

I see two classes of men in the commonwealth. A class of those who do not so much approve of those things over which they are set or under which they are placed, as they admire them and defend them to the teeth. The other class, men who endure human affairs, but in such a way, it is true, that they do not hesitate to wish for better things and to obey moderate changes. But as the latter class never readily causes disturbance, because of backwardness and sense, but rather as far as possible gives way, is silent and tolerant; so also the former, because of blind madness and lack of self-control, attack, torment, and not rarely drag those into the conflict who merely grumble at them though they may not at all desire it. Of this, Antichrist gave us the clearest example when he oppressed the church of Christ with wicked burdens. And it is surprising that there were people who, though perhaps they may not have approved of such baseness, at least tolerated it. Be that as it may, it was admitted and done so disgustingly that when some sought a correction of such terrible disgraces in the most temperate way, they were given over to punishment, proscribed from the protection of law, and torn by God knows what curses; until, as men's minds became enraged with the indignity of the thing, an impulse was given to restore light and dispel the darkness. What now may be the cause of this, since it opposes all reason, is not very clear. For whether it be a spirit of ambition, which will suffer correction from no one, or whether it be greed, which does so flourish among men; whether it be a mental dull-

the world. For whether we look at the churches, the courts, or the universities—nowhere is there a lack of unscrupulous ambition, greed, gluttony, license, jealousy, idleness, and other mastering vices at which Christ violently shuddered, but in which we chiefly delight. From this may very easily be imagined the joy of the Devil, who when he has secretly stolen from us the kernel, gladly allows us to glory in the shells and rinds, and it is easy to notice our simpleness in that we are content with the bare shadow of anything, though we listen like religious, polished, and educated men. And yet that impostor does not deceive all, and least of all those who have a higher light within.

Very many of these, men of most fervent spirit, have lifted their voices loudly even before us, and will continue to do so very zealously in the future also. From their number I will mention only Doctor John Gerhard, Doctor John Arndt, and Doctor Mart. Moller, as especially deserving it of me, most upright theological scholars, although the last named is a little disturbed on the subject of the Lord's Supper. When these men noticed that the whole world was resounding with disputations, so that the spirit of Christ could hardly be heard through them, they desired greatly to procure intermittent silence, which should be devoted to piety and should permit a breathing space after the heat of disputing, and thus unite scholarship with uprightness in such a way that each might add splendor to the other. This was asked for very modestly, and allowed with the greatest ill will. Since the bishops of the churches would acknowledge the presence of no simony, the political leaders no dishonesty, the university no lack of education, being warned against devotedness, uprightness, and letters, they were accused of treason. If we put faith in those who answer the argument, it will appear that the whole

ness which makes no choice or distinction between good and evil, or whether people foolishly become accustomed to things in a way that lessens all ugliness—all this does not at all compare with the great boldness with which we ourselves oppose the most evident truth and the most hoped for good. And so many believe, and not without reason, that this cloud was sent by God upon the minds of the wicked, lest they should conform to the modesty of the good, which can be done with moderate and tolerable means; that, once convicted of their impudent wickedness and regarded as unworthy of being yielded to farther, they may be compelled to do greater things, and thus, when the mask is removed, lose their influence among the people.

It was thus that our hero Doctor Luther proceeded; when men would not heed his prayers and tears, he began to breathe threats out of the Word of God. Accomplishing nothing by submissiveness, he began to rise up. When he had carried on siege for a long time, he began to storm the opposing power, and with such success, that WE REJOICE though they gnash their teeth. I am rather inclined to think that this very drama may be played again in our own day. The light of a purer religion has dawned upon us; in accordance with it, the administration of public affairs has been regulated, and the brilliancy of letters and arts has been restored; we may be able entirely to triumph over many conquered enemies—superstition, dissoluteness, and rudeness.

But the secret snares of the Devil give us trouble, as a result of which our rejoicing is made less firm, and a mere name without the substance is left us. For though all our doings should be patterned after our Christ, whose name we bear and confess, yet it happens on account of our weak indulgence that Christians differ in no respect from men of

church is full of windows, into which anyone may fly whenever it pleases him, and where he may whisper to his liking; the republic, a market place where vices may be bought and sold; the academy, a labyrinth in which it is a game and an art to wander about; and whatever is squandered upon these is pure gain. Defenders arose who were willing to be betrayed; good people would have taken oath upon their innocence, while now the evil ones detest the public testimony of their evil deeds. For the erring world would much prefer to have its acts concealed than to have them praised in public.

Those who perform sacrifice in the church have grown incensed because the security or rather the nothingness of their calling, the carelessness of their sermons, their culture, smacking all too much of the world, are not approved. And yet the churchmen forbid all this. The greedy ones of the world roared because the harshness of their law, the license of their morals, the accumulation of their riches, their contempt of eternity were not praised. And yet even their own civil authority prohibits these. Teachers of letters babbled on behalf of their lack of knowledge of the arts, lack of languages, cheapness of their academic degrees, the insatiable depth of their expenses, and even against the direct wishes of scholarship; and so, as ignorance was willing or rather required it, hypocrisy has undertaken and violently usurped the protection of religion, tyranny that of civil authority, quibbling that of letters, it is true, with many and diverse judgments; but the champions of God, or the servants of a good cause, remained unafraid. For though particularly of some they might have hoped for and expected greater fairness, learning, and especially greater moderation, who were thought to be well versed in the affairs of the state, and of great merit; yet

anyone who has once examