districts, continually led new bands farther and farther into the 'Dark Continent.' When the shores of the Victoria Nyanza no longer contained anything unknown, our pathfinders penetrated the primitive forests of the hilly districts between Lakes Mutanzige and Albert Nyanza. Here, for the first time, we came into contact with cannibal races, the subjection of whom was no small task and was not accomplished without bloodshed. From the Albert Nyanza, the east shores of which are mostly bare and barren, we obtained an enticing view of the Mountains of the Moon, whose highest point rises above 13,000 feet, and in the cool season frequently shows a cap of snow. Down the picturesque declivities that look towards the lake fall from incredible heights a number of powerful cataracts, giving rise to pleasant inferences as to the nature of the district in which the streams have their source. Naturally they did not long remain unvisited, and the fame of the new marvels of natural beauty found there soon drew hundreds of thousands of settlers thither. There also we came into collision with cannibal races, some of which still carry on their evil practices in secret. From hence our pioneers turned southwards, everywhere making use of the hill-ranges as highways. Six years ago our outposts had reached Lake Tanganika, where they gave preference to the western heights that rise in places 3,000 feet above the level of the lake, which is itself about 5,000 feet above the sea. At present hundreds of thousands of our people are settled on the lovely shores of this the longest, though only the second largest, of the equatorial lakes. Lake Tanganika is not quite half so large as the Victoria Nyanza, and is nowhere too broad for a good eye to see the opposite hills, but its length reaches 360 miles, about three-fourths as long as the Adriatic Sea, and the fastest of the 286 steamers which at this time navigate it at our charge takes nearly twenty-four hours to go from end to end.

We now came more and more into immediate contact with colonies under European influence. In the south and east we touched German and English interests and spheres of influence; in the north-east, more or less directly, French and Italian; in the north Egyptian; in the west the vigorously developing Congo State. Our intercourse was everywhere directed by the best and most accommodating intentions, but a number of questions sprang up which urgently demanded a definitive solution. For instance, the neighbouring colonies found it inconvenient to be in close proximity to Freeland settlements; their population was drawn away by us like iron filings by a magnet. Wherever a Freeland association established itself near a foreign colony, nothing of that colony was left after a little while, except the empty dwellings and the forsaken plantations: the

colonists had settled among us and become Freelanders. At the same time, the foreign governments neither could nor wished to do anything, since the interests of their subjects were not damaged; but with respect to the establishment of their power in the countries in question, the foreign governments were necessarily made uncomfortable by the impossibility of asserting themselves in our neighbourhood.

We were also compelled to moot the question, what would happen if Freelanders wore to settle in any district belonging to a Western nation? We had hitherto purposely avoided doing this, but ultimately it would be unavoidable. What would happen then? Should we, in possession of the stronger form of civilisation, yield to the weaker and more backward one? Could we do so, even if we were willing? Freeland is not a state in the ordinary sense of the word. Its character does not lie in dominion over a definite territory, but in its social institutions. These institutions are in themselves quite compatible with foreign forms of government, and for the sake of keeping peace with our neighbours we were compelled to try to obtain legal recognition of our institutions, in the first place, in the neighbouring colonial districts.

And not merely upon the continent of Africa, but in other parts of the world also, there came into existence a number of questions between ourselves and various governments, which urgently needed settling. On principle we avoided getting mixed up with any of the political affairs of foreign countries; but we held it to be our right and our duty to help with our wealth and power our needy brethren, in whatever part of the inhabited world they might live. Freeland money was to be found wherever want had to be relieved and the disinherited and wretched to be aided against exploitage. Our offices and our ships were gratuitously at the service of all who wished to flee to us out of the sorrow of the old system of society; and we never wearied in our efforts to make the blessings of our institutions more and more accessible to our suffering brethren. All this, as has been said, we considered to be both our duty and our right, and we were not disposed to allow ourselves to be turned aside from the fulfilment of our mission by the protests of foreign Powers. But it became impossible not to perceive that the relations between us and several European and Asiatic governments were getting more and more strained. In the democratic west of Europe, in America, and in Australia, public opinion was too strong in our favour for us to fear any--even passive--resistance to our efforts from those countries. But the case was different with several Eastern States. Particularly since our means, and consequently our propagandist activity, had attained the colossal dimensions of the last few years, with a promise of continued growth, it had been here and there seriously asked whether, and by what means, it was possible to keep out Freeland money and to counteract Freeland influence. For a time the governments in question avoided an open breach with us, partly on account of the public opinion which was powerful in our favour even in their countries, and partly on account of the large financial resources which were in our hands. They did not wish to have us as avowed enemies, but they wished to control the influx of Freeland money and the purposes to which it was applied, and to check the emigration to Freeland.

We were not disposed to stand and look upon such attempts with folded arms. The right to spring to the aid of our enslaved fellow-men, or to keep open to them a refuge in Freeland, we were determined to defend to the utmost of our strength; and no one in Freeland doubted that we were strong enough in case of need to resist any attempts by foreign Powers to limit our activity. But all in Freeland were agreed that every conceivable pacific means must be tried before we appealed to arms. And the difficulty in the

way of a bloodless settlement of the quarrel lay in the fact that the Freelanders and the foreigners held opposite views concerning the military strength of Freeland. Whilst we, as has been said, were convinced that we were as strong as any military State in the world--nay, as several of them put together--those very foreign governments with whom we were at variance looked upon us as powerless from a military point of view. We were therefore convinced that a definitive threat by our plenipotentiaries would not be taken seriously, and that on this very account any attempt energetically to maintain our position could produce the requisite effect only by actual war. And a war it was that confirmed our position everywhere abroad, though not with either an European or an Asiatic, but with an African power--a war which, though it had a very indirect bearing upon the subject in question, yet brought this question to a decision.

How this came about will be told in the letters given in the following chapters. These letters were written by Prince Carlo Falieri, a young Italian diplomatist, who has since settled in Freeland, but who at the time to which these letters refer was visiting Eden Vale in his country's service. This correspondence will, at the same time, give a vivid picture of Freeland manners and life in the twenty-fifth year of its history.

CHAPTER XIV

Eden Vale: July 12, ----

After a silence of several months I am writing to you from the chief city in Freeland, where my father and I have already been for some days. What has brought us to the country of social liberty? You know--or perhaps you do not know--that my chiefs at Monte Citorio have for some time not known how to deal with the brown Napoleon of the East Coast of Africa, the Negus John V. of Abyssinia; and that our good friends in London and Paris have experienced the same difficulty. So the cabinets of the three Western Powers have agreed to seek an African remedy for the common African malady. To find this we are here. Lord E---- and Sir W. B---- are sent on the part of England; Madame Charles Delpart and M. Henri de Pons on the part of France; while Italy is represented by Prince Falieri and his son--my littleness. We are commissioned to represent to the Freelanders that it would be to their interest as well as to ours if they allowed their country to be the theatre of war against Abyssinia.

Those of us among Europeans who have possessions on the African coast of the Red Sea and south of the Straits of Bab-el-Mandeb have had much trouble with the Negus. During the late war he kept the allied armies of England, France, and Italy in check; and, had it not been for the intervention of our Italian fleet, those armies would narrowly have escaped the fate of that Egyptian host which, according to the Bible, was drowned in the Red Sea 3,300 years ago. The Negus--plainly with the aid of certain friends of his in Europe--has utilised the five years' peace (which was not a very creditable one for us) in perfecting his already powerful army and organising it according to the Western pattern. He now possesses 300,000 men armed with weapons of the best and most modern construction, an excellent cavalry of at least 40,000, and an artillery of 106 batteries, which our representatives describe as quite equal to any European troops. What John means to do with an armament so enormously beyond the needs of poor Abyssinia has been rendered plain by the events of the last five

years. He wishes to take from us and the English the coast towns on the Red Sea, and from the French their province south of Bab-el-Mandeb. Our coast fortresses and fleet will not be able in the long run to prevent this, unless we can defeat the Abyssinians in the open field. But how are armies, equal to the reorganised Abyssinian forces, to be maintained on those inhospitable coasts? How can a campaign be carried on, with nothing but the sea at the rear, against an enemy of whose terrible offensive strength we have already had only too good proof? Yet the Negus must be met, cost what it will; for with the sacrifice of the coast towns the connection with East Asia, and with that part of East Africa which during the last twenty years has become one of the principal seats of commerce, will be lost to all European Powers. We know only too well that John V. has been making the most extensive preparations. To-day his agents in Greece, Dalmatia, and even North America are engaging sailors by thousands, who are evidently intended to man a fleet of war as soon as the possession of the points on the coast makes it possible for the Abyssinians to keep one. Whether he will buy his fleet abroad or build it himself is at present an enigma. If he did the former, it could not possibly escape the knowledge of the Powers threatened by this future fleet; but none of the great shipwrights of the world have any warships of unknown destination, in course of construction. If the Abyssinian fleet is to be built in the Red Sea after the coast has passed into the possession of Abyssinia, why does he want so many sailors at once? This enigma is by no means calculated to lay our fears as to the ultimate aims of Abyssinia. In short, it has been decided in London, Paris, and Rome to take the bull by the horns, and to begin offensive operations against the East African conqueror. The three cabinets will together furnish an expedition of at least 300,000 men, and immediately after the close of the five years' peace--that is, at the end of September next--attack Abyssinia. But Freeland, and not this time our own coast possessions, is to form the basis of the operations. This will give the allied armies a secure rear for provisioning and retreat; and our task as diplomatists is to win over the Freeland government to this project. We ask for nothing but passive co-operation--that is, a free passage for our troops. Whether our instructions go so far as to compel this passive assistance in case of need I do not know; for not I, but merely my father, is initiated into the most secret views of the leaders of our foreign politics; and though my well-known enthusiasm for this land of Socialists has not prevented our government from appointing me as _attache_ to my father's mission, yet I imagine I shall not be admitted to share the more important secrets of our diplomacy.

Now you know, my friend, _why_ we have come to Freeland. If you are curious to know _how_ we got here, I must tell you that we came from Brindisi to Alexandria by the 'Uranus,' one of the enormous ships which Freeland keeps afloat upon all seas for the mail and passenger service. With us came 2,300 immigrants to Freeland; and if these find in the new home only one-half of what they promised themselves, Freeland must be a veritable paradise. My father, who at first hesitated to entrust himself to a Freeland steamer which carries all its passengers free of charge and, as is well known, makes no distinction in the treatment of those on board, admitted, when he had been two days on the voyage, that he did not regret having yielded to my entreaty. Our cabins were not too small, were comfortable, and most scrupulously clean; the cooking and commissariat in general left nothing to be desired; and--what surprised us most--the intercourse with the very miscellaneous immigrants proved to be by no means disagreeable. Among our 2,300 fellow-voyagers were persons of all classes and conditions, from _savants_ to labourers; but even the latter showed themselves to be so inspired by the consciousness that they were hastening to a new home in which all men stood absolutely on an equality, that not the slightest

rowdyism or disturbance was witnessed during the whole voyage.

At Alexandria we took the first express-train to the Soudan, which, however, until it reached Assuan--that is, as long as it was in the hands of Egyptian conductors and drivers--was express in little more than the name. At Assuan we entered a Freeland train; and we now went on with a punctuality and speed elsewhere to be met with only in England or America. Sleeping, dining, and conversation cars, furnished with every convenience and luxury, took us rapidly up the Nile, the line crossing the giant stream twice before we reached Dongola. It was characteristic that no fare was charged above Assuan. The food and drink consumed in the dining-cars or in the stations had to be paid for--on the 'Uranus' even the board was given for nothing--but travelling accommodation is provided gratuitously by the Freeland commonwealth, on land as well as at sea.

You will allow me to omit all description of land and people in Egypt and its dependencies. In the last decade, and especially since the completion of the Freeland Nile line, there has been some change for the better; but on the whole I found the misery of the fellahs still very severe, and only different in degree and not in essence from what has been so often described by travellers in these regions. A picture of a totally different kind presented itself to the eye when we neared the Albert Nyanza and reached Freeland territory. I could scarcely trust my senses when, on awaking on the morning of the fifth day of our railway journey, I looked out of the car and, instead of the previous scenery, I caught sight of endless cultivated fields pleasantly variegated by luxuriant gardens and smiling groves, among which elegant villas, here scattered and there collected into townships, were conspicuous. As the train stopped soon after at a station the name of which was a friendly omen for an Italian--Garibaldi--we saw for the first time some Freelanders in their peculiar dress, as simple as it is becoming, and, as I at once perceived, thoroughly suitable to the climate.

This costume is very similar to that of the ancient Greeks; even the sandals instead of shoes are not wanting, only they are worn not on the naked foot, but over stockings. The dresses of the Freeland women are, for the most part, more brightly coloured than those of the men, which latter, however, do not exhibit the dull and monotonous tints of the dress of men in the West. In particular, the Freeland youths are fond of bright clear colours, the younger women preferring white with coloured ornaments. The impression which the Freelanders made upon me was quite a dazzling one. Full of vigour and health, they moved about with cheerful grace in the simile of the trees in the station-garden; they showed such an aristocratic self-possessed bearing that I thought at first that this was the rendezvous of the leaders of the best society of the place. This notion was strengthened when several Freelanders entered the train, and I discovered, in conversation with them as the train went on, that their culture fully corresponded to their appearance. Yet these were but ordinary country people--agriculturists and gardeners, with their wives, sons, and daughters.

Not less astonishing was the respectability of the negroes scattered among and freely mingling with the whites. Their dress was still lighter and airier than that of the whites--mostly cotton garments instead of the woollen clothes worn by the latter; for the rest, these natives had the appearance of thoroughly civilised men. From a conversation which I held with one in the train I found that their culture had reached a high stage--at any rate, a much higher one than that of the rural population in most parts of Europe. The black with whom I conversed spoke a fluent,

correct English, had a Freeland newspaper in his hand, and eagerly read it during the journey; and he showed himself to be well acquainted with the public affairs not only of his own country, but also of Europe. For instance, he gave expression to the opinion that our difficulties with Abyssinia had evidently been occasioned by the Russian government, who necessarily wished to make it difficult for the Western Powers, and particularly England, to communicate with India; and he justified this opinion in a way that revealed as much knowledge as soundness of judgment.

Towards noon, at the station 'Baker,' we reached the Albert lake, just where the White Nile flows out of it. Here a very agreeable surprise awaited me. You remember David Ney, that young Freeland sculptor with whom we trotted about Rome together last autumn, and to whom I in particular became so much attached because the splendid young fellow charmed me both by his outward appearance and by the nobility of his disposition. What you probably did not know is that, after David left Europe at the close of his art studies in Rome, we corresponded; and he was therefore informed of my intended visit. My friend had taken the trouble to make the thirty hours' journey from Eden Vale, where he lives with his parents--his father is, as you know, a member of the Freeland government--to the Albert Nyanza, had got as far as 'Baker' station, and the first thing I noticed as we entered the station was his friendly, smiling face. He brought to my father and me an invitation from his parents to be their guests while we remained in Eden Vale. 'If you, your grace,' said he to my father, 'will be content with the house and entertainment which a citizen of Freeland can offer you, you will confer a very great favour upon all of us, and particularly upon me, who would thus have the privilege of undisturbed intercourse with your son. The splendour and magnificence to which you are accustomed at home you will certainly miss in our house, which scarcely differs from that of the simplest worker of our country; but this deprivation would be imposed upon you everywhere in Freeland; and I can promise that you shall not want for any real comfort.' To my great satisfaction, after a moment's reflection my father cordially accepted this invitation.

I will not now enlarge upon what I saw during the day and a half's journey from the Albert lake to Eden Vale, as I shall have occasion to refer to it again. Indeed, this my first Freeland letter will swell to far too great a size if I give you only a superficial report of what first interested me here--that is, of the daily life of the Freelanders. Our express flew in mad speed past the cornfields and plantations that clothe the plains of Unyoro and the highlands of Uganda; then ran for several hours along the banks of the billowy Victoria Nyanza, through a lovely country of hill and mountain--the whole like one great garden. Leaving the lake at the Ripon falls, we turned into the wildly romantic mountain district of Elgon, with its countless herds and its rich manufacturing towns, skirted the garden-fringed Lake Baringo, and sped through the Lykipia to the Alpine scenery of the Kenia. Towards nine in the evening of the sixth day of our railway journey we at length reached Eden Vale.

It was a splendid moonlit night when we left the station and entered the town; but brighter than the moon shone the many powerful electric arc-lamps, so that nothing escaped the curious eye. Even if I wished to do it now, I could not describe to you in detail the impression made upon me by this first Freeland town into which I had been. Imagine a fairy garden covering a space of nearly forty square miles, filled with tens of thousands of charming, tastily designed small houses and hundreds of fabulously splendid palaces; add the intoxicating odours of all kinds of flowers and the singing of innumerable nightingales--the latter were imported from Europe and Asia in the early years of the settlement and have

multiplied to an incredible extent--and set all this in the framework of a landscape as grand and as picturesque as any part of the world can show; and then, if your fancy is vigorous enough, you may form some mild conception of the delight with which this marvellous city filled me, and fills me still more and more the longer I know it. The streets and open places through which we passed were apparently empty; but David assured us that the shores of the lake were full of life every evening until midnight. In many of the houses which we passed could be heard sounds of mirth and gaiety. On broad airy terraces and in the gardens around them sat or sauntered the inhabitants in larger or smaller groups. The clinking of glasses, music, silvery laughter, fell upon the ear: in short, everything indicated that here the evenings were devoted to the most cheerful sociality.

After a rapid ride of about half an hour, we reached the home of our hosts, near the centre of the town and not far from the lake. The family Ney received us in the most cordial manner; nevertheless their dignified bearing very profoundly impressed even my proud father. The ladies in particular were so much like princesses in disguise that my father at once transformed himself into the inimitable gallant Paladin of chivalry you have known him to be in Rome, London, and Vienna. Father Ney betrayed, at the first glance, the profound thinker accustomed to serious work, but who by no means lacked the mien of agreeable self-possession. Judging from the fact that he had been six-and-twenty years in the service of the Freeland commonwealth, he must be at least fifty years old, but he looks to be scarcely forty. The younger of the sons, Emanuel, technician by calling, is a complete duplicate of David, though a little darker and more robust than the latter, who, as you know, is no weakling. The mother, Ellen by name, an American by birth, who--thanks, evidently, to David's reports of me--received me with a truly motherly welcome, must be, judging from the age of her children, about forty-five, but her youthful freshness gives her the appearance rather of a sister than a mother of her children. She is brilliantly beautiful, but is rendered specially charming by the goodness and nobility of mind impressed upon her features. She introduced to us three girls between eighteen and twenty years of age as her daughters, of whom only one--Bertha--resembled her and her sons. This one, a young copy of the mother, at once embarrassed me by the indescribable charm of her presence. She was so little like the others--Leonora and Clementina--that I could not refrain from remarking upon it to David. 'These two are not blood-relations to us, but pupil daughters of my mother; what that means I will tell you by-and-by,' was his answer.

As, despite the comfort of Freeland cars, we were naturally somewhat exhausted by our six days' railway journey, after a short conversation with our hosts we begged to be allowed to retire to our rooms. David acted as our guide. After leaving the spacious garden-terrace upon which we had hitherto lingered, we passed through a simple but tastefully arranged drawing-room and a stately dining-hall which communicated, as I noticed, with a large room used as a library on the right, and with two smaller rooms on the left. These latter rooms were, David told us, his parents' workrooms. We then came into a richly decorated vestibule, from which stairs led above to the bedrooms. Here David took us into two bedrooms with a common anteroom.

Then followed a short explanation of the many provisions for the comfort of the users of the rooms. 'Pressure upon this button on the right near the door-post,' demonstrated David, 'lights the electric chandelier; a touch on the button near the bedside-table lights the wall-lamp over the bed. Here the telephone No. 1 is for use within the house and for communication with

the nearest watch-room of the Association for Personal Service. A simple ringing--thus--means that some one is to come hither from the watch-room. All these buttons--they are known by their distinctive borders--here and there about the walls, there by the writing, desk and here by the bed, are connected with this telephone-bell. Thus, whenever you wish to call a member of this association, which always has persons on duty, you need not move either from the arm-chair in which you may be sitting or from the bed on which you are resting. Every telephone and every signal has its number in the watch-room as well as on a list in the vestibule we have just left; in two minutes at the longest after you have rung, a messenger of the association will have hastened to wait on you.'

'That is a wonderful arrangement,' I remarked, 'which secures for you all the convenience of having a _valet-de-chambre_ ready to obey every hint of yours, without being obliged to put up with the trouble which our valets cost us. But this luxury must be very costly, and therefore not commonly enjoyed.'

'The cost is very moderate, just because everybody makes use of this public service,' answered my friend. 'There is one such watch-room with three watchers for every 600 or 800 houses. The attendance is paid for--or rather calculated--according to the length of time during which it is required, and, as is customary with us, the rate of payment is measured by the average value of an hour's work as shown by the accounts published every year by our central bank. In the past year, when an hour's work was worth 8s., we had to pay about 5d. for every three minutes--for that is the unit upon which this association bases its calculation. Those who ring often and keep the association busy have to pay a larger share at the end of the year, and those who ring seldom a smaller share. But in all cases the association must come upon them for its expenses and for the payment of its nine watching members--for the three watchers change morning, noon, and evening. Last year the amount required for each watch-room was in round figures 6,000L; and as, for example, the time-bills of the 720 families of our radius amounted to not quite two-thirds of that sum, the remaining 2,000L had to be assessed in proportion to the use made of the service by each family. Our family makes comparatively little demand upon the service of this association; we paid, for example, last year 6L in all--that is, 4L direct payment for time, and 2L additional assessment--for we used the service only 203 times during the whole year.'

'Why,' asked my father, 'is there comparatively less use of the service in your house than elsewhere?'

'Because our household always contains two or three young women, who make it their pleasant duty to give to my parents all that personal attendance which is befitting well-bred cultured women. Those two girls--for a year they have been assisted by my sister--are young Freelanders such as are to be found in every Freeland house whose housewife has a special reputation for intelligence and refined manners; pardon me for classing my mother among these exceptions. Every young woman of Freeland esteems it a special honour and a great privilege to be received into such a house for at least a year, because it is universally acknowledged that nothing refines the intellect and the manners of developing girls more than the most intimate intercourse possible with superior women. As a matter of course such young ladies are regarded and treated exactly as if they were children of the family; and they render to their adoptive parents the same service as thoughtful and affectionate daughters. Father and mother can scarcely feel a wish which is not divined and gratified.'

'Ah, that is exactly our institution of royal maids of honour,' said my father, smiling.

'Certainly; but I very much doubt whether your royal pair are so thoroughly, and in particular so tenderly, confided in as my parents always are by these pupil-daughters of my mother. During the past eighteen years--which is the age of this institution in Freeland--not less than twenty-four of these young ladies have passed through our house; and they all still maintain filial relations with my parents and sisterly ones with us. Those who are at present with us--Leonora and Clementina--you have already seen.'

'You said just now,' said my father, 'that your whole household--four ladies and three gentlemen--during a whole year, called for your ministering spirits by means of this alarum only two hundred times three minutes. You mentioned, besides, the service rendered by those charming young ladies. But who does all that coarser work, which even the spirit of Aladdin's lamp could scarcely get through in 600 minutes, or ten hours, a year in such a house as this? It seems to me that you have some ten or twelve dwelling-rooms. It is true the floor is of marble, but it must be swept. Everywhere I see heavy carpets--who keeps these clean? In a word, who does the coarser work in this comfortably furnished house, which one can see at a glance is kept most carefully in order?'

'The association with whose watch-room I have already made you acquainted. Only we do not need to ring in order to get our regular requirements attended to. The household work is done on the basis of a common tariff without any trouble on our part, and with a punctuality that leaves nothing to be desired. The association possesses duplicates of the house-keys and room-keys of all the houses that it serves. Early in the morning, when we are most of us still asleep, its messengers come noiselessly, take the clothing that has to be cleaned--or rather that has to be exchanged, for we Freelanders never wear the same garment on two successive days--from where they were left the previous evening, put the clean clothes in the proper place, get ready the baths--for in most Freeland houses every member of the family has a separate bath which is daily used, unless a bath in the lake or the river is preferred--clean the outer spaces and some of the rooms, take away the carpets, and disappear before most of us have had any knowledge of their presence. And all this is done in a few minutes. It is almost all done by machinery. Do you see that little apparatus yonder in the corridor? That is a hydraulic machine brought into action by the turning of that tap there, which places it in connection with the high-pressure service from the Kenia cascades. (In other towns, where a hydraulic pressure of thirty-five atmospheres is not so easily to be had, electric or atmospheric motors are employed.) Here the steel shaft in the hollow in the floor covered with that elegant grating, and there near the ceiling the bronze shaft that might be mistaken for a rod on which to hang mirrors or pictures--these transmit the motion of the hydraulic machine to every room in the house, from the cellar to the rooms under the roof. And there, in that room, are a number of machines whose uses I can scarcely explain to you unless you see them at work. The three or four messengers of the association bring a number of other implements with them, and when these machines are brought into connection with the shafts above or below, and the tap of the water-motor is opened, the room is swept and washed while you can turn round, and the heaviest articles set in their places; in short, everything is put right silently and with magical rapidity, though human hands could have done it only slowly and with a great deal of disagreeable noise.

'A little later the workers of the association reappear in order to clean the rest of the rooms, to lay the carpets in their places, and prepare everything in the kitchen and the breakfast-room for breakfast. And so these people come and go several times during the day, as often as is agreed upon, in order to see that all is right. Everything is done without being asked for, silently, and with the speed of lightning. Our house belongs to the larger, and our style of living to the better, in Freeland; the association has, therefore, more to do in few houses than in ours; nevertheless, last year, for all these services they charged us for not more than 180 hours, for which, according to the tariff already mentioned, we had to pay 72L. I question if any house equal to ours in Europe or America could be kept in a like good condition for double or treble this sum. And instead of having to do with troublesome "domestics," we are served by intelligent, courteous, zealous men of business who are compelled by competition--for we have six such associations in Eden Vale--to do their utmost to satisfy the families that employ them. The members of these associations are "gentlemen" with whom one can very properly sit at the same table, the table which they have themselves just prepared, and neither our two "maids of honour" nor my sister would have the slightest objection to wait upon, among other guests, members of the Association for Personal Services.

'You will soon become acquainted with the gentlemen of the association, for the members that have charge of our house will come immediately to obtain the most exact information as to all your special wishes. You must not grow impatient if _you_ have to undergo a somewhat circumstantial examination; it will be for your comfort, and will not be repeated. When you have once been subjected to the association's questions, which leave out nothing however trivial, it will never, so long as you are in Freeland, happen to you to find the wrong garments brought you, or your bath a degree too hot or too cold, or your bed not properly prepared, or any of those little items of neglect and carelessness on the absence of which domestic happiness in no small degree depends.

'That is enough about the Association for Rendering Personal Services. I can now go on with my explanation of our domestic arrangements. This other telephone has the same use as the telephone in Europe, with this difference, that here everyone possesses his own telephone. That screw there opens the cold-air service, which brings into every room artificially cooled and slightly ozonised air, should the heat become unpleasant; and as this sometimes happens even at night--as when in the hot months a nocturnal storm rises--the screw is placed near the bed.'

I give you all these details because I think they will interest you as showing how marvellously well these Freelanders have understood how to substitute their 'iron slaves' for our house slaves. I will merely add that the Association for Rendering Personal Services satisfied even my father's very comprehensive demands. He declares that he never found better attendance at the Bristol Hotel in Paris.

Not to weary you, I will spare you any description of the first and second breakfast on the next day, and will only make your mouth water by describing the principal meal, taken about six o'clock in the evening. But first I must introduce you to two other members of the Ney family with whom we became acquainted in the course of our second day. These are David's aunt Clara, his father's sister, and her husband, Professor Noria, both originals of a very special kind. Aunt Clara, at heart an ardent Freelander, has a passion for incessantly arguing about the equality which here prevails, in which 'truly high-toned' sentiments and manners cannot

possibly permanently exist. But woe to anyone who would venture to agree with her in this. In spite of her sixty years, she is still a resolute lively woman, with a very respectable remnant of what was once great beauty. Nineteen years ago she married the professor, first because in him she found an indefatigable antagonist in her attacks upon Freeland, and next because he realised in a very high degree her ideal of manly 'distinction.' For Professor Noria is passionately fond of studying heraldry, has all kinds of chivalrous and courtly ceremonials, from the days of King Nimrod down to the present, at his fingers' ends, but has always been too proud to degrade his knowledge by selling it for filthy lucre. Being an enthusiast in the cause of equality and freedom he came to Freeland, where for a few hours at morn and eve he works at gardening, and thereby comfortably supports himself and his wife--children they have none; but through the day he labours at his great heraldic work, which, if it is ever finished, is to prove to the world that all the ills it has hitherto suffered can be explained by the facts expressed in heraldry.

But now for our dinner. David admitted, when I questioned him, that in honour of us a fifth course was added to the customary four. But the charm of the meal consisted, not in the number, but in the superiority of the dishes, and not less in the absence of the attendants, who, not belonging to the society at table, necessarily are a disturbing element. I may say, without exaggeration, that I have seldom seen a meal so excellently prepared, and never one consisting of such choice material. The flesh of young oxen fattened upon the aromatic pastures of the higher hills and of the tame antelopes cannot be matched anywhere else; the vegetables throw the choicest specimens of a Paris Exhibition in the shade; but the special pride of Freeland is the choiceness and multiplicity of its fruits. And now for the mysterious mode of serving. A cupboard in the wall of the dining-room yielded an apparently inexhaustible series of eatables. First Miss Bertha fetched from this cupboard a tureen, which she had to lift carefully by its ivory handles, and which when uncovered was found to contain a delicious soup. Then from another compartment of the same cupboard was brought a fish as cold as if it had just come from the ice. Then followed, from yet another compartment, a hot ragout, followed by a hot joint, with many vegetables and a salad. Next came ices, with pastry, fruits, cheese. The meal was ended with black coffee made in the presence of the guests, and choice cigars, both, like the beer and the wine, of Freeland growth and manufacture. There was no attendance visible during the meal; the three charming girls fetched everything either out of the mysterious cupboard or from a side-table.

Mrs. Ney now became the cicerone. 'This wall-cupboard,' she explained, 'is one-half ice-cellar--that is, it is cooled by cold air passing through it; the other half is a kind of hearth--that is, it is furnished with an electrical heating apparatus. Between the two compartments, and divided from them by non-conducting walls, is a neutral space at the ordinary temperature. The cupboard has also the peculiarity of opening on two sides--here into the dining-room, and outside into the corridor. Whilst we were at table the Food Association brought in quick succession the dishes which had been ordered, in part quite ready, in part--as, _e.g._, the roast meat and the vegetables--prepared but not cooked. The food that was ready was placed in the respective compartments of the cupboard from the corridor; a member of the association cooked the meat and vegetables in a kitchen at the back of the house, furnished also with electrical cooking apparatus. This is not the usual order; when we are alone the cooking is as a rule done in the cupboard, and attended to by my daughters. It takes but a little time, and the smell of the cooking is never perceptible, as the cupboard is both hearth and ice-cellar in one, and therefore possesses the

character of a good ventilator. Washing the dishes, &c., is the business of the association, as is also attendance at table if it is required.'

Coffee was taken out-of-doors on one of the terraces, where the ladies sang to the harp and the piano. Meantime Mr. Ney told us the family relationships of the two pupil-daughters. Leonora is the child of an agriculturist in Lykipia, Clementina the daughter of one of his heads of departments. The latter information surprised us. 'Why,' I asked, 'do these ladies forsake the parental houses, which must be highly respectable ones?' Mr. Ney explained that it was not a respectable house that the pupil-daughters sought, but simply the cultured, intellectual housewife. The husband may be ever so famous and learned, but if the housewife is only an ordinary character, no pupil-daughters will ever cross the threshold. The institution was intended to afford girls the benefit of a higher example, of an ennobling womanly intercourse, and not the splendour of richer external surroundings; which, it may be remarked, had no application to the prevailing circumstances in Freeland, as, generally speaking, all families here live on the same footing. Clementina's mother is a brave woman with a good heart, but after all only a good practical housekeeper, 'therefore,' said he, with a sparkle in his eye,' she begged my Ellen, who is reckoned among the noblest women in this country which is so rich in fine women, to take her Clementina for a couple of years as a favour.'

I must now conclude for to-day, for I am tired; but I have a great deal more to tell you of my experiences both inside and outside of the house of the Neys.

CHAPTER XV

Eden Vale: July 18, ----.

To-day I take up again the report of our experiences here, which I began a week ago. You will readily imagine that my father and I were both full of curiosity to see the town. Guessing this, Mr. Ney next morning invited us to join him and his son on a tour round Eden Vale. The carriage was already waiting! It was a light and elegant vehicle with steel wheels like those of a velocipede, and with two seats each comfortably accommodating two persons. As we, in response to David's signal, exhibited some hesitation and made no effort to get into the vehicle, David perceived that we missed--the horses! He explained to us that in Freeland, and particularly in the towns, the use of animals to draw vehicles was for many reasons given up in favour of mechanical power, which was safer, cleaner, and also cheaper. This vehicle was a kind of _draisine_, and the driver, whose place is on the right side of the front seat, has nothing to do but to press lightly downwards upon a small lever at his right hand, in order to set the machine in motion, the speed depending upon the strength of the pressure. The upward motion of the lever slacks the speed or brings the vehicle to a standstill; while a turning to right or left is effected by a corresponding rotary motion of the same lever. The motive power is neither steam nor electricity, but the elasticity of a spiral spring, which is not inseparably attached to the vehicle, but can be inserted or removed at will.

'The cylindrical box, a little over half a yard long and about eight inches deep, here over the front axle,' demonstrated my friend, 'contains the

spiral spring. Before being used the spring is wound up and that very tightly--an operation which is effected by steam-engines in the workshops of the Association for Transport, the energy present in the steam being thus converted into the energy of the tension of the spring. The power thus laid up in the spring is transferred to the axle by a very simple mechanism, and is sufficient to make the wheel revolve ten thousand times even if the vehicle is tolerably heavily loaded; and as the wheel has a circumference of about six feet and a half, the spring will carry the vehicle a distance of about twelve miles and a half. The speed depends, on the one hand, upon the load in the vehicle, and on the other hand upon the amount of pressure upon the regulating lever. The maximum speed attained by these ordinary _draisines_, on a good road and with a moderate load, is two and a half revolutions--that is, about thirteen feet--in the second, or a little over eleven miles an hour. But we have what are called racing carriages with which we can attain nearly twice that speed. The force of the spring is exhausted when the wheel has made ten thousand revolutions, which in slow travelling occurs in from one and a quarter to one and a half hours. On longer or more rapid journeys provision must therefore be made for sufficient reserve force, and this is done in various ways. One can take with him one or more springs ready wound up, for carrying which surplus boxes are attached to the back of the vehicle. When the spring is wound up and the escapement secured, it will retain its energy for years. But as every spring weighs at least nearly eighty pounds, this mode of providing reserve power has its limits. Besides, the changing of the springs is no little trouble. As a rule, a second method is preferred. The Transport Association has a number of station-houses for other purposes, on all the more frequented roads. These stations are indicated by flags, and travellers in the _draisines_ can halt at these and get their springs changed. Every station always has on hand a number of wound-up springs; and so travellers can journey about at any time without let or hindrance, particularly if they are prudent enough to furnish themselves with a reserve spring for emergencies. Such stations exist not merely in and around Eden Vale, but in and around all the towns in Freeland as well as on all the more frequented country roads. And as the different associations carrying on the same industry all over the country were shrewd enough to adopt the same measure for all their springs, it is possible to travel through the whole of Freeland certain of finding everywhere a relay of springs. But if one would be absolutely sure, he can bespeak the necessary springs for any specified route through the agency of his own association; and in this case nothing would prevent him from leaving the highways and taking the less frequented byways so far as they are not too rough and steep--a contingency which, in view of the perfect development of the Freeland system of roads, is not to be feared except among the most remote mountain-paths. In this way, two years ago, our family went through the whole of the Aberdare and Baringo districts, travelling a distance of above a thousand miles, and doing the whole journey most comfortably in a fortnight.'

At last, with a shake of the head, we consented to get into the automatic carriage. My father sat in front with Mr. Ney, and David and I behind; a pressure by Ney upon the lever, and the machine noiselessly moved off towards the Eden lake. The banks of this lake--except on the north-western side, where quays for the merchant traffic stretch for more than three miles--are bordered by a fourfold avenue of palm-trees, and are laid out in marble steps reaching down to the water, except where occupied by piers covered with lines of rails. At these piers the passengers are landed from the steamers which navigate the lake in all directions, but which, in order not to pollute the balmy air, are provided with perfectly effective smoke-consuming apparatus. Even the discordant shriek of the steam-whistle

has been superseded in Freeland. For the Eden lake is only incidentally a seat of traffic; its chief character is that of an enormous piece of water for pleasure and ornament. A large portion of the shore is taken up by the luxuriously furnished bathing-establishments which stretch far out into the lake and are frequented by thousands at all times in the day. These baths are for the most part surrounded by shady groves, and near them are to be found the theatres, opera-houses, and concert-halls of Eden Vale, to the number of sixteen, which we on this occasion saw only on the outside. Our hosts told us that the lake looked most charming by moonlight or under the electric light, and that therefore we would visit it in the course of a few evenings.

We then turned away from the lake, and went to the heights which rose in a half-crescent form around Eden Vale. Here we perceived at once, even at a distance of nearly two miles, a gigantic building which must constantly excite the admiration of even those who are accustomed to it, and which fairly bewildered us strangers. It is as unparalleled in size as it is incomparable in the proportions and harmonious perfection of all its parts. It gives at once the impression of overpowering majesty and of fairy-like loveliness. This wonderful structure is the National Palace of Freeland, and was finished five years ago. It is the seat of the twelve supreme Boards of Administration and the twelve Representative Bodies. It is built entirely of white and yellow marble, surpasses the Vatican in the area it covers, and its airy cupolas are higher than the dome of St. Peter's. That it could be built for 9,500,000L is explained only by the fact that all the builders as well as all the best artists of the country pressed to be employed in some way in its erection. And--so David told me--the motive that prompted the artists and builders to do this was not patriotism, but pure enthusiasm for art. Freeland is rich enough to pay any price for its National Palace, and no one had a thought of lessening the cost of the building; but the peculiar and impressive beauty of the work as seen in the design had fascinated all artists. David described the feverish excitement with which the commissioners appointed to decide upon the designs sent in announced that a plan had been presented, by a hitherto unknown young architect, which was beyond description; that a new era had been opened in architecture, a new style of architecture invented which in nobility of form rivalled the best Grecian, and in grandeur the most massive Egyptian monuments. And all who saw the design shared in this enthusiasm. The competitors--there were not less than eighty-four, for there had already been a great deal of beautiful building in Eden Vale--without exception withdrew their designs and paid voluntary homage to the new star that had risen in the firmament of art.

We were loth to turn away and look at any other buildings. Not until we had three times been round the National Palace did we consent to leave it. I will spare you the catalogue of the numberless handsome buildings which we hurriedly passed by; I will only say that I was quite bewildered by the number and magnificence of the public buildings devoted to different scientific and artistic purposes. The academies, museums, laboratories, institutions for experiment and research, &c., seemed endless; and one could see at a glance that they were all endowed with extravagant munificence. I must confine myself to a description of the largest of the three public libraries of Eden Vale, the interior of which we were invited to inspect. I was at once struck with the great number of visitors, and next with the fact that only a part of the magnificent rooms were devoted exclusively to reading, other rooms being filled with guests who were enjoying ices or coffee, or with readers of both sexes who were smoking, or again with people talking and laughing. 'It seems,' said I to Mr. Ney, 'that in Freeland the libraries are also _cafes_ and conversation

salons.' He admitted this, and asked if I supposed that the number of serious readers was affected by this arrangement. As I hesitated to answer, he told me that at first a considerable party in Freeland saw in this combination of reading with recreative intercourse a desecration of science. But all opposition was given up when it was seen that the possibility of alternating study with cheerful conversation very largely increased the number of readers. Of course the Association for Providing Refreshments--for this, and not the library executive, provide the refreshments--was not allowed to enter a certain number of reading-rooms, and in certain of the rooms where refreshments and smoking were allowed talking was forbidden. Thus people visited the library either to study, to amuse themselves with a book, or to converse with acquaintances, according to their mood. The magnificent airy rooms, particularly those with large verandahs communicating with the central pillared court laid out with flower-beds and shrubs, formed, even in the heat of mid-day, a pleasant rendezvous; so that in the public life of Eden Vale the libraries played somewhat the same _role_ as the Agora in that of ancient Athens or the Forum in that of ancient Rome. At times there were as many as 5,000 persons of both sexes assembled in this building: at least, our host assured us, as many as that might be found in the two smaller libraries at the northern and western ends of the city; and anyone who cared to take the trouble to examine the eighty-two rooms of the building would probably find that quite one half of those present made a considerable use of the 980,000 volumes which the institution already possessed.

After we had passed numberless public buildings, the purposes of some of which I could scarcely understand, as our 'civilised' Europe possesses nothing like them--I mention, as an example, merely the Institute for Animal Breeding Experiments, the work of which is, by experiment and observation, to establish what influence heredity, mode of life, and food exercise upon the development of the human organism--it occurred to me that we had not passed a hospital. As I was curious to see how the world-renowned Freeland benevolence, which for years past had richly furnished half the hospitals of the world with means, dealt with the sick poor in its own country, I asked David to take me to at least one hospital. 'I can show you a hospital as little as I can a prison or a barracks, in Eden Vale, for the very simple reason that we do not possess one in all Freeland,' was his answer.

'The absence of prisons and barracks I can understand; we knew that you Freelanders can manage without criminal laws or a military administration; but--so I thought--sickness must exist here: that has nothing to do with your social institutions!'

'Your last sentence I cannot unconditionally assent to,' said Mr. Ney, joining in our conversation. 'Even diseases have decreased under the influence of our social institutions. It is true they have not disappeared--we have sick in Freeland--but no poor sick, for we have no poor at all, either sick or sound. Therefore we do not possess those reservoirs of the diseased poor which in other countries are called "hospitals." We certainly have institutions in which sick persons can, at good prices, procure special and careful treatment, and they are largely patronised, particularly in cases requiring surgical operations; but they are private institutions, and they resemble both in their constitution and their management your most respectable sanatoria for "distinguished patients."'

I was satisfied with this explanation so far; but now another doubt suggested itself. Without public hospitals there could be no proper medical

study, I thought; and anatomy in particular could not be studied without the corpses of the poor for dissecting purposes. But Mr. Ney removed this doubt by assuring me that the so-called clinical practice of Freeland medical men was in many respects far superior to that of the West, and even anatomical studies did not suffer at all. It had become the practice, both in Eden Vale and in all Freeland university towns, for medical students in their third year to assist practising physicians, whom, with the permission of the patients and under pledge of behaving discreetly, they accompanied in their visits to the sick, of course only in twos, or at most in threes, if the patient required the assistance of several persons. As all the physicians approved of this practice, which secured to them very valuable gratuitous assistance of various kinds, and as the patients also for the same reason profited much by it, the people rapidly became accustomed to it. In difficult cases these assistants were a great boon to the sick, to whom they ministered with indefatigable care, and whose kindness in allowing them to be present they thus repaid by their skilful attention. When you reflect that in Freeland only _one_ commodity is dear and scarce, the labour of man, it can easily be estimated how valuable, as a rule, such assistance is both to the physician and to the patient. And in this way on the average the young medical men learn more than is learnt by hospital practice. They do not see so many sick persons, but those whom they do see they see and treat more fully and more considerately. As a layman, he--Mr. Ney--could not perhaps give sufficiently exhaustive proof of the fact, but he knew that men who had been trained in hospitals admitted that physicians educated as they were in Freeland became better diagnosticians than hospital students. As to anatomical studies, he said, in the first place, that preparations and models afforded--certainly very expensive--substitutes for many school dissections, and in numerous instances were to be preferred; and, in the next place, that the scarcity of subjects for dissection was by no means so extreme in Freeland as I seemed to think. It was true there were no poor who, against their own will and that of their friends, could be subjected to the dissecting-knife; but on this very account there was to be found here no such foolish prejudice against dissection as was elsewhere entertained by even the so-called cultured classes. The medical faculty received great numbers of subjects; and it could scarcely be a detriment to study that the students were compelled to treat these subjects with more respect, and to restore them in a short time to their surviving friends for cremation.

David further told me that in Freeland the physician is not paid by the patient, but is a public official, as is also the apothecary. The study of medicine is nevertheless as free in the universities here as any other study, and no one is prevented from practising as a physician because he may not have undergone an examination or passed through a university. This is the inevitable consequence of the principles of the commonwealth. On the other hand, however, the commonwealth exercises the right of entrusting the care of health and sanitation to certain paid officials, as in every other kind of public service. These appointments are made, according to the public needs, by the head of the Education Department, who, like all other heads of departments, is responsible to his own representative board--or parliament of experts, as we may call it. It is the practice for the professors to propose the candidates, who, of course, undergo many severe examinations before they are proposed. Anyone who fails to get proposed _may_ practise medicine, but as the public knows that the most skilful are always chosen with the utmost conscientiousness conceivable, this liberty to practise is of no value. Anyone who thus fails to get proposed, and has neither the energy nor the patience to attempt to wipe off his disgrace at the next opportunity, simply hangs his medical vocation on a nail and turns to some other occupation. The elected physicians are not allowed to receive

any payment whatever from their patients. At first their salary is moderate, scarcely more than the average earnings of a worker--that is, 1,800 hour-equivalents per annum; but it is increased gradually, as in the cases of the other officials, and the higher sanitary officials are taken from among the physicians. As the payments are controlled by the departmental parliament, and as this is elected by the persons who in one way or another are interested in this branch of the government, the best possible provision is made to prevent the physicians from assuming an unbecoming attitude towards their patients. No one is obliged to call in any one particular physician. The physicians live in different parts of each town, as conveniently distributed as possible; but everyone calls in the physician he likes best; and as physicians are naturally elected as far as possible upon the Representative Board for Sanitation--whose sittings, it may be remarked in passing, are generally very short--the number of votes which the representatives receive is the best evidence of their relative popularity. It goes without saying that foreign physicians also, if they are men of good repute and do not object, have the same right as the Freeland physicians to submit their qualifications to the proposing body of professors. It should be added that in the larger towns, besides the ordinary physicians and surgeons, specialists are also appointed for certain specific diseases.

We had now been in our carriage for four hours, and were tired of riding, as was natural, notwithstanding the easy motion and comfort of the vehicle. The Neys proposed that we should send the carriage home and return on foot, to which we assented. We left the carriage at one of the stations of the Transport Association, and walked, under the shady alleys with which every street in Eden Vale is bordered. We now had leisure to examine more closely the elegant private houses, which, while they all showed the Eden Vale style of architecture--half-Moorish half-Grecian in its character--were for the rest alike neither in size nor in embellishment. The most conspicuous charm of these villas consists in their wonderfully lovely gardens, with their choice trees, their surpassingly beautiful flowers, the white marble statuary, the fountains, and the many tame animals--especially monkeys, parrots, brightly coloured finches, and all sorts of song-birds--which were sporting about in them among merrily shouting children. We were astonished at the extraordinary cleanness of the streets; and the chief reason of this was said to be that, since the invention of automatic carriages, no draught animals kicked up dust or dropped filth in the streets of Freeland towns.

'Are there no horses here?' I asked; and I was told that there were a great number, and of the noblest breed; but they were used only for riding outside of the town, among the neighbouring meadows, groves, and woods.

'But that must be a very expensive luxury here,' I said. 'The horse itself and its keep may be cheap enough; but, as human labour is the dearest thing in Freeland, I cannot understand how any Freeland income can support the cost of a groom. Or do such servants receive exceptionally low wages here?'

'The last would be scarcely possible among us,' answered Mr. Ney, smiling; 'for who would be willing to act as groom in Freeland? We are obliged to give those who attend to horses the same average payment as other workers; and if, for the seven saddle, horses which I keep in the stables of the Transport Association, I had to pay for servants after the scale of Western lands, the cost would be more than the whole of my income. But the riddle is easily solved: the work in the stables is done by means of machinery, so that on an average one man is enough for every fifty horses. You shake your heads incredulously! But when you have soon in how few minutes a horse can be groomed and made to look as bright as a mirror by our enormous

cylindrical brushes set in rotation by mechanism; in how short a time our scouring-machines and water-service can cleanse the largest stable of dung and all sorts of filth; and how the fodder is automatically supplied to the animals, you will not only understand how it is that we can keep horses cheaply, but you will also perceive that in Freeland even the "stablemen" are cultured gentlemen, as deserving of respect and as much respected as everybody else.'

Conversing thus we reached home, where a hearty luncheon was taken, and some matters of business attended to. After the dinner described in my last, our hosts and we went again to the lake, and visited first the large opera-house, where, on that day, the work of a Freeland composer was given. This piece was not new to us, for it is one of the many Freeland compositions which have been well received and are often performed in other countries. But we were astonished at the peculiar--yet common to all Freeland theatres--arrangement of the auditorium. The seats rise in an amphitheatre to a considerable height; and the roof rests upon columns, between which the outer air passes freely. As many as ten thousand persons can find abundant room in the larger of these theatres, without an accumulation of vitiated air or any excessive heat.

The performance was excellent, the appointments in every respect brilliant; yet the price--which was not varied by any difference of rank--was ridiculously low according to Western notions. A seat cost sixpence--that is in the large opera-house; the other theatres are considerably cheaper. The undertakers are in all cases the urban communes, and the performers, as well as the managers, act as communal officials. The theatres are all conducted on the economic principle that the cost and maintenance of the building fall upon the communal budget; and the door-money has to cover merely the hire of the performers and the stage expenses.

I learnt from David that Eden Vale possessed, besides the grand opera, also a dramatic opera, and four theatres, as well as three concert-halls, in which every evening orchestral and chamber music and choruses are to be heard. But as a Freeland specialty he mentioned five different theatres for instruction, in which astronomical, archaeological, geological, palaeontological, physical, historical, geographical, natural history--in short, all conceivable scientific lectures were delivered, illustrated by the most comprehensive display of plastic representative art. The lectures are written by the most talented specialists, delivered by the most eloquent orators, and placed on the stage by the most skilful engineers and decorators. This kind of theatre is the most frequented; as a rule, the existing accommodation is not sufficient, hence the commune is building two new lecture-houses, which will be opened in the course of a few months. The grandeur of these presentations--as I learnt for myself the next evening--is really astounding; and though the young generally compose the greater part of the audience, adults also attend in large numbers.

When we left the theatre, the Neys engaged one of the gondolas which an association keeps there in readiness, and which is propelled by a screw worked by an elastic spring; and we steered out into the lake. The lake was lit up as brilliantly as if it were day, by elevated electric lights, with reflectors all round the shore. We had that evening the special pleasure of hearing a new cantata by Walter, the most renowned composer of Freeland, performed for the first time by the members of the Eden Vale Choral Society. This society, which generally chooses the Eden lake as the scene of its weekly performances, makes use on such occasions of a number of splendid barges, the cost of whose--often positively fairylike--appointments is defrayed by the voluntary contributions of its

members and admirers.

Was it the influence of the very peculiar scenery, or was it the beauty of the composition itself?--certainly the effect which this cantata produced upon me was overwhelming. On the way home I confessed to David that I had never before been so struck with what I might call the transcendental power of music as during the performance on the lake. I seemed to hear the World-spirit speaking to my soul in those notes; and I seemed to understand what was said, but not to be able to translate it into ordinary Italian or English. At the same time I expressed my astonishment that so young a community as that of Freeland should have produced not merely notable works in all branches of art, but in two--architecture and music--works equal to the best examples of all times.

Mrs. Ney was of opinion that this was simply a necessary consequence of the general tendency of the Freeland spirit. Where the enjoyment of life and leisure co-exist the arts must flourish, since the latter are merely products of wealth and noble leisure. And it could be easily explained how it was that architecture and music were the first of the arts to develop. Architecture necessarily and at once received a strong stimulus from the needs of a commonwealth of a novel and comprehensive character; and in the case of Freeland the influence of the grand yet charming nature of the country was unmistakable. On the other hand, music is the earliest of all forms of art--that to which the genius of man first turns itself whenever a new era of artistic creation is introduced by new modes of feeling and thinking.

'From the circumstance that your greatest master has to-day given the public a gratuitous first performance of his new composition, one might almost conclude that in this country the composers, or at any rate some of them, are also public officials. Is it so?' asked my father.

Mr. Ney said it was not so, and added that composers, poets, authors, and creative artists in general, when they produced anything of value, could with certainty reckon upon making a very good income from the sale of their works. As all Freeland families spent large sums in purchasing books, journals, musical compositions, and works of art of all kinds, the conditions of the art-world could not be correctly measured by Western standards. The artistic productions sold during the previous year had realised 300,000,000L. Of this sum, however, the greater part represented the cost of reproductions, particularly in the case of printed works; yet the author of an only tolerably popular composition, book, or essay was sure of a very considerable profit. Editions numbering hundreds of thousands were here not at all remarkable; and editions of millions were by no means rare. For instance, Walter had hitherto composed in all six larger and eighteen smaller works, and for the sale of them the Musical Publishing Association had, up to the end of the last year, paid him 21,000L. In fact, it could be positively asserted that an author of any kind, who produced only one exceptionally good work, could live very comfortably upon the proceeds of its sale. It had even happened that the public libraries had bought 50,000 copies of a single book. Freeland possesses 3,050 such institutions, and the larger of them are sometimes compelled to keep many hundred copies of books which are much sought after. When the interest of the reading public diminishes, the libraries withdraw a part of these copies, and there are yearly large auctions of such withdrawn books, without, however, diminishing the sales of the publishing associations. Moreover, the authors of Freeland are continuously and profitably kept busy by thousands of journals of all conceivable kinds which, so far as they offer what is of value, have a colossal sale. Capable architects,

sculptors, painters can always reckon upon brilliant successes, for the demand for good and original plans and beautiful statues and pictures is always greater than the supply. The _grand_ art, it is true, finds employment only in public works, but here, as we have seen, it finds it on a most magnificent and most profitable scale. In Freeland they attach extraordinary importance to the cultivation of the beautiful and the noble; they hold the grand art to be one of the most effectual means of ethical culture; and as the community is rich enough to pay for everything that it thinks desirable, the public outlay for monumental buildings and their adornment finds its limits only in the capacities of the creative artists. And the happy organisation of the departments which have these things in charge has--hitherto at any rate--preserved the Freelanders from serious blunders. Not everything that has been produced at the public cost is worthy of being accepted as perfect--many works of art thus produced have been thrown into the shade by better ones; but even those subsequently surpassed creations were at the time of their production the best which the existing art could produce, and to ask for more would be unjust. And I could not avoid perceiving that the population of Freeland are not merely proud of their public expenditure in art, but that they thoroughly enjoy what they pay for; and in this respect they are comparable to the ancient Athenians, of whom we are told that, with solitary exceptions, they all had an intense appreciation of the marvellous productions of their great masters.

'With such a universal taste for the beautiful among your people,' said my father to Mrs. Ney, 'I am surprised that so little attention is given to the adornment of the most beautiful embellishment of Freeland--its queenly women. Certainly their dress is shapely, and I have nowhere noticed such a correct taste in the choice of the most becoming forms and colours; but of actual ornaments one sees none at all. Here and there a gold fastener in the hair, here and there a gold or silver brooch on the dress--that is all; precious stones and pearls seem to be avoided by the ladies here. What is the reason of this?'

'The reason is,' answered Mrs. Ney, 'that the sole motive which makes ornaments so sought after among other nations is absent from us in Freeland. Vanity is native here also, among both men and women; but it does not find any satisfaction in the display of so-called "valuables," things whose only superiority consists in their being dear. Do you really believe that it is the _beauty_ of the diamond which leads so many of our pitiable sisters in other parts of the world to stake happiness and honour in order to get possession of such glittering little bits of stone? Why does the woman who has sold herself for a genuine stone thrust aside as unworthy of notice the imitation stone which in reality she cannot distinguish from the real one? And do you doubt that the real diamond would itself be degraded to the rank of a valueless piece of crystal which no "lady of taste" would ever glance at, if it by any means lost its high price? Ornaments do not please, therefore, because they are beautiful, but because they are dear. They flatter vanity not by their brilliancy, but by giving to the owner of them the consciousness of possessing in these scarcely visible trifles the extract of so many human lives. "See, here on my neck I wear a talisman for which hundreds of slaves have had to put forth their best energies for years, and the power of which could lay even you, who look upon the pretty trifle with such reverent admiration, as a slave at my feet, obedient to all my whims! Look at me: I am more than you; I am the heiress who can squander upon a trifling toy what you vainly crave to appease your hunger." That is what the diamond-necklace proclaims to all the world; and _that is why_ its possessor has betrayed and made miserable perhaps both herself and others, merely to be able to throw it as her own around her neck. For note

well that ornaments adorn only those to whom they belong; it is mean to wear borrowed ornaments--it is held to be improper; and rightly so, for borrowed ornaments lie--they are a crown which gives to her who wears it the semblance of a power which in reality does not belong to her.

The power of which ornaments are the legitimate expression--the power over the lives and the bodies of others--does not exist in Freeland. Anyone possessing a diamond worth, for example, 600L, would here have at his disposal a year's income from one person's labour; but to buy such a diamond and to wear it because it represented that value would, in view of our institutions, be to make oneself ridiculous; for he who did it would simply be investing in that way the profits of _his own labour_. Value for value must he give to anyone whose labour he would buy for himself with his stone; and, instead of reverent admiration, he would only excite compassion for having renounced better pleasures, or for having put forth profitless efforts, in order to acquire a paltry bit of stone. It would be as if the owner of the diamond announced to the world: "See, whilst you have been enjoying yourselves or taking your ease, I have been stinting myself and toiling in order to gain this toy!" In everybody's eyes he would appear not the more powerful, but the more foolish: the stone, whose fascination lies purely in the supposition that its owner belongs to the masters of the earth who have power over the labour of others, and _therefore_ can amuse themselves by locking up the product of so much sweating toil in useless trinkets--the stone can no longer have any attraction for him. He who buys such a stone in Freeland is like a man who should set his heart upon possessing a crown which was no longer the symbol of authority.'

'Then you do not admit that ornaments have any real adorning power? You deny that pearls or diamonds add materially to the charms of a beautiful person?' asked my father in reply.

'That I do, certainly,' was the answer. 'Not that I dispute their decorative effect altogether; only I assert that they do not produce the same and, as a rule, not so good an effect as can be produced by other means. But, in general, the toy, which has no essential appropriateness to the human body, does not adorn, but, in ninety-nine cases out of a hundred, rather disfigures, its proud possessor. That in other parts of the world a lady decked with diamonds pleases you gentlemen better than one decked with flowers is due to the same cause that makes you--though you may be staunch Republicans--see more beauty in a queen than in her rivals, though at the bar of an impartial aesthetics the latter would be judged the more beautiful. A certain something, a peculiar witchery, surrounds her--the witchery (excuse the word) of servility; this it is, and not your aesthetic judgment, which cheats you into believing that the diamond lends a higher charm than the rose-wreath. Let the rose become the symbol of authority to be worn only by queens, and you would without any doubt find that roses were the adornment best fitted to reveal true majesty.'

'But the precious metals'--thus I interposed--'are not so completely abjured in Freeland as precious stones and pearls. Is there no inconsistency here?'

'I think not,' answered Mrs. Ney. 'We make use of any material in proportion to its beauty and suitability. If we find gems or pearls really useful for decorative purposes, and sufficiently beautiful when thus used to compensate in their aesthetic attractiveness for their cost, we make use of them without hesitation. But that does not apply to jewels as personal ornaments: the natural rose is, under all circumstances, a better adornment than its imitation in rubies and diamonds. The precious metals, on the

other hand, have certain properties--durability, lustre, and extraordinary malleability--which in many cases make it imperative to employ them for decorative purposes. Nevertheless, even their employment is very limited among us. These studs here, and the fillet in my daughter's hair, are not of pure gold, but are made of an alloy the principal ingredient in which is steel, and which owes its colour and immunity from rust to gold, without being as costly as silver. No one wishes to pass off such steel-gold for real gold; we use this material simply because we think it beautiful and suitable, and would at once exchange it for another which was cheaper and yet possessed the same properties. We use pure gold only exceptionally. Our table-plate, which you perhaps thought to be silver, is made of an alloy which owes to silver nothing but its resistance to most of the acids. If you examine the plate more closely you will see that this silver-alloy differs from pure silver both in being of a lighter colour and in being less weighty. In short, we use the noble metals never _because_ of, but now and then _in spite of_, their costliness.

'I might say that we women of Freeland are vain, because our desire to please is more pronounced than that of our Western sisters. We are not content with being beautiful; we wish to appear beautiful, and the men do all they can to stimulate us in this endeavour; only I must ask you to make this distinction--we do not wish to make a show, but to please. Therefore to a Freeland woman dress and adornment are never ends in themselves, but means to an end. In Europe a lady of fashion often disfigures herself in the cruellest manner because she cares less about the effect produced by her person than about that produced by her clothes, her adornment; she does not choose the dress that best brings out her personal charms, but the most costly which her means will allow her to buy. We act differently. Our own aesthetic taste preserves us from the folly of allowing a dressmaker to induce us to wear garments different from those which we think or know will best bring out the good points of our figure. Besides, we can always avail ourselves of the advice of artistically cultured men. No painter of renown would disdain to instruct young women how to choose their toilette; in fact, special courses of lectures are given upon this important subject. Naturally there cannot be any uniform fashion among us, since the composition, the draping, and the colours of the clothing are made to harmonise with the individuality of the wearer. To dress the slender and the stout, the tall and the short, the blonde and the brunette, the imposing and the _petite_, according to the same model would be regarded here as the height of bad taste. A Freeland woman who wishes to please would think it quite as ridiculous if anyone advised her to change a mode of dressing or of wearing her hair which she had proved to be becoming to her, merely because she had been seen too often dressed in this style. We cannot imagine that, in order to please, it is best to disfigure oneself in as many ways as possible; but we hold firmly to the belief--and in this we are supported by the men--that the human form should be covered and veiled by clothing, but not distorted and disfigured.'

We gallantly declared that we thoroughly agreed with these principles of the toilette. The truth is, that a stranger in Freeland, accustomed to the eccentricities of Western fashions, at first thinks the artistically designed costumes of the women a little too simple, but he ultimately comes to find a return to the Western caricatures simply intolerable. You will remember that in Rome David assured us that European fashions gave him exactly the same impression as those of the African savages. After being here scarcely a week, I begin to entertain the same opinion.

But I see that I must conclude without having exhausted my matter. Promising to give next time what I have omitted here,

Thine,

----.

CHAPTER XVI

Eden Vale: July 28, ----

I could not keep my promise to write again soon, because last week was taken up with a number of excursions which I made with David on horseback, or by means of automatic _draisines_, into the environs of Eden Vale and to the neighbouring town of Dana, and by rail to the shores of the Victoria Nyanza. In this way I have got to know quite a number of Freeland towns, as well as several scattered industrial and agricultural colonies. I have seen the charming places embosomed in shady woods in the Aberdare range, where extensive metallurgical industries are carried on; Naivasha city, the emporium of the leather industry and the export trade in meat, and whose rows of villas reach round the Naivasha lake, stretching a total distance of some forty miles; the settlements among the hills to the north of the Baringo lake, with their numerous troops of noble horses, herds of cattle and swine, flocks of sheep, multitudes of tame elephants, buffaloes, and zebras, their gold and silver mines; and Ripon, the centre of the mill industry and of the Victoria Nyanza trade. In all the towns I found the arrangements essentially the same as in Eden Vale: electric railways in the principal streets, electric lighting and heating, public libraries, theatres, &c. But what surprised me most was that even the rural settlements, with very few exceptions, were not behind the towns in the matter of comforts and conveniences. Electric railways placed them in connection with the main lines. Wherever five or six villas--for the villa style prevails universally in Freeland--stand together, they have electric lighting and heating; even the remotest mountain-valleys are not without the telegraph and the telephone; and no house is without its bath. Wherever a few hundred houses are not too widely scattered a theatre is built for them, in which plays, concerts, and lectures are given in turn. There is everywhere a superfluity of schools; and if a settler has built his house too far from any neighbours for his children to be able to attend a school near home, the children are sent to the house of a friend, for in Freeland nothing is allowed to stand in the way of the education of the young.

Of course I have not neglected the opportunity of observing the people of Freeland at their work, both in the field and in the factory. And it was here that I first discovered the greatness of Freeland. What I saw everywhere was on an overpoweringly enormous scale. The people of the Western nations can form as faint a notion of the magnitude of the mechanical contrivances, of the incalculable motive force which the powers of nature are here compelled to place at the disposal of man, as they can of the refined, I might almost say aristocratic, comfort which is everywhere associated with labour. No dirty, exhausting manual toil; the most ingenious apparatus performs for the human worker everything that is really unpleasant; man has for the most part merely to superintend his never-wearying iron slaves. Nor do these busy servants pain the ears of their masters by their clatter, rattle, and rumbling. I moved among the pounding-mills of Lykipia, which prepare the mineral manure for the local Manure Association by grinding it between stone-crushers with a force of

thousands of hundredweights, and there was no unpleasantly loud sound to be heard, and not an atom of dust to be seen. I went through iron-works in which steel hammers, falling with a force of 3,000 tons, were in use. The same quiet prevailed in the well-lit cheerful factory; no soiling of the hands or faces of the workers disturbed the impression that one here had to do with gentlemen who were present merely to superintend the smithy-work of the elements. In the fields I saw ploughing and sowing: again the same appearance of the lord of the creation who, by the pressure of a finger, directed at will the giants Steam and Electricity, and made them go whither and on what errand he thought fit. I was _under_ the ground, in the coal-pits and the iron-mines, and there I did not find it different: no dirt, no exhaustive toil for the man who looked on in gentlemanly calm whilst his obedient creatures of steel and iron wrought for him without weariness and without murmuring, asking of him nothing but that he should guide them.

During these same excursions I learnt more about a number of the recreations in which the Freelanders specially indulge. With David I visited the numerous points on the Kenia and the Aberdare mountains from which one obtains the most charming views. To these points every Sunday the young people resort for singing and dancing, and as a rule they are treated to some surprise which the Recreation Committee--a standing institution in every Freeland town--has organised in celebration of some event or other. To me the most surprising was the Ice-Festival on the great skating-pool on the Kenia glacier. Five years before, the united Recreation Committees of Eden Vale, Dana City, and Upper Lykipia had converted a plateau nearly 14,000 feet above the sea, and covering 5,900 acres, into a pool fed by water from the adjoining large icefield. From the end of May until the middle of August there are always at this elevation severe night frosts, which quickly convert the glacier-water of the pool, already near the freezing-point, into a solid floor of ice. After surrounding this magnificent skating-place with luxurious warmable waiting, dressing, and refreshment rooms, and connecting it with the foot of the mountain by means of an inclined railway, the united committees handed over their work to the public for gratuitous use. The large expense of construction was easily defrayed by voluntary contributions, and the cost of maintenance was more than covered by the donations of the numerous visitors. During the whole of the cool season the large ice-pool is covered by skaters, very many of whom are women, not merely from the Kenia district--that is, from a radius of sixty or seventy miles--but also from all parts of Freeland. Even from the shores of the Indian Ocean and of the great lakes men and women who are fond of this healthy amusement come to participate in the brilliant ice-festivals. There is at present a project on foot to build at the skating-place a magnificent hotel, which shall enable the lovers of this graceful and invigorating exercise to spend the night at an elevation of nearly 14,000 feet above the sea. Moreover, the great popularity of the Kenia ice-pool has given occasion to another similar undertaking, which is nearly completed on the Kilimanjaro, at a level 1,640 feet higher than the ice-pool of the Kenia. Another projected ice-pool on the Mountains of the Moon, near the Albert Nyanza, has not yet been begun, as the local committee have not yet found a site sufficiently high and large.

But all these arrangements for recreation did not excite my admiration and astonishment so much as the buoyant and--in the best sense of the word--childlike delight and gladness with which the Freelanders enjoyed not merely their pleasures, but their whole life. One gets the impression everywhere that care is unknown in this country. That ingenuous cheerfulness, which among us in Europe is the enviable privilege of the early years of youth, here sits upon every brow and beams from every eye.

Go through any other civilised country you please, you will seldom, I might say never, find an adult upon whose countenance untroubled happiness, buoyant enjoyment of life, are to be read; with a careful, most often with an anxious, expression of face men hurry or steal past us, and if there is anywhere to be seen a gaiety that is real and not counterfeited it is almost always the gaiety of recklessness. With us it is only the 'poor in spirit' who are happy; reflection seems to be given us only that we may ponder upon the want and worry of life. Here for the first time do I find men's faces which bear the stamp of both conscious reflection and untroubled happiness. And this spectacle of universal happy contentedness is to me more exhilarating than all else that there is to be seen here. One breathes more freely and more vigorously; it is as if I had for the first time escaped from the oppressive atmosphere of a stifling prison into the freedom of nature where the air was pure and balmy. 'Whence do you get all this reflected splendour of sunny joyousness?' I asked David.

'It is the natural result of the serene absence of care which we all enjoy,' was his answer. 'For it is not a mere appearance, it is a reality, that care is unknown in this country, at least that most hideous, most degrading of all care--how to get daily bread. It is not because we are richer, not even because we are all well-off, but because we--that is, every individual among us--possess the absolute certainty of continuing to be well-off. Here one _cannot_ become poor, for everyone has an inalienable right to his share of the incalculable wealth of the community. To-morrow lies serene and smiling before us; it cannot bring us evil, for the well-being of even the last among us is guaranteed and secured by a power as strong and permanent as the continuance of our race upon this planet--the power of human progress. In this respect we are really like children, whom the shelter and protection of the parental house save from every material care.'

'And are you not afraid,' I interposed, 'that this absence of care will eventually put an end to that upon which you rely--that is, to progress? Hitherto at least want and care have been the strongest incentives to human activity; if these incentives are weakened, if the torturing anxiety about to-morrow ceases, then will progress be slackened, stagnation and then degeneration will follow, and together with the consequent inevitable impoverishment want and care will come again. I must admit that none of this has so far shown itself among you; but this does not remove my fears. For at present you in Freeland are enjoying the fruits of the progress of others. What has been thought out and invented under the pressure of the want and sorrow of unnumbered centuries, what is still being thought out and invented under the pressure of the want and sorrow of untold millions outside the boundaries of your own country--it is all this which makes your present happiness possible. But how will it be when what you are striving after has happened, when the whole human race shall have been converted to your principles? Do you believe that want can completely disappear from off the face of the earth without taking progress with it?'

'We not only believe that,' was his answer, 'but we know it; and everyone who does not allow obsolete prejudices to distort his judgment of facts must agree with us. To struggle for existence is the inexorable command, upon the observance of which nature has made progress--nay, the very being of every living thing--to depend: this we understand better than any other people in the world. But that this struggle must necessarily be prompted by hunger we deny; and we deny also that it is necessarily a struggle between individuals of the same species. Even we have to struggle for existence; for what we require does not fall into our lap without effort and labour. Yet not _opposed_ but _side by side_ do we stand in our struggle; and it is

on this very account that the result is never doubtful to us. When we are referred to the conflict to be found everywhere in the animal world, we can appeal to the fact that man possesses other means of struggling than do his fellow-creatures which stand on a lower level, and can work out his evolution in a different manner. But to plead this would be to resort to a poor and unnecessary subterfuge, for in reality the reverse is the case. Want and material care are--with very rare exceptions--no natural stimulants to fight in the competitive struggle for existence. By far the larger number of animals never suffer lack, never feel any anxiety whatever about the morrow; and yet from the beginning all things have been subjected to the great and universal law of progress. Very rarely in the animal world is there the struggle of antagonism between members of the same species; the individuals live together in peace and generally without antagonism, and it is against foes belonging to other species that their weapons are directed. It is against lions and panthers that the gazelle fights for existence by its vigilance and speed, not against its own fellows; lions and panthers employ their cunning and strength against the gazelle and the buffalo, and not against other lions and panthers. Conflict among ourselves and against members of our own species was and is the privilege of the human race. But this sad privilege has sprung from a necessity of civilisation. In order to develop into what we have become we have been obliged to demand from nature more than she is in a position voluntarily to offer us; and for many thousands of years there has been no way of obtaining it but that of satisfying our higher needs by a system of mutual plunder and oppression. And in this way want became a stimulus to conflict in the human struggle for existence. Note, therefore, that the fighting of man against man, with material care as the sharpest spur to the conflict, was not and is not the simple transference to human society of a law everywhere prevalent in nature, but an exceptional distortion of this great natural law under the influence of a certain phase of human development. We suffered want not because nature compelled us to do so, but because we robbed each other; and we robbed each other because with civilisation there arose a disproportion between our requirements and our natural means of satisfying them. But now that civilisation has attained to control over the forces of nature, this disproportion is removed; in order to enjoy plenty and leisure we no longer need to exploit each other. Thus, to put an end to the conflict of man with man, and at the same time of material want, is not to depart from the natural form of the struggle for existence, but in reality to return to it. The struggle is not ended, but simply the unnatural form of it. In its endeavour to raise itself above the level of the merely animal nature, humanity was betrayed into a long-enduring strife with nature herself; and this strife was the source of all the unspeakable torture and suffering, crime and cruelty, the unbroken catalogue of which makes up the history of mankind from the first dawn of civilisation until now. But this dreadful strife is now ended by a most glorious victory; we have become what we have endeavoured for thousands of years to become, a race able to win from nature plenty and leisure for all its members; and by this very re-acquired harmony between our needs and the means of satisfying them have we brought ourselves again into unison with nature. We remain subject to nature's unalterable law of the struggle for existence; but henceforth we shall engage in this conflict in the same manner as all other creatures of nature--our struggle will be an external, not an internal one, not against our fellow-men nor prompted by the sting of material want.'

'But,' I asked, 'what will prompt men to struggle in the cause of progress when want has lost its sting?'

'Singular question! You show very plainly how difficult it is to understand things which contradict the views we have drunk in with our mother's milk,

and which we have been accustomed to regard as the foundation-stones of order and civilisation, even when those views most manifestly contradict the most conspicuous facts. As if want had ever been the sole, or even the principal, spring of human progress! The strife with nature, in which the disproportion between the needs of civilisation and the ability to satisfy those needs led mankind through a long period of transition from barbarism to a state of culture worthy of human nature, had, it is true this result--viz. that the struggle for existence assumed not only its natural forms, but also forms which were unnatural, and which did violence to the real and essential character of most of nature's offspring; yet these latter forms never attained to absolute dominion. In fact, as a rule nature has shown herself stronger than the human institutions which were in conflict with her. During the whole of the history of civilisation we owe the best achievements of the human intellect not to want, but to those other impulses which are peculiar to our race, and which will remain so as long as that race dominates the earth. Thrice blind is he who will not see this! The great thinkers, inventors, and discoverers of all ages and all nations have not been spurred on by hunger; and in the majority of cases it may be asserted that they thought and speculated, investigated and discovered, not _because_ they were hungry, but _in spite_ of it. Yet--so it may be objected--those men were the elect of our race; the great mass of ordinary men can be spurred on only by vulgar prosaic hunger to make the best use of what the elect have discovered and invented. But those who judge thus are guilty of a most remarkable act of oversight. Only those who are strongly prejudiced can fail to see that it is just the well-to-do, the non-hungry, who most zealously press forward. Hunger is certainly a stimulus to labour, but an unnerving and pernicious one; and those who would point triumphantly to the wretches who can be spurred on to activity only by the bitterest need, and sink into apathy again as soon as the pangs of hunger are stilled, forget that it is this very wretchedness which is the cause of this demoralisation. The civilised man who has once acquired higher tastes will the more zealously strive to gratify those tastes the less his mental and physical energy has been weakened by degrading want, and the less doubtful the result of his effort is. For all unprejudiced persons must recognise the most effective stimulus to activity not in hopeless want, but in rational self-interest cheerfully striving after a sure aim. Now, _our_ social order, far from blunting this self-interest, has in reality for the first time given it full scope. You may therefore be perfectly certain of this: the superiority over other nations in inventiveness and intellectual energy which you have already noted among us is no accidental result of any transitory influences, but the necessary consequence of our institutions. Every nation that adopts these institutions will have a similar experience. Just as little as we need the stimulus of the pangs of want to call forth those inventions and improvements which increase the amount and the variety of our material and intellectual enjoyments, so little will progress he checked in any other nation which, like us, finds itself in the happy position of enjoying the fruits of progress.'

I was deeply moved as my friend thus spoke like an inspired seer. 'When I look at the matter closely,' I said, 'it seems as if, according to the contrary conception, there can be progress only where it is to all intents and purposes useless. For the fundamental difference between you Freelanders and ourselves lies here--that you enjoy the fruits of progress, while we merely busy ourselves with the Danaidean vessel of over-production. No one doubts that Stuart Mill was right when he complained that all our discoveries and inventions had not been able to alleviate the sorrow and want of a single working-man; nevertheless, what terrible folly it would be to believe that that very want was necessary in

order that further discoveries and inventions might be made!

'But,' I continued, 'to return to the point at which we started: you have not yet fully explained to me all the astonishing, heart-quickening cheerfulness which prevails everywhere in this land of the happy. Want and material care are here unknown: admitted. But there are outside of Freeland hundreds of thousands, nay millions, who are free from oppressive care: why do they not feel real cheerfulness? Compare, for instance, our respective fathers. Mine is unquestionably the richer of the two, and yet what deep furrows care has engraved upon his forehead, what traces of painful reflection there are about his mouth; but what a gladsome light of eternal youth shines from every feature of your father! I might almost imagine that the air which one breathes in this country has a great deal to do with this; for the folds and wrinkles in my father's features of which I have just spoken have in the fortnight of our stay here grown noticeably less, and I myself feel brighter and happier than ever I felt before.'

'You have forgotten the most important thing,' replied David--'the influence of public feeling upon the feelings of the individual. Man is a social being whose thoughts and feelings are derived only in part from his own head and his own heart, whilst a not less important part of them--I might say the fundamental tone which gives colour and character to the individual's intellectual and emotional life--has its source in the social surroundings for the time being. Everyone stands in a not merely external, but also an internal, indissoluble relation of contact with those who are around him; he imagines that he thinks and feels and acts as his own individuality prompts, but he thinks, feels, and acts for the most part in obedience to an external influence from which he cannot escape--the influence of the spirit of the age which embraces all heads, all hearts, and all actions. Had the enlightened humane freethinker of to-day been born three centuries ago, he would have persecuted those who differed from him upon the most subtile, and, as he now thinks, ridiculous points of belief, with the same savage hatred as did all others who were then living. And had he seen the light yet a few centuries earlier--say, among the pagan Saxons of the days of Charlemagne--human sacrifices would have shocked him as little as they did the other worshippers of the goddess Hertha. And the man who, brought up as a pagan Saxon in the forests of the Weser and the Elbe, would have held it honourable and praiseworthy to make the altar-stone of Hertha smoke with the blood of slaughtered captives, would in that same age have felt invincible horror at such a deed, had he--with exactly the same personal capabilities--by accident been born in imperial Byzantium instead of among German barbarians. At Byzantium, on the other hand, he would have indulged in lying and deceit without scruple, whilst, if surrounded by the haughty German heroes, he--in other respects the same man from head to foot--would have been altogether incapable of such weak vices. Since this is so--since the virtues and vices, the thoughts and the feelings, of those of our contemporaries among whom we are born and brought up give the fundamental tone to our own character, it is simply impossible that the members of a community, maddened by a ceaseless fear of hunger, should pass their lives in undisturbed serenity. Where an immense majority of the people never know what the morrow may bring forth--whether it may bring a continuance of miserable existence or absolute starvation--under the dominion of a social order which makes one's success in the struggle for existence depend upon being able to snatch the bread out of the mouth of a competitor, who in his turn is coveting the bread we have, and is striving with feverish anxiety to rob us of it--in a society where everyone is everyone's foe, it is the height of folly to talk of a real gladsome enjoyment of life. No individual wealth protects a man from the sorrow that is crushing the community. The man who is a hundredfold a millionaire, and

who cannot himself consume the hundredth part of the interest of his interest, even he cannot escape the sharp grip of the horrid hunger-spectre any more than the most wretched of the wretched who wanders, roofless and cold and hungry, through the streets of your great cities. The difference between the two lies not in the brain and in the heart, but simply in the stomach; the second simply endures physical suffering over and above the psychical and intellectual suffering of the first. But the psychical and mental suffering is permanent, and therefore more productive of results. Look at him, your Croesus plagued with a mad hunger-fever; how breathlessly he rushes after still greater and greater gains; how he sacrifices the happiness and honour, the enjoyment and peace, of himself and of those who belong to him to the god from whom he looks to obtain help in the universal need--the god Mammon. He does not possess his wealth, he is possessed by it. He heaps estate upon estate, imagining that upon the giddy summit of untold millions he shall obtain security from the sea of misery which rages horridly around him. Nay, so blinded is the fool that he does not perceive how it is merely this ocean of universal misery that fills him with horror; but he rather cherishes the sad delusion that his dread will become less if but the abyss below be deeper and farther removed from his giddy seat above. And let it not be supposed that by this superstitious dread of hunger merely the foolishness of individuals is referred to. The whole age is possessed by it, and the best natures most completely so. For the more sensitive are the head and the heart, the more potent is the influence exerted by the common consciousness of universal want in contrast with transitory individual comfort. Only absolutely cold-hearted egoists or perfect idiots form here and there an exception; they alone are able really to enjoy their wealth undisturbed by the hunger-spectre which is strangling millions of their brethren.

'This, Carlo, is what imprints upon the faces of all of you such Hippocratic marks of suffering. You can never give yourselves up to the unrestrained enjoyment of life so long as you breathe an atmosphere of misery, sorrow, and dread. And it is this community of feeling, which connects every man with his surroundings, that enables you here, only just arrived among a society to which this misery, this sorrow, this dread, are totally unknown, to enjoy that cheerful serenity of thought and emotion which is the innate characteristic of every healthy child of nature. And we, who have lived for a generation in the midst of this community from which both misery and the fear of misery are absent--we have almost completely got rid of that gloomy conception of human destiny of which we were the victims so long as the Old World was about us with its self-imposed martyrdom. I use the limiting expression "almost" with reference to those among us who had reached adult manhood before they came to Freeland. We younger ones, who were born and have grown up here without having ever seen misery, differ in this respect very considerably from our elders who in their youth saw the Medusa-head of servility face to face. It is five-and-twenty years since my father and mother, who were both among the first arrivals at the Kenia, escaped from the mephitic atmosphere of human misery, the degradation of man by man. But the recollection of the horrors among which they formerly lived, and which they shared without being able to prevent, will never quite fade out of their minds, and their hearts can never be fully possessed by that godlike calm and cheerful serenity which is the natural heritage of their children, whose hands have never been stained by the sweat and blood of enslaved fellow-men, and who have never had to appropriate for their own enjoyment the fruit of the labour of others--have never stood before the cruel alternative of being either the hammer or the anvil in the struggle for existence.'

You know me well enough to imagine what an overpowering impression these

words would make upon me. But I recalled by accident at this very moment a conversation I had had with the elder Ney about savings and insurance in Freeland, and it occurred to me that these were both things that did not harmonise with the absence of care of which his son had just been speaking. So I asked David, 'Why do men save in a country in which everyone can reckon with certainty upon a constantly increasing return for his industry, and in which even those who are incapable of work are protected not merely against material want, but even against the lack of higher enjoyments? Does not this thrift prove that anxiety for the morrow is not after all quite unknown here?'

'Almost all men save in Freeland,' answered David; 'nay, I can with certainty say that saving is more general here than in any other country. The object of this saving is to provide for the future out of the superfluity of the present; and certainly it follows from this that a certain kind of care for the morrow is very well known among us also. The distinction between our saving and the anxious thrift of other peoples lies merely here, that our saving is intended net to guard us against want, but simply against the danger of a future diminution of the standard of our accustomed enjoyments; and that we pursue this aim in our saving with the same calm certainty as we do our aim in working. A contradiction between this and what was said just now is found only when you overlook the equivocal meaning of the _word_ "care." We know no "care" so far as a _fear_ concerning the morrow is implied by the word; but our whole public and private life is pervaded by _foresight_, in the sense of making precautionary arrangements to-day in order that the needs of to-morrow may be met. Fear and uneasiness about the future, the _atra cura_ of the Latins, you will look for among us in vain. It is this care which poisons the pleasure of the present; whilst that other, which can only improperly be called care, but the real name of which is foresight, by means of the perfect sense of security which it creates concerning the morrow enhances the delight of present enjoyment by the foretaste to-day of future enjoyments already provided for. Herein lies the guarantee of the success of our institutions, that, while solidarity is secured between the interest of the individual and the interest of the community, the individual possesses, together with liberty of action, a part of the responsibility of his action. Only a part, because the action of the individual is not altogether without limitations. Everyone in Freeland is hedged in by the equal rights of all the others, even more and more effectually than elsewhere. Consequently, everyone's responsibility finds its limitations just where the responsibility of all can be substituted for his own. And the guarding against actual deprivation on the part of anyone is one of the obligations of the whole community, which thereby and at the same time protects itself. Just as among you, a noble family, acting in its own well-understood interest, would not allow any of its members to fall into sordid misery, so long as it could in any way prevent it, so we, who act upon the principle that all men are brothers of the _one_ noble race destined to exercise control over the rest of nature, do not allow anyone who bears our family features to suffer want so far as our means allow us to save him from it. An existence altogether worthy of man, participation in all that the highest culture makes _necessary_--this we guarantee to all who live in our midst, even when they have left off working. But absolute necessaries do not include the whole of the good things attainable at any given time; whence it follows that the transition from labour to the ever so well-earned leisure of age would be connected with the deprivation of a number of highly prized customary enjoyments, if the copious proceeds of former labour were not in part laid by for use in this time of leisure. Take, for example, my father: if he pleased to spend now the 1,440L which he receives as one of the Freeland executive, together with the 90L which

my mother's claim for maintenance amounts to, he could not, after his retirement from office, with the fifty-five per cent. of the maintenance-unit to which he and my mother together would be entitled--that is, with 330L--carry on his household without retrenchments which, though they might deprive him only of superfluities, would nevertheless be keenly felt, because they would involve the giving up of what he has accustomed himself to. It is true that a considerable number of his present expenses consists of items which in part would cease in the course of time, in part--_e.g._, his contributions to benevolent objects in other parts of the world--could not be expected from persons who are receiving a maintenance from the commonwealth, and in part would no longer accord with the tastes and capacities of aged persons. But in spite of all this, my parents would have to forego many things to which they are accustomed; and to avoid this is the purpose of their saving.

'In order that this end may be attained, we have an altogether peculiar form of insurance. The insurance department of our central bank supplies the stipulated insurance-money not in fixed amounts, but in sums bearing a certain proportion to the common maintenance-allowance, or--which amounts to the same thing--to the average value of labour for the time being. As the aim of the insured is to be completely saved from anxiety as to the future, there must, in view of the continual increase in the profits of labour, be maintained an exact correspondence between those profits and the amount of insurance. For the requirements of the individual are regulated by the standard of life around him, and when this is raised so are his requirements raised. The annuity secured by the insurance must therefore be variable, if its object is to be completely attained. Consequently, the premiums are regulated by the height of the profits of labour for the time being. Certainly the inevitable arbitrariness of the connection between the premium and the claim of the insured is thereby magnified; but we do not allow that to trouble us. Our experts have taken into consideration, with the most scrupulous attempt at accuracy, all the appertaining factors, and the premiums--the rates of which have, since the institution has been in existence, been slightly amended to bring them into harmony with the teaching of experience--were so fixed as to make it probable that they would suffice to cover all current demands. If, however, contrary to our expectation, we should find that we erred on one side or the other, we should not look upon this as a great misfortune. The satisfaction of having secured to ourselves means sufficient to meet our requirements at all times will not appear to us to have been too dearly bought even if it prove that we have paid a few shillings or pounds more than was necessary; and, on the other hand, if the premiums should prove to have been too small, the deficiency will be at once made up out of the resources of the commonwealth.

'Perhaps you will ask what right we have in this way to burden future generations to the profit of their ancestors? The same right that we have continually to project into the future the claims upon the maintenance-allowance. As you know, these are entirely discharged out of the current public revenue, no reserve being accumulated for this purpose, the principle acted upon being that the workers of the present have to support the invalids of the past. Our parents when incapable of working are maintained out of the proceeds of our labour; and when we in our turn become incapable of working, it will be the duty of our children to support us out of the proceeds of their labour. It is no favour which we show to our parents and expect from our children, but a right--a right based upon the fact that each successive generation enjoys not merely the fruits of its own labour, but also the fruits of the labour of its predecessors. Without the treasures of knowledge and inventiveness, of wealth and

capital, which we accumulate and bequeath, our posterity would be very poorly provided for. And if the next generation should find itself called upon to make up any deficit in favour of those of their parents who--it is immaterial on what ground--held an extraordinary increase in their maintenance-allowance to be necessary, we should not find any injustice in that, because the payments of the insured at once found employment in such a way as to benefit not merely the present, but also the future. The insurance-premiums have already accumulated to milliards; they have been invested chiefly in railways, canals, factories--in short, in works in aid of labour, most of which will endure for many generations. You may therefore regard the additional sums which may _possibly_ have to be paid by the workers of the future to the insured of to-day as an insignificant interest subsequently levied by the latter upon the former; or, what is simpler still, you can imagine that the fathers retain for their own use until the end of their lives a part of the wealth they themselves have earned, and then at their death bequeath their whole property to their descendants.'

Here David ended his instructions for the time; and I will imitate him.

CHAPTER XVII

Eden Vale: Aug. 2, ----

For some time I have been deeply interested in the education of the young here, and the day before yesterday was devoted to the study of this subject. Accompanied by David, I first visited one of the many kindergartens which are pretty evenly distributed about the town in Eden Vale. In an enclosure consisting partly of sunny sward and partly of shady grove, some fifty boys and girls of from four to six years of age were actively occupied under the direction of two young women of about eighteen or twenty, and a young widow. The children sang, danced, indulged in all sorts of fun and frolic, looked at picture-books which were explained to them, listened sometimes to fairy-tales and sometimes to instructive narratives, and played games, some of which were pure pastime and others channels of instruction. Among the little people, who enjoyed themselves right royally, there was a constant coming and going. Now one mother brought her little one, and now another fetched hers away. In general the Freeland mothers prefer to have their children with them at home; only when they leave home or pay a visit, or have anything to attend to, do they take their little ones to the nearest kindergarten and fetch them away on their return. Sometimes the young people beg to be allowed to go to the kindergarten, and the mothers grant them their request. But that is an exception; as a rule the children sport about at home under the eyes of their parents, and the earliest education is the special duty of the mother. A Freeland wife seldom needs to be taught how this duty can be best fulfilled; if she does there is a kindergarten not far off, or, later, the pedagogium, where good advice can always be obtained. I was told that every Freeland child of six years can read, has some skill in mental arithmetic, and possesses a considerable amount of general information, without having seen anything but a picture-book.

After the kindergarten came the elementary school. These schools also are

pretty evenly distributed about Eden Vale, and, like the kindergartens, are surrounded by large gardens. They have four classes, and girls and boys are taught together. The teaching is entirely in the hands of women, married or unmarried; only gymnastics and swimming are taught by men to the boys. These two subjects occupy both boys and girls an hour every day. At least thrice a week excursions of several hours' duration are made into the neighbouring woods and hills, accompanied by a teacher for each class, and during these excursions all kinds of object-teaching are pursued. I watched the pupils at their books and in the gymnasium, in the swimming-school and on the hills, and had abundant opportunity of convincing myself that the children possessed at least as much systematised knowledge as European children of the same ago; whilst upon vaulting-horse and bars, climbing-pole and rope, they were as agile as squirrels; in the water they swam like fishes, and after a three hours' march over hill and dale they were as fresh and sprightly as roes.

We next went to the middle schools, in which boys and girls of from ten to sixteen years are taught apart, the former solely by men, the latter partly by women. Here still greater attention is paid to bodily exercises of all kinds, and in order to obtain the requisite space these schools are located on the outskirts of the town, in the neighbourhood of the woods. I was astonished at the endurance, strength, and grace of the boys and girls in gymnastics, running, jumping, dancing, and riding. The boys I also saw wrestling, fencing, and shooting. A few passes with the rapier and the sabre with several of the youngsters showed me, to my surprise, that they were not merely my equals, but in many points were superior to me, though you know that I am one of the best fencers in Italy, the country so renowned for this art. I was not less astonished at the splendid muscular development of the half-grown wrestlers and gymnasts, than at the ease with which the same youths overtook a horse at full gallop and threw themselves upon its back. But I was completely dumfounded with the skill with which the lads used their rifles. The target--scarcely so large as an ordinary dinner-plate--was seldom missed at a distance of 550 yards, and not a few of the young marksmen sent ball after ball into the bull's-eye. Altogether the upper classes of these middle schools gave me the impression that they were companies of picked young athletes; at the same time these athletes showed themselves well acquainted with all those branches of learning which are taught in the best European secondary schools.

I learnt that, up to this age, the instruction given to all the children of Freeland is the same, except that among the girls less time is given to bodily exercises and more to musical training. At sixteen years of age begins the differentiation of the training of the sexes, and also the preparation of the boys for their several vocations. The girls either remain at home, and there complete their education in those arts and branches of knowledge, the rudimental preparation for which they have already received; or they are sent as pupil-daughters, with the same view, to the house of some highly cultured and intellectually gifted woman. Others enter the pedagogic training institutions, where they are trained as teachers, or they hear a course of lectures on nursing, or devote themselves to aesthetics, art, &c.

The boys, on the other hand, are distributed among the various higher educational institutions. Most of them attend the industrial and commercial technical institutions, where they spend a year or two in a scientific and practical preparation for the various branches of commerce and industry. Every Freeland worker passes through one of these institutions, whether he intends to be agriculturist, spinner, metal-worker, or what not. There is a double object aimed at in this: first, to make every worker, without

distinction, familiar the whole circle of knowledge and practice connected with his occupation; and next to place him in the position of being able to employ himself profitably, if he chooses to do so, in several branches of production. The mere spinner, who has nothing to do but to watch the movements of his spindles, in Freeland understands the construction and the practical working of everything connected with his industry, and knows what are the sources whence it derives its materials and where its best markets are; from which it follows that when the functionaries of his association are to be elected the worker is guided in voting by his technical knowledge, and it is almost impossible that the choice should fall upon any but the best qualified persons. But, further, this simple spinner in Freeland is no mere automaton, whose knowledge and skill begin and end with the petty details of his own business: he is familiar with at least one or several other branches of industry; and from this again it follows that the man can take advantage of any favourable circumstance that may occur in such other branch or branches of industry, and can exchange the plough for the loom, the turning-lathe for the hammer, or even any of these for the writing-desk or the counting-house; and by this means there can be brought about that marvellous equilibrium in the most diverse sources of income which is the foundation of the social order of the country.

Young persons who have given evidence of possessing superior intellectual ability attend the universities, in which Freeland's professors, the higher government officials, physicians, technicians, &c., are educated; or the richly endowed academies of art, which send forth the architects, sculptors, painters, and musicians of the country. Even in all these educational institutions great importance is attached to physical as well as to intellectual development. The industrial and commercial technical colleges have each their gymnasium, wrestling-hall, and riding-school, their shooting and fencing ground, just as the universities and academies have; and as in these places the youths are not so directly under the control of their teachers as are the boys in the intermediate schools, the institution of public local and national exercises prevents the students from relaxing in their zeal for bodily exercises. All young men between sixteen and twenty-two years of age are organised in companies of a thousand each, according to their place of abode; and, under officers chosen by themselves, they meet once a month for exercise, and in this way still further develop their physical powers and skill. Once a year, in each of the forty-eight districts into which Freeland is divided for administrative purposes, a great competition for prizes takes place, before a committee of judges selected from the winners of previous years. On these occasions there are first single contests between fencers, marksmen, riders, wrestlers, and runners, the competitors being champions chosen by each thousand from their own number; and next, contests between the thousands themselves as such. A few weeks later there is a national festival in a valley of the Aberdare range specially set apart for this purpose; at that festival the winners in the district contests compete for the national championship. I am assured that no Greek youth in the best age of Hellas more eagerly contended for the olive-branch at the Isthmian Games than do the Freeland youths for the prize of honour at these Aberdare games, although here also the prize consists of nothing but a simple crown of leaves--a prize which, certainly, is enhanced by the fanfares of triumph which resound from the Indian Ocean to the Mountains of the Moon and from Lake Tanganika to Lake Baringo, and by the enthusiastic jubilation of such districts and towns as may be fortunate enough to have sent successful competitors. Hundreds of thousands stream out of all parts of the country to these contests; and the places to which the victors belong, particularly the district of the conquering thousand, welcome back their youths with a series of the most brilliant festivals.

When I heard this, I could not refrain from remarking that such enthusiasm on the occasion of a mere pastime seemed to me to be extravagant; and I particularly expressed my astonishment that Freeland, the home of social equity, could exhibit such enthusiasm for performances which might appear important in warlike Hellas, but which here, where everything breathed inviolable peace, could have no value but as simple bodily exercises.

'Quite right,' answered David, 'only it is this very superiority in bodily exercises which secures to us Freelanders the inviolable peace which we enjoy. We have no military institutions; and if it were not for our superiority in all that appertains to bodily strength and skill we should be an easy prey to any military Power that coveted our wealth.'

'But you surely do not imagine,' I cried, not without a sarcastic smile, 'that your boy-fencers and marksmen and the victors at your Isthmian Games make you a match for any great military Power that might really attack you? In my opinion, your safety lies in the mutual jealousy of the European Powers, each of which is prevented by the others from seizing such a prize; and yet more in your isolation, the sea and mountains saving you from such dangerous visits. But, to secure yourselves against contingencies, I think it would be well for you to make some military provision, such as a competent militia, and particularly a powerful fleet, the expense of which would be nothing in comparison with your wealth.'

'We think differently,' said David. 'Not our war-games, but our superior physical ability which is exhibited in those games perfectly secures us against any attack from the most powerful foe who, against our harmoniously developed men and youths perfected in the use of every kind of arm, could bring into the field nothing but a half-starved proletariat scarcely able to handle their weapons when required to do so. We hold that in war the number of shots is of less moment than the number of hits, and that the multitude of fighters counts for less than their efficiency. If you had seen, as I did, at the last year's national festival how the victorious thousand won their prize, you would perhaps admit that troops composed of such men, or of men who approached them in skill, need fear no European army.'

On my asking what were the wonderful feats performed on the occasion referred to, David gave me a detailed account of the proceedings, the substance of which I will briefly repeat. In the contests between the thousands, the firing _en masse_ is directed against a gigantic movable target, which represents in life-size a somewhat loosely ordered front-line of a thousand men; by a special apparatus, the front line, when at a distance of about 1,300 yards, is set quickly in motion towards the firing-party, and the mechanism of the target is so arranged that every bullet which hits one of the thousand figures at once throws that figure down, so that the row of the imaginary foes gets thinner at every hit. The rule is that that thousand is the victor which knocks down the whole of the figures in the approaching target in the shortest time and with the least expenditure of bullets. Of course these two conditions compensate each other according to certain rules--that is, a small _plus_ in time is corrected by a corresponding _minus_ in the ammunition consumed, and _vice versa_. At all events, it is incumbent to shoot quickly and accurately; and in particular the competing thousands must be so thoroughly well drilled and so completely under command that on no account are two or more marksmen to aim at the same figure in the target. This last condition is no trifling one; for if it is difficult in a line of a thousand men to allot to every marksman his particular aim, and that instantaneously, without reflection

and without recall, the difficulty must be very much greater when the number of the objects aimed at is continually becoming less, whilst the number of the marksmen remains the same. In addition to all this, in order to have any chance at all of winning the olive-branch, the firing must begin the moment the target is set in motion--that is, when the figures are at a distance of 1,300 yards. At the last contest, the victorious thousand emptied the target within 145 seconds from the moment of starting. The target during this time had only got within 924 yards of the marksmen, who had fired 1,875 shots. Of course, it is not to be inferred that the same results would necessarily be obtained from firing at living and not inactive foes. But if it be taken into consideration--so David thought--that the intensity of the excitement of the Freeland youth in front of a European army could scarcely be so great as on the competition-field, when they are striving to wrest the much-coveted prize from well-matched opponents--for the least successful of the competing forty-eight thousands emptied the target in 190 seconds, when it had got within a distance of 930 yards and had fired 2,760 shots; and when, further, it is remembered that, in the presence of an actual foe, the most difficult of the conditions of the contest--viz. that of the lowest number of shots--ceases to exist; then it must certainly be admitted that such firing would, probably in a few minutes, completely annihilate an equally numerous body of men within range, and that it would sweep away twice or thrice as many as the shooters before the foe would be in a position to do the shooters any very material injury. There is no European army, however numerous it may be, which would be able to stand against such firing. It is not to be expected that men, who are driven forward by nothing but mere discipline, would even for a few minutes face such a murderous fusillade.

On my part I had no argument of weight to meet this. I did not deny that the soldiers in our gigantic European armies, who do nothing with their shooting-sticks but allay their helpless fears by shooting innumerable holes in the air, only one out of two hundred of their bullets reaching its billet, could do little with such antagonists. 'But how would you defend yourselves against the artillery of European armies?' I asked.

'By our own artillery,' answered David. 'Since these institutions of ours have the double purpose of stimulating zeal for physical development and of making us secure against attack without maintaining an army, we give considerable prominence in our exercises to practising with cannons of the most various calibres. And even this practice is begun at school. Those boys who, having reached the fourth class in the intermediate schools, have shown proficiency in other things, are promoted to artillery practice--and this, it may be observed, has proved to be a special stimulus to effort. The reason you have not seen the cannons is that the exercise-ground lies some distance outside of the town--a necessary arrangement, as some of the guns used are monsters of 200 tons, whose thunder would ill accord with the idyllic peace of our Eden Vale. The young men are so familiar with this kind of toy, and many of them have, after profound ballistic studies, brought their skill to such perfection, that in my opinion they would show themselves as superior to their European antagonists in artillery as they would in rifle-practice. The same holds good of our horsemen. In brief, we have no army; but our men and youths handle all the weapons which an army needs infinitely better than the soldiers of any army whatever. And as, moreover, for the purposes of our great prize-contests there exists an organisation by means of which, out of the 2,500,000 men and youths whom Freeland now possesses capable of bearing arms, the best two or three hundred thousand are always available, we think it would he a very easy thing to ward off the greatest invading army--a danger, indeed, which we do not seriously anticipate, as we doubt if there is a European people that

would attack us. Rifles and cannons collected for use against us would very soon--without our doing anything--be directed against those who wished us ill.'

To this I assented. We then discussed several other topics connected with the education of the young; and I took occasion to ask how it was that the before-mentioned voluntary insurance against old age and death in Freeland was effected on behalf of only the insurer himself and his wife, and not of his children. According to all I had seen and heard, indifference towards the fate of the children could not be the reason. I therefore asked David to tell me why, whilst we in Europe saved chiefly for the children, here in Freeland nothing was laid by for them.

'The reason,' explained David, 'lies here; the children are already sufficiently provided for--as sufficiently as are those who are unable to work, and the widows. And this is necessarily involved in the principle of economic justice; for if the children were thrown upon the voluntary thrift of their parents--as they are with you--they would be made dependent upon conduct upon which they in truth could exercise no influence. If I accustom myself to requirements which my maintenance-allowance could not enable me to satisfy, it lies in my own power permanently to secure what I need by means of an insurance-premium. If I neglect to do this, it is my own fault, and I have no right to complain when I afterwards have to endure unpleasant privations. The case is the same with my wife, for she exercises the same influence over the management of the household as I do. My children, on the other hand, would suffer innocently if they were thrown upon our personal forethought for what they would need in the future. They must, therefore, be protected from any privation whatever, independently of anything that I may do. And that is the case. What we bequeath to our children, and bequeath it in all cases, is the immense treasure of the powers and wealth of the commonwealth delivered into their care and disposition. Just think. The public capital of Freeland already amounts to as much as 6,000L for every working inhabitant; and last year this property yielded to everyone who was moderately industrious a net income of 600L, and the ratio of income is, moreover, constantly growing year by year.'

'But,' I interposed, 'suppose a child is or becomes incapable of work?'

'If he is so from childhood, then the forty per cent. of the maintenance-unit, to which in such a case he has a right, is abundantly sufficient to meet all his requirements, for he neither can nor should have an independent household. If he _becomes_ incapable of work, after he has set up a household and perhaps has children of his own, it would be his own, not his parents' fault, if he had neglected to provide for this emergency--assuming, of course, that he considered it necessary to make such provision.'

'Very well; I perfectly understand that. But how is it with those who are orphaned in infancy? Is no provision made for such? It cannot possibly accord with the sentiments of Freeland parents who live in luxury to hand over their children to public orphanages?'

'As to orphanages, it is the same as with hospitals,' answered David. 'If by orphanages you mean those barracks of civilised Europe or America, in which the waifs of poverty are without love, and after a mechanical pattern educated into the poor of the future, there are certainly none such among us. But if you mean the institutions in which the Freeland orphans are brought up, I can assure you that the most sensitive parents can commit their children to them with the most perfect confidence. Of course, nothing

can take the place of parental love; but otherwise the children are cared for and brought up exactly as if they were in their parents' house. The sexes dwell apart by tens in houses which differ in nothing from other Freeland private houses; and they are under the care of pedagogically trained guardians, whose duty it is not to teach them, but to watch over them and attend to all their domestic wants. Food, clothing, play,--in short, the whole routine of life is in every respect similar to that of the rest of Freeland. They are taught in the public schools; and after they have passed through the intermediate schools, the young people themselves decide whether they will go to a technical school or to a university. Until their majority they remain in the adoptive home selected for them by the authorities, and then, if they are not yet able to maintain themselves, they enjoy the general right of maintenance-allowance. What more could the most affectionate care of parents do for them? Not even the most intangible reproach can attach to training in such a public orphanage, for the children are not the children of poverty, but simply orphans.'

'But I imagine that orphans from better houses are adopted by relatives or acquaintances, particularly if the parents make full provision for their support,' I answered.

'In case there are such houses to which the children can go, the parents need make no provision for their maintenance, but merely a testamentary declaration, and the children will then be transferred to such houses without becoming any pecuniary burden to their adoptive parents. For in such a case the commonwealth pays to the household in question an equivalent to what would have been the cost of maintenance at the orphanage; and as, besides the ordinary expenses of living in every Freeland house, the fee for personal superintendence must be paid out of this equivalent, the allowance will not be much more than the child will cost its foster-parents. Thus no parental provision is needed to save the orphans from being dependent upon the liberality or goodwill of strangers. But I should tell you that this interposition of friendly or even related families on behalf of orphans is exceptional. Unless circumstances are very much in favour of such an arrangement, Freeland parents prefer to leave their children to the care of the public orphanages. And this is very intelligible to all who have had opportunities of observing the touching tenderness of the guardian angels who rule in these houses, and of the intimate relations which quickly develop between the children and their attendants. Our Board of Maintenance, supported by our Board of Education, lays great weight upon this part of its duty. Only the most approved masters and mistresses--and the latter must also be experienced nurses--are appointed as guardians of the orphans; and to have been successfully occupied in this work for a number of years is a high distinction zealously striven after, particularly by the flower of our young women.'

'I can quite understand that,' I said. 'May I, in this connection, ask how you deal with the right of inheritance in general, and of inheritance of real property in particular? For here, in property in houses there seems to me to be a rock upon which your general principles as to property in land might be wrecked. It is one of the fundamental principles of your organisation that no one can have a right of property in land; but houses--if I have been rightly informed--are private property. How do you reconcile these things?'

'Everyone,' answered David, 'can dispose freely of his own property, at death as in life. The right of bequest is free and unqualified; but it must be noted that between husband and wife there is an absolute community of goods, whence it follows that only the survivor can definitively dispose of

the common property. The right of property in the house, however, cannot be divided; and it is not allowable to build more than one dwelling-house upon a house-and-garden plot. Finally, the dwelling-house must be used by the owner, and cannot be let to another. If the house-plot be used for any other purpose than as the site of the owner's home, the breach of the law involves no punishment, and no force will be brought to bear upon the owner, but the owner at once loses his exclusive right as usufructuary of the plot. The plot becomes at once, _ipso facto_, ground to which no one has a special right, and to which everyone has an equal claim. For, according to our views, there is no right of property in land, and therefore not in the building-site of the house; and the right to appropriate such ground to one's own house is simply a right of usufruct for a special purpose. Just as, for example, the traveller by rail has a claim to the seat which he occupies, but only for the purpose of sitting there, and not for the purpose of unpacking his goods or of letting it to another, so I have the right to reserve for myself, merely for occupation, the spot of ground upon which I wish to fix my home; and no one has any more right to settle upon my building-site than he has to occupy my cushion in the railway, even if it should be possible to crowd two persons into the one seat. But neither am I at liberty to make room for a friend upon my seat; for my fellow-travellers are not likely to approve of the inconvenience thereby occasioned, and they may protest that the legs and elbows of the sharer of my seat crowd them too much, and that the air-space calculated for one pair of lungs is by my arbitrary action shared by two pair. Just so my house-neighbours are not likely to approve of having my walls and roof too near to theirs, and will resent the arbitrary act by which I fill the air-space of the town with more persons than the commonwealth allows.

'Now, in the exercise of my right of usufruct of a definite plot of ground, I have inseparably connected with this plot something over which I have not merely the right of usufruct, but also the right of property--namely, a house. Consequently my right of usufruct passes over to the person to whom--whether gratuitously or not--I transfer my right of property in the house. Therefore I can sell, or bequeath, or give away my house without being prevented from doing so by the fact that I have no right of property in the building-site.

'But if, through any circumstances independent of my labour or of the building cost, the site on which my house stands acquires a value above that of other building-sites, this increased value belongs not to me, but to those who have given rise to it, and that is, without exception, the community. Let us suppose that building-ground in Eden Vale has acquired such an exceptional value, while there are still sites available throughout Freeland for milliards of persons: this local increase of value can be attributed merely to the fact that the excellent streets, public grounds, splendid monuments, theatres, libraries--in short, the public institutions of Eden Vale--have made living in this town more desirable than in any other place in the country. But these public institutions are not my work--they are the work of the community; and I have no right to put into my pocket the increased ground-value derived from the common enjoyment of these institutions. All that I myself have expended upon the house and garden belongs to me, and on a change of ownership must be either made good to me or put to my credit; but the ground-price--and, indeed, the whole of it--belongs to the commonwealth; for building-sites which offer no advantages over any others are, in view of the still existing surplus of unoccupied ground, valueless. The commonwealth, therefore, has, strictly speaking, a right at any time to claim this value or an equivalent; and if the question were an important one, it would be advisable actually to

exercise this right--that is, from time to time, or at least on a change of ownership, to assess the value of the sites of houses and gardens, and to appropriate the surplus of the sale-price to the public treasury.

'In reality, in view of our other arrangements, this question of the value of building-sites in Freeland is of no importance whatever. It must not be forgotten that our private houses are not lodging-houses, but merely family dwellings. As I have already said, every contract to let renders absolutely void the occupier's right of exclusive usufruct of the house-site. He who lets his house has, by the very act of doing so, made his plot masterless. A secret letting is prevented by our general constitution, and particularly by the central bank, which we will visit next. Thus the increased value which may be acquired by a building-plot cannot become a question of importance, and we are able to refrain altogether from interfering with free trade in houses. We buy, sell, bequeath, and give away our dwelling-houses, and no one troubles himself about it. I may remark, in passing, that up to the present there has been no noticeable increase in the prices of sites. A man pays for his house what the house itself is held to be worth, the trifling differences being due to the greater or less taste exhibited in the structure, the greater or less beauty of the garden, &c., &c. But that the Eden Vale plots, for example, as such, have a special value cannot be asserted, as there are still many thousands freely available to anyone, but which are not taken. The conveniences of life are pretty evenly distributed throughout Freeland, and no town can boast of attractions which are not balanced by attractions of other kinds in other towns. Eden Vale, for instance, possesses the most splendid buildings, and is distinguished by incomparable natural beauty; hence it is less adapted to industries, and has no agricultural colony in its neighbourhood. Dana City, on the other hand, which is specially suitable for industry, and is in the midst of agricultural land, is unattractive to many on account of its ceaseless and noisy business activity. And, in general, we Freelanders are not fond of large towns; we love to have woods and meadows as near us as possible, and those who are able to live in the country do it in preference to living in towns. Of course, there is not likely to be any lack of rural building-sites; hence there can never be any ground-price proper among us. If, however, building-ground should acquire a price, we are in any case protected by our way and manner of building and living from such prices as would give rise to any material derangement of our property relations. Whether a family residence has a higher or a lower value is, therefore, after all, only a question of subordinate interest, and it is not worth the trouble, in order to equalise the differences in value which arise, to bring into play an apparatus which, under the circumstances, might lead to chicanery.'

I agreed with him. Wishing, however, to understand this important matter in all its relations, I supposed a case in which the opportunity of gaining an extraordinarily high profit was connected with a certain definite locality, and asked what would happen then. 'Let us imagine that in a small valley surrounded by uninhabitable rocks or marshes, a mine of incalculable value is discovered, the exploitation of which would give twice or thrice as much profit as the average profit in Freeland at that time. Naturally everyone will labour at this mine until the influx of workers produces an equilibrium in the profits. If there were sufficient space round the mine for dwelling-houses, nothing would stand in the way of this equalisation of profits; but as, in the supposed case, the space is limited, only the first comers will be able to work at the mine; all later comers--unless they camp out--will be as effectually excluded from competing as if an insuperable barrier had been raised round the mine. The fortunate usufructuaries of the few building-sites will, therefore, be in the pleasant situation of

permanently pocketing twice or thrice the average proceeds of labour--let us say, for example, 1,600L a year, whilst 600L is the average. Consequently their early occupation of the ground will be worth 1,000L a year to them, exactly the same as to a London house-owner the lucky circumstance that his ancestors set up their huts on that particular spot on the banks of the Thames is worth his 1,000L or more a year. That this is the rule and is the principal source of wealth, not only in London, but everywhere outside of Freeland, whilst in this country it would require an extraordinary concurrence of circumstances to produce similar phenomena, makes no difference in the fact itself that it can occur everywhere, and that, if you know of no means to prevent it, the ground-rent you have fortunately got rid of might revive among you. Nay, in this--I will admit extreme--case the Freeland institutions would prove themselves a hindrance to the national exploitation of such a highly profitable opportunity for labour, the most intense utilisation of which would evidently be to the general interest. If such a case occurred in Europe or America, the fortunate owners would surround the mines with large lodging-barracks, from which certainly they would without any trouble derive enormous profits, but which at the same time would make it possible to extract the rich treasures from the earth. Your Freeland house-right, on the contrary, would in such a case prevent the exploitation of the treasure of the earth, merely in order that an exceptional increase of the wealth of individuals should be avoided. And yet it is characteristic of your institutions as a whole to render labour more productive than is possible under an exploiting system of industry. A correct principle, however, must be correct under all circumstances.'

'That is also my view,' answered David; 'but in such cases even your Western law affords a means of help--namely, expropriation. Let it be assumed that we could by no means whatever make the neighbourhood of the mine accommodate a greater number of dwelling-houses; then, in the public interest, we would redeem the houses already existing at the mine, and in their place we would erect large lodging-houses after the pattern of our hotels. If that would not suffice to accommodate as many workers as were required in order to bring the profit of labour at the mine into equilibrium with the average profit of the country, we would proceed to the last resource and expropriate the mine for the benefit of the commonwealth. By no means would even such a very improbable contingency present any serious difficulties to the carrying out of our principles. For you will certainly admit that the undertaking of a really monopolist production by the commonwealth is not contrary to our principles. If you would deny it, you must go farther, and assert that in working the railways, the telegraphs, the post, nay, even in assuming the ultimate control of the community, there is to be found a violation of the principle of individual freedom.'

'You are only too right,' I answered, 'and I cannot defend myself from the charge of harbouring a doubt which would have been seen to be superfluous if I had only been unreservedly willing to admit that the people of Freeland, whatever might happen, would probably make the wisest and not the stupidest provision against such a contingency as I imagined. The ground of that inconceivable stubbornness with which we adherents of the old are apt to resist every new idea is, that we imagine difficulties, which exist only in our fancy, and most unnecessarily suppose that there is no other way of surmounting those imaginary difficulties than the stupidest imaginable. We then triumphantly believe we have reduced the new ideas _ad absurdum_; whilst we should have done better to have been ashamed of our own absurdities.'

With this fierce self-accusation I will close my letter to-day; but not without telling you in confidence that in making it I was thinking less of myself than of--others.

CHAPTER XVIII

Eden Vale: Aug. 6, ----

Yesterday, accompanied by the two English agents, we inspected the Freeland Central Bank. The comprehensive and--as a necessary consequence--exceedingly simple clearing system excited the highest admiration of the two experienced gentlemen. The remarkably small amount of cash required to adjust the accounts of the whole of the gigantic business transactions drew from Lord E---- the inquiry why Freeland retained gold as a measure of value. He thought that, as the Freelanders already made the value of a unit of labour-time the standard of calculation in their most important affairs, the simplest plan would be to universalise this method--that is, to declare the labour-hour to be the measure of value, the money-unit. This would, he thought, far better harmonise with the general social order of Freeland, in which labour is the source and basis of all value.

The director of the bank (Mr. Clark) replied: 'That is a view which has been repeatedly expressed by strangers; but it is based simply upon confounding the _measure of value_ with the _source of income_. For labour alone is not the source of value, though most Socialists adopt this error of the so-called classical economists as the ground of their demands. If all value were derived from labour and from labour alone, then even among you in the old exploiting world everything would be in favour of the workers, for even there the workers have control over their working power. The misery among you is due to the fact that the workers have no control over the other things which are requisite for the creation of value, namely, the product of previous work--_i.e._ capital, and the forces and materials derived from nature. We in Freeland have guaranteed to labour the whole of what it assists to produce. But we do not base this right upon the erroneous proposition that labour is the sole source of the value of what it produces, but upon the proposition that the worker has the same claim to the use of those other factors requisite for the creation of value as he has to his working-power. But this is only by the way. Even if labour were the only source of and the only ingredient in value, it would still be in any case the worst conceivable _measure_ of value; for it is of all things that possess value the one the value of which is most liable to variations. Its value rises with every advance in human dexterity and industry; that is, a labour-day or a labour hour is continuously being transformed into an increasing quantity of all imaginable other kinds of value. That the value of the product of labour differs as the labour-power is well or badly furnished with tools, well or badly applied, cannot be questioned, and never has been seriously questioned. Now, among us in Freeland _all_ labour-power is as well equipped and applied as possible, because the perfect and unlimited freedom of labour to apply itself at any time to whatever will then create the highest value brings about, if not an absolute, yet a relative equilibrium of values; but, in order that this may be brought about, there must exist an unchangeable and reliable standard by which the value of the things produced by labour can be measured. That the

labour expended by us upon shoe goods and upon textile fabrics, upon cereals and turnery goods, possesses the same value is shown by the fact that these various kinds of wares produced in the same period of time possess the same value; but this fact can be shown, not by a comparison between the respective amounts of labour-time, but only by a comparison with something that has a constant value in itself. If we concluded that the things which required an equal time to produce were of equal value because they were produced in an equal time, we might soon find ourselves producing shoes which no one wanted, while we were suffering from a lack of textile fabrics; and we might see with unconcern the superfluity of turnery wares, the production of which was increasing, while perhaps all available hands were required in order to correct a disastrous lack of cereals. To make the labour-day the measure of value--if it were not, for other reasons, impossible--involves Communism, which, instead of leaving the adjustment of the relations between supply and demand to free commerce, fixes those relations by authority; doing this, of course, without asking anyone what he wishes to enjoy, or what he wishes to do, but authoritatively prescribing what everyone shall consume, and what he shall produce.

'But we in Freeland strive after what is the direct opposite of Communism--namely, absolute individual freedom. Consequently we, more imperatively than any other people, need a measure of value as accurate and reliable as possible--that is, one the exchange-power of which, with reference to all other things, is exposed to as little variation as possible. This best possible, most constant, standard the civilised world has hitherto found rightly in gold. There is no difference in value between two equal quantities of gold, whilst one labour-day may be very materially more valuable than another; and there is no means of ascertaining with certainty the difference in value of the two labour-days except by comparing them both with one and the same thing which possesses a really constant value. Yet this equality in value of equal quantities of gold is the least of the advantages possessed by gold over other measures of value. Two equal quantities of wheat are of nearly equal value. But the value of gold is exposed to less _variation_ than is the value of any other thing. Two equal quantities of wheat are of equal value at the same time; but to-morrow they may both be worth twice as much as to-day, or they may sink to half their present value; while gold can change its value but very little in a short time. If its exchange-relation to any commodity whatever alters suddenly and considerably, it can be at once and with certainty assumed that it is the value not of the gold, but of the other commodity, which has suddenly and considerably altered. And this is a necessary conclusion from that most unquestionable law of value according to which the price of everything is determined by supply and demand, if we connect with this law the equally unquestionable fact that the supply and demand of no other thing are exposed to so small a relative variation as are those of gold. This fact is not due to any mysterious quality in this metal, but to its peculiar durability, in consequence of which in the course of thousands of years there has been accumulated, and placed at the service of those who can demand it, a quantity of gold sufficient to make the greatest temporary variations in its production of no practical moment. Whilst a good or a bad wheat harvest makes an enormous difference in the supply of wheat for the time being, because the old stock of wheat is of very subordinate importance relatively to the results of the new harvest, the amount of gold in the world remains relatively unaltered by the variations, however great they may be, of even several years of gold-production, because the existing stock of gold is enormously greater than the greatest possible gold-production of any single year. If all the gold-mines in the world suddenly ceased to yield any gold, no material influence would be produced

upon the quantity of available gold; whilst a single general failure in the cereal crop would at once and inevitably produce the most terrible corn-famine. This, then, is the reason why gold is the best possible, though by no means an absolutely perfect, measure of value. But labour-time would be the worst conceivable measure of value, for neither are two equal periods of labour necessarily of equal value, nor does labour-time in general possess an unalterable value, but its exchange-power in relation to all other things increases with every step forward in the methods of labour.'

We were all convinced, but Lord E---- could not refrain from remarking that the Freelanders did nevertheless estimate the value of many things in labour-equivalents. He at once received from my father the pertinent answer that, according to all they had yet heard, this happened only in cases in which an increase of payment had to run parallel with a rise in the value of labour. Salaries and maintenance-allowances _ought_ to rise in proportion as the proceeds of labour and therewith the general consumption rose; and it was only when this relation had to be kept in view that the value of things could be estimated in labour-equivalents.

Mr. Clark now drew our attention to the comprehensive, transparent, and detailed publicity which marked all the pecuniary affairs of Freeland, in consequence of the entry in the bank books of all commercial and industrial relations. No one can deceive either himself or others as to his circumstances; and one of the most important social consequences of this is that no one has any desire to shine by extravagant spending. Extravagance is only too often prompted by a desire to make oneself appear in the eyes of the world richer than one really is; such an attempt in this country would only provoke a smile. And if anyone wished to spend in luxuries more than he earned, the bank would naturally refuse him credit for such a purpose; and without this credit the spendthrift would have to appeal to the liberality of his fellow-citizens before he could indulge in his extravagance. The amounts of all incomes and of all outgoings lie open to the day; all the world knows what everybody has and whence he gets it. And as everyone is free to engage in any branch of industry whatever, the difference of income can excite no one's envy.

But Lord E---- here asked whether the degree of authoritative arbitrariness inevitable in fixing salaries of different kinds--_e.g._ of officials--did not present some contradiction to the otherwise operative principle of unconditional freedom of choice of calling, and to the equilibrium in the proceeds of different kinds of labour which resulted from this freedom. 'When the profits of the woollen industry are higher than those of agriculture, fresh labour will be transferred to the former until an equilibrium has been established between the two profits; if a permanent excess of profit shows itself in one of these branches of production, it is evident under your institutions that this can be due solely to the fact that the labour in this more profitable industry is less agreeable, more exhausting, or demands a higher or rarer knowledge or skill. No one has the slightest ground to complain of injury; and so far the harmony produced by freedom is worthy of all admiration. But when it comes to appointments and salaries, this absolute freedom must cease. You, as the head of a department of the government, receive 1,400L, your neighbour the hand-worker earns merely 600L; how do you know that the latter does not feel that he is wronged thereby?'

'My lord,' said Mr. Clark, smiling, 'if you mean, how do I know whether my neighbour does not feel himself wronged _by nature_ because he is not able, like me, to earn 1,400L a year, I must answer that I can speak only from

conjecture, and that I really possess no certain knowledge as to his feelings. But if you think that my neighbour, or anyone else in Freeland, could find in my higher salary an advantage conferred on me by an arbitrary exercise of authoritative power, or by the favour of the electors, or for any inadequate reason, I can certainly show that you are mistaken. For my salary is, in the last resort, as much the result of free competition as is the labour-profit of my neighbour. Whether I am the right man for my post is a question which is decided by the corporations by whom my election is made, and whose choice is controlled or superseded by no automatically working contrivance; with what salary my office must be endowed, in order that qualified men, or let us say men who are held to be qualified, may be obtained, this is regulated by exactly the same automatic laws as is the labour-profit of a weaver or an agriculturist. And this holds good of the salary of the youngest official up to that of the heads of the departments of the Freeland government. The fixing of the salaries in every case depends upon the free judgment of the presidents or of the electoral colleges; but these presidents or electoral colleges must fix the salaries at such sums as will at any time attract a sufficient number of qualified candidates. Of course, a pound more or less a year would make no difficulty--it is a recognised principle that the salaries should be high enough to attract rather a superfluity than a lack of candidates; but when the number of candidates is greater than a certain ratio, the salaries are reduced, whilst a threatened lack of candidates is met by an increase of salaries. I will add, that it is to be taken as a matter of course that in Freeland the unsuccessful candidates are not breadless aspirants. Success or failure is never therefore a question of a livelihood, but of the gratification of inclination and sometimes of vanity. A man gives up his office when more profitable or more agreeable occupation attracts him elsewhere. The public officials are not paid the same salaries in all the branches of the public service. Specially trying work, or work demanding special knowledge, obtains here higher profits, just as in the various industries. And whilst the labour-earnings of ordinary manual labour are the measure of the salaries of the lower officials, so do the salaries of the various association-managers exercise a regulative influence upon the salaries of the higher public officials. You, also, have often experienced that the attractions of positions connected with public activity have in no small degree brought down the salaries of government officials, professors, &c., below the level of the incomes of those who hold the chief posts in associations. As a rule, it is found that with a rise in the general level of intelligence there is a _relative_--by no means an absolute--sinking of the higher salaries. While the directors of several large associations receive as much as 5,000 hour-equivalents a year, the highest officials in the Freeland central government at the present time receive only 3,600 more, and that because our persistent assertion of the relative depreciation of the higher salaries is met by the parliaments with an equally persistent resistance, and the parliaments yield to our importunities only very slowly and very reluctantly. To be just, it should be added that the same game is repeated in the associations. The directors would often be satisfied with much lower salaries, for they often really do not know what to do with their incomes, which, in comparison with prices in Freeland, are in some cases exorbitant, and increase with every increase in the value of labour. Particularly during the last decade, since the value of the hour-equivalent has increased so much, proposals from above to reduce salaries have become a standing rule. I repeat, this reduction must be understood to be merely relative--that is, to refer merely to the number of hour-equivalents. The value of a labour-hour has quadrupled within the last twenty years; those of us, therefore--we public officials, for example--who receive twenty-eight per cent. fewer hour-equivalents than we did originally, still have incomes which, when reckoned in money, have been

nearly tripled. As a rule, however, the associations will not hear of even such a reduction. Though their directors openly avow their willingness to accept lower salaries, the associations are afraid of offending some one or other of the competing societies which pay higher salaries; and as a few hundred pounds are not worth considering in view of the enormous sums which a great association annually turns over, the reduction of the salaries goes on but slowly. Nevertheless there is a gradual lessening of the difference between the maximum and the minimum earnings, plainly proving that even in this matter of salaries the law of supply and demand is in full operation.'

Lord E---- thanked him for this explanation. But now Sir B---- proposed a far weightier question. 'What struck me most,' said he, 'when I was examining the enormous operations of your central bank, and what I am not yet able to understand, is how it is possible, without arbitrary exercise of authority and communistic consequences, to accumulate the immense capital which you require, and yet neither pay nor reckon any interest. That interest is the necessary and just reward of the capitalist's self-denial I do not indeed believe; but I hold it to be the tribute which has to be paid to the saver for sparing the community, by his voluntary thrift, the necessity of making thrift compulsory. What I now wish to know is, what were your reasons for forbidding the payment of interest? Or are you in Freeland of opinion that it is unjust to give to the saver a share of the fruits of his saving?'

'We are not of that opinion,' answered the director. 'But first I must assure you that you have started from an erroneous assumption. We _forbid_ the payment of interest as little as we "forbid" the undertaker's profit or the landlord's ground-rent. These three items of income do not exist here, simply because no one is under the necessity of paying them. If our workers needed an "undertaker" to organise and discipline them for highly productive activity, no power could prevent them from giving up to him what belonged to him--namely, the profit of the undertaking--and remaining satisfied themselves with a bare subsistence. Nothing in our constitution, and no one among us, would interfere with such an undertaker in the peaceable enjoyment of his share of the produce. If the land needed--'

'Pardon my interruption,' said Sir B----. '"If our workers needed an undertaker to organise and discipline them, no power could prevent them from giving up to him the whole of the produce"--these were your words. In the name of heaven, do not your workers need such a man? Do they need none over them to organise, discipline, guide, and overlook the process of production? And when I hear you so coolly and distinctly assert that such a man has a right to the produce, and that neither for God's sake nor in the name of justice need he leave to the worker more than a bare subsistence, I am compelled to ask myself whether you, an authority in Freeland, are pleased to jest, or whether what we have hitherto seen and heard here rests upon a mere delusion?'

'Forgive me for not having expressed myself more plainly,' answered the director to Sir B---- and to the rest of us who, like him, had shown our consternation at the apparent contradiction between the last words of our informant and the spirit of Freeland institutions. 'I said, "If our workers needed an _undertaker_": I beg you to lay emphasis upon the word "undertaker." A man or several men to arrange, organise, guide the work, they certainly need; but such a man is not an undertaker. The difference between our workers and others consists in the fact that the former allow themselves to be organised and disciplined by persons who are dependent upon them, instead of being their masters. The conductors of our associations are not the masters, but the officials--as well as

shareholders--of the working fellowship, and have therefore as little right to the whole produce as their colleagues abroad. The latter are appointed and paid by the "owner" of what is produced; and in this country this owner is the whole body of workers as such. An undertaker in the sense of the old industrial system, on the other hand, is a something whose function consists in nothing but in being master of the process of production; he is by no means the actual organiser and manager, but simply the owner, who, as such, need not trouble himself about the process of production further than to condescend to pocket the profits. That the undertaker at the same time bears the risks attendant upon production has to be taken into account when we consider the individual undertaker, but not when we consider the institution as such, for we cannot speak of the risk of the body of undertakers as a whole, I called the undertaker, not a man, but a something, because in truth it need not be a man with flesh and blood. It may just as well be a scheme, a mere idea; if it does but appropriate the profits of production it admirably fulfils its duty as undertaker, for as such it is nothing more than the shibboleth of mastership. Let us not be misled by the fact that frequently--we will say, as a rule--the undertaker is at the same time the actual manager of the work of production; when he is, he unites two economic functions in one person, that of the--mental or physical--labour and that of the undertakership. Other functions can just as well be associated together in him: the undertaker can be also capitalist or landlord; nevertheless, the undertaker, as economic subject, has no other function than that of being master of other men's labour and of appropriating to himself the fruits of the process of production after subtracting the portions due to the other factors in production.

'And this master, whose function consists simply of an abstract mastership, is an inexorable necessity so long as the workers are servants who can be disciplined, not by their enlightened self-interest, but only by force. To throw the blame of this exclusively or only mainly upon "capital" was a fatal error, which for a long time prevented the clear perception of the real cause--the servile habits and opinions that had grown stronger and stronger during thousands of years of bondage. Capital is indispensable to a highly developed production, and the working masses of the outside world are mostly without capital; but they are without it only because they are powerless servants, and even when in exceptional cases they possess capital they do not know how to do anything with it without the aid of masters. Yet it is frequently the capital of the servants themselves by means of which--through the intervention of the savings-banks--the undertaker carries on the work of production; it none the less follows that he pockets the proceeds and leaves to the servants nothing but a bare subsistence over and above the interest. Or the servants club their savings together for the purpose of engaging in productive work on their own account; but as they are not able to conceive of discipline without servitude, cannot even understand how it is possible to work without a master who must be obeyed, because he can hire and discharge, pay and punish--in brief, because he is master; and as they would be unable to dispose of the produce, or to agree over the division of it, though this might be expected from them as possessors of the living labour-power,--they therefore set themselves in the character of a corporate capitalist as master over themselves in the character of workmen. In these productive associations, which the workers carry on with money they have saved by much self-denial or have involved themselves in worry and anxiety by borrowing, they remain as workers under a painful obligation to obey, and the slaves of wages; though certainly in their character of small capitalists they transform themselves into masters who have a right to command and to whom the proceeds of production belong--that is, into undertakers. The example of these productive associations shows, more plainly than anything else can, that it was

nothing but the incapacity of the working masses to produce without masters that made the undertaker a necessity. We in Freeland have for the first time solved the problem of uniting ourselves for purposes of common production, of disciplining and organising ourselves, though the proceeds of production belonged to us in our character of workers and not of capitalists. And as the experiment succeeded, and when undertaken by intelligent men possessing some means must succeed, we have no further need of the undertaker.

'But undertakership is not forbidden in Freeland. No one would hinder you from opening a factory here and attempting to hire workers to carry it on for wages. But in the first place you would have to offer the workers at least as much as the average earnings of labour in Freeland; and in the second place it is questionable if you would find any who would place themselves under your orders. That, as a matter of fact, no such case has occurred for the past eighteen years--that even our greatest technical reformers, in possession of the most valuable inventions, have without exception preferred to act not as undertakers, but as organisers of free associations--this is due simply to the superiority of free over servile labour. It has been found that the same inventors are able to accomplish a great deal more with free workers who are stimulated by self-interest, than with wage-earners who, in spite of constant oversight, can only be induced to give a mechanical attention to their tasks. Moreover, the system of authoritative mastership was as repugnant to the feelings of the masters as to those of the men under them, and both parties found themselves uncomfortable in their unfamiliar _roles_--as uncomfortable as formerly in the _roles_ of absolutely co-equal associates in production. So considerable was this mutual feeling of discomfort, and so evident was the inferiority of the servile form of organisation, that all such attempts were quickly given up, though no external obstacle of any kind had been placed in their way. Certainly it must not be overlooked that every undertaker who needs land for his business is in constant danger of having claims made by others upon the joint use of the land occupied by him, for, of course, we do not grant him a privilege in this respect; neither he nor anyone else in Freeland can exclude others from a co-enjoyment of the ground. Nevertheless, as we have plenty of space, it would have been long before the undertaker would have had to strike his sail on this account. That the few who in the early years of our history made such attempts quickly transformed themselves into directors of associations, was due to the fact that, in spite of any advantages which they might possess, they could not successfully compete with free labour. Three of these undertakers failed utterly; they could fulfil their obligations neither to their creditors nor to their workmen, and must have had to submit to the disgrace of bankruptcy if their workmen, distinctly perceiving the one defect from which the undertakings suffered, had not taken the matter in hand. Since the inventions and improvements for the introduction of which these three undertakers had founded their businesses, were valuable and genuine, and the masters had during their short time of mastership shown themselves to be energetic and--apart from their fancy for mastership--sensible men, the workers stepped into the breach, constituted themselves in each case an association, took upon themselves all the liabilities, and then, under the superintendence of the very men who had been on the brink of ruin, carried on the businesses so successfully that these three associations are now among the largest in Freeland. Four other several individuals--also notable industrial inventors--avoided a threatened catastrophe only by a timely change from the position of undertakers to that of superintendents of associations; and they stand at present at the head of works whose workers are numbered by thousands, and have since realised continuously increasing profits, high enough to satisfy all their reasonable expectations. Thus, as

I have said, undertakership is not forbidden in Freeland; but it cannot successfully compete with free association.'

Sir B---- and the others declared themselves perfectly satisfied with this explanation, and begged the bank director to proceed with his account which they had interrupted. 'You were saying,' intimated my father, 'that in Freeland interest was no more forbidden than undertaker's gains and ground-rent. As to undertaker's gains we now understand you; but before you proceed to the main point of your exposition--to interest--I would like to ask for fuller details upon the question of ground-rent. How are we to understand that this is not forbidden in Freeland?'

'How you are to understand that,' was the answer, 'will best be made plain to you if I take up my train of thought where I left off. If, in order to labour productively, we required the undertaker, no power in heaven or earth could save us from giving up to him what was due to him as master of the process of production, while we contented ourselves with a bare subsistence--that is what I said. I would add that we should also be compelled to pay the tribute due to the landlord for the use of the ground, if we could not till the ground without having a landlord. For property in land was always based upon the supposition that unowned land could not be cultivated. Men did not understand how to plough and sow and reap without having the right to prevent others from ploughing and sowing and reaping upon the same land. Whether it was an individual, a community, a district, or a nation, that in this way acquired an exclusive right of ownership of the land, was immaterial: it was necessarily an _exclusive_ right, otherwise no one would put any labour into the land. Hence it happened, in course of time, that the individual owner of land acquired very considerable advantages in production over the many-headed owner; and the result was that common property in land gradually passed into individual ownership. But this distinction is not an essential one, and has very little to do with our institutions. With us, the land--so far as it is used as a means of production and not as sites for dwelling-houses--is absolutely masterless, free as air; it belongs neither to one nor to many: everyone who wishes to cultivate the soil is at liberty to do so where he pleases, and to appropriate his part of the produce. There is, therefore, no ground-rent, which is nothing else than the owner's interest for the use of the land; but a prohibition of it will be sought for in vain. In the fact that I have no right to prohibit anything to others lies no prohibition. It cannot even be said that I am prohibited from prohibiting anything, for I may do it without hindrance from anyone; but everybody will laugh at me, as much as if I had forbidden people to breathe and had asserted that the atmospheric air was my own property. Where there is no power to enforce such pretensions, it is not necessary to prohibit them; if they are not artificially called forth and upheld, they simply remain non-existent. In Freeland no one possesses this power because here no one need sequestrate the land in order that it may be tilled. But the magic which enables us to cultivate ownerless land without giving rise to disputes is the same that enables us to produce without undertakers--free association.

'Just as little do we forbid interest. No one in Freeland will prevent you from asking as high a rate of interest as you please; only you will find no one willing to pay it you, because everyone can get as much capital as he needs without interest. But you will ask whether, in this placing of the savings of the community at the disposal of those who need capital, there does not lie an injustice? Whether it is not Communism? And I will admit that here the question is not so simple as in the cases of the undertaker's gains and of ground-rent. Interest is charged for a real and tangible

service essentially different from the service rendered by the undertaker and the landowner. Whilst, namely, the economic service of the two latter consists in nothing but the exercise of a relation of mastership, which becomes superfluous as soon as the working masses have transformed themselves from servants working under compulsion into freely associated men, the capitalist offers the worker an instrument which gives productiveness to his labour under all circumstances. And whilst it is evident that, with the establishment of industrial freedom, both undertaker and landowner become, not merely superfluous, but altogether objectless--_ipso facto_ cease to exist--with respect to the capitalist, the possessor of savings, it can even be asserted that society is dependent upon him in an infinitely higher degree when free than when enslaved, because it can and must employ much more capital in the former case than in the latter. Moreover, it is not true that service rendered by capital--the giving wings to production--is compensated for by the mere return of the capital. After a full repayment, there remains to the worker, in proportion as he has used the capital wisely--which is his affair and not the lender's--a profit which in certain circumstances may be very considerable, the increase of the proceeds of labour obtained by the aid of the capital. Why should it be considered unreasonable or unjust to hand over a part of this gain to the capitalist--to him, that is, to whose thrift the existence of the capital is due? The saver, so said the earlier Socialists, has no right to demand any return for the service which he has rendered the worker; it costs him nothing, since he receives back his property undiminished when and how he pleases (the premium for risk, which may have been charged as security against the possible bad faith or bankruptcy of the debtor, has nothing to do with the interest proper). Granted; but what right has the borrower, who at any rate derives advantage from the service rendered, to retain all the advantage himself? And what certainty has he of being able to obtain this service, even though it costs the saver nothing to render it, if he (the borrower) does not undertake to render any service in return? It is quite evident that the interest is paid in order to induce the saver to render such a friendly service. How could we, without communistic coercion, transfer capital from the hands of the saver into those of the capital-needing producer? For the community to save and to provide producers with capital from this source is a very simple way out of the difficulty, but the right to do this must be shown. No profound thinker will be satisfied with the communistic assertion that the capital drawn from the producers in one way is returned to them in another, for by this means there does not appear to be established any equilibrium between the burden and the gain of the individual producers. The tax for the accumulation of capital must be equally distributed among all the producers; the demand for capital, on the other hand, is a very unequal one. But how could we take the tax paid by persons who perhaps require but little capital, to endow the production of others who may happen to require much capital? What advantage do we offer to the former for their compulsory thrift?

'And yet the answer lies close at hand. _It is true that in the exploiting system of society the creditor does not derive the slightest advantage from the increase in production which the debtor effects by means of the creditor's savings; on the other hand, in the system of society based upon social freedom and justice both creditor and debtor are equally advantaged._ Where, as with us, every increase in production must be equably distributed among all, the problem as to how the saver profits from the employment of his capital solves itself. The machinist or the weaver, whose tax, for example, is applied to the purchase or improvement of agricultural machines, derives, with us, exactly the same advantage from this as does the agriculturist; for, thanks to our institutions, the

increase of profit effected in any locality is immediately distributed over all localities and all kinds of production.

'If anyone would ask what right a community based upon the free self-control of the individual, and strongly antagonistic to Communism, has to coerce its members to exercise thrift, the answer is that such coercion is in reality not employed. The tax out of which the capitalisation is effected is paid by everyone only in proportion to the work he does. No one is coerced to labour, but in proportion as a man does labour he makes use of capital. What is required of him is merely an amount proportional to what he makes use of. Thus both justice and the right of self-control are satisfied in every point.

'You see, it is exactly the same with interest as with the undertaker's gains and with ground-rent: the guaranteed right of association saves the worker from the necessity of handing over a part of the proceeds of his production to a third person under any plea whatever. Interest disappears of itself, just like profit and rent, for the sole but sufficient reason that the freely associated worker is his own capitalist, as well as his own undertaker and landlord. Or, if one will put it so, _interest, profit, and rent remain, but they are not separated from wages, with which they combine to form a single and indivisible return for labour_.'

And with this, good-night for the present.

CHAPTER XIX

Eden Vale: Aug. 11, ----

What we learnt from the director of the Freeland Central Bank occupied the thoughts of my father and myself for a long time. As this high functionary, who was a frequent visitor at the house of the Neys, dined with our hosts the next day, the table-talk ran mainly upon the Freeland institutions. My father began by asking whether the circumstance that the rest of the world, from which Freeland did not--and, in fact, in this matter could not--isolate itself, paid interest for loans, did not induce Freeland savers to seek foreign investments for their money; or whether at least some artificial means had not to be adopted to prevent this.

'There is nothing, absolutely nothing,' answered Mr. Clark, 'to prevent Freeland savers from investing their capital abroad; in fact, at present--I have quite recently been referring to the statistics upon this point regularly published by our central bank--some two and a-half milliards (2,500,000,000L) are invested partly in the large foreign banks, partly in European and American bonds. For example, a good half of your Italian national debt is in the hands of Freelanders. But what are such figures in comparison with the gigantic amounts of our savings and capital? We cannot prevent, and have no reason whatever to prevent, many Freelanders from being induced by foreign interest to accumulate more capital than is needed here at home on the one hand, and more than they consider necessary to insure themselves against old age on the other. For what is required for these two purposes cannot go abroad.'

'And is not this last-mentioned fact a disadvantage to the Freeland saver?' I asked.

'A Freelander who thought so,' said Mr. Ney, 'must have a very imperfect knowledge of what is to his own advantage. The interest paid by foreign debtors can in no respect compare with the advantages offered by employment of the money in Freeland, those advantages being, as you know, equably distributed among all the members of our commonwealth. At the end of last year we had altogether thirty-four milliards sterling invested. The calculated profit of these investments amounted to seven milliards; therefore, more than twenty per cent. Moreover, thanks to these same investments, every Freelander enjoys gratuitously the electric light, warming, the use of railways and steamships, &c., advantages the total value of which would very nearly equal the remunerative production effected by our investments. Anyone can now calculate how much more profitable Freeland investments of capital are than foreign ones. Moreover, the two and a-half milliards, of which friend Clark spoke, is a large sum in European and American financial operations, and it has actually contributed towards very considerably lowering from time to time the rate of interest in all the foreign money-markets; but when this amount is compared with Freeland finances, the investment of it abroad is seen to be simply an insignificant and harmless whim. This large sum brings in, at the present rate of interest--you will understand that Freeland savers invest merely in the very best European or American bonds--about thirty-four millions sterling; that is, not quite the two-hundredth part of the national revenue of Freeland. And there can be no doubt that this whim will--for us--lose much of even its present importance as Freeland continues to grow; for the competition of our capital has already reduced the rate of discount of the Bank of England to one and a-quarter per cent., and raised the price of the One and a-Half per cent. Consols to 118; hence there can be no doubt that a large flow of Freeland savings to Europe and America must, in a near future, reduce the rate of interest to a merely nominal figure. That this whim of investing capital abroad will altogether vanish as soon as foreign countries adopt our institutions is self-evident.'

I now addressed to Mr. Clark the question in what way the Freeland commonwealth guarded against the danger of _crises_, which, in my opinion, must here be much more disastrous than in any other country.

'Crises of any kind,' was the answer, 'would certainly dissolve the whole complex of the Freeland institutions; but here they are impossible, for lack of the source from which they elsewhere spring. The cause of all crises, whether called production-crises or capital-crises, lies simply in over-production--that is, in the disproportion between production and consumption; and this disproportion does not exist among us. In fact, the starting-point of the Freeland social reform is the correct perception of the essential character of over-production arrived at twenty-six years ago by the International Free Society. Until then--and in the rest of the world it is still the case--the science of political economy found in this phenomenon an embarrassing enigma, with which it did not know how better to deal than to deny its existence. There was no real over-production--that is, no general non-consumption of products--so taught the orthodox political economists; for, they contended, men labour only when induced to do so to supply a need, and it is therefore impossible in the nature of things that more goods should be produced than can be consumed. And, on our supposition, to which I will refer presently, this is perfectly correct. Everyone will use what he produces to meet a certain need; he will either use his product himself or will exchange it for what another has produced. It matters not what that other product is, it is at any rate something that

has been produced; the question never need be what kind of product, but only whether some product is asked for. Let us assume that an improvement has taken place in the production of wheat: it is possible that the demand for wheat will not increase in proportion to the possibility of increasing its production, for it is not necessary that the producers of wheat should use their increased earnings in a larger consumption of wheat. But then the demand for something else would correspondingly increase--for example, for clothing, or for tools; and if this were only known in time, and production were turned in that direction, there would never be a disturbance in the exchange-relations of the several kinds of goods. Thus the orthodox doctrine explains crises as due not to a surplus of products in general, not to a mere disproportion between production and consumption, but to a transient disturbance of the right relation between the several kinds of production; and it adds that it is simply paradoxical to talk of a deficient demand in view of the misery prevailing all over the world.

'In this, in other respects perfectly unassailable reasoning, only _one_ thing is forgotten--the fundamental constitution of the exploiting system of society. Certainly it is a cruel paradox to speak of a general lack of demand in view of boundless misery; but where an immense majority of men have no claim upon the fruits of their labour, this paradox becomes a horrible reality. What avails it to the suffering worker that he knows how to make right, good, and needful use of what he produces, if that which he produces does not belong to him? Let us confine ourselves to the example of the increased production of wheat by improved methods of cultivation. If the right of disposal of the increased quantity of grain belonged to the agricultural producers, they would certainly eat more or finer bread, and thus themselves consume a part of the increased production; with another part they would raise the demand for clothing, and with another the demand for implements, which would necessarily be required in order that more grain and clothing might be produced. In such a case it would really be merely a question of restoring the right relation between the production of wheat, of clothing, of implements, which had been disturbed by the increased production of one of these--wheat; and increased production, a condition of greater prosperity for all, would, after some transient disturbances, be the inevitable consequence. But since the increased proceeds of wheat-cultivation do not belong to the workers, since those workers receive in any case only a bare subsistence, the progress which has been made in their branch of production does not enable them to consume either more grain or more clothing, and therefore there can exist no increased demand for implements for the production of wheat and textile fabrics.'

'But,' I objected, 'though this increased product is withheld from the workers, it is not ownerless--it belongs to the undertakers; and these too are men who wish to use their gains to satisfy some want or other. The undertakers will now increase their consumption; and after all one might suppose it would be impossible that a general disproportion should exist between supply and demand. Certainly it would now be commodities of another kind, the production of which would be stimulated in order to restore an equilibrium between the several branches of labour. If the increase belonged to the workers, then would more grain, more ordinary clothing, and more implements be required; but since it belongs to a few undertakers there will be an increased demand only for luxuries--dainties, laces, equipages--and for the implements requisite to produce these luxuries.'

'Exactly!' said David, who here joined in the conversation. 'Only the undertakers are by no means inclined to apply, in any considerable degree, the surplus derived from increased production to an additional consumption

of luxuries; but they capitalise most of it--that is, invest it in implements of production. Nay, in some circumstances--as we heard yesterday--the "undertaker" is no man at all possessing human wants, but a mere dummy that consumes nothing and capitalises everything.'

'So much the better,' I said, 'wealth will increase all the more rapidly; for rapidly growing capital means rapidly increasing production, and that is in itself identical with rapidly increasing wealth.'

'Splendid!' cried David. 'So, because the working masses cannot increase their consumption, and the undertakers will not correspondingly increase theirs, and consequently there can be no increased consumption of any commodity whatever, therefore the surplus power of production is utilised in multiplying the means of production. That is, in other words, no one needs more grain--so let us construct more ploughs; no one needs more textile material--so let us set up more spinning-mills and looms! Are you not yet able to measure the height of absurdity to which your doctrine leads?'

I think, Louis, you, like myself, will admit that there is simply no reply to reasoning so plain and convincing. An economic system which bars the products of human industry and invention from the only use to which they should finally be applied--namely, that of satisfying some human requirement--and which is then astonished that they cannot be consumed, narrowly escapes idiocy. But that such is the character of the system which prevails in Europe and America must in the end become clear to everyone.

'But, in heaven's name, what becomes of the productive power among us which thus remains unemployed?' I asked. 'We are, on the whole, as advanced in art, science, and technical skill as you are in Freeland; I must therefore suppose that we could become as rich, or nearly so, as you, if we could only find a use for all our production. But we do not actually possess a tenth of your wealth, and yet there is twice as much hard work done among us as there is here. For though among you everyone works, and among us there are several millions of persons of leisure who live simply upon the toil of others, yet this is counterbalanced by the circumstance that our working masses are kept at their toil ten hours or more daily, whilst here an average working day is only five hours. Certainly among us there are millions of unemployed workers; but that also is more than compensated for by the labour of women and children, which is unknown among you. Where then, I repeat, lies the immense difference between the utilisation of our powers of production and of yours?'

'In the equipment of labour,' was the answer. 'We Freelanders do not work so hard as you do, but we make full use of all the aids of science and technics, whilst you are able to do this only exceptionally, and in no case so completely as we do. All the inventions and discoveries of the greatest minds are as well known to you as to us; but as a rule they are taken advantage of only by us. Since your aristocratic institutions prevent you from enjoying the things the production of which is facilitated by those inventions, you are not able to take advantage of the inventions except in such small measure as your institutions permit.'

Even my father was profoundly moved by this crushing exposition of a system which he had always been accustom

Livros Grátis

(http://www.livrosgratis.com.br)

Milhares de Livros para Download:

Baixar livros de Literatura
Baixar livros de Literatura de Cordel
Baixar livros de Literatura Infantil
Baixar livros de Matemática
Baixar livros de Medicina
Baixar livros de Medicina Veterinária
Baixar livros de Meio Ambiente
Baixar livros de Meteorologia
Baixar Monografias e TCC
Baixar livros Multidisciplinar
Baixar livros de Música
Baixar livros de Psicologia
Baixar livros de Química
Baixar livros de Saúde Coletiva
Baixar livros de Serviço Social
Baixar livros de Sociologia
Baixar livros de Teologia
Baixar livros de Trabalho
Baixar livros de Turismo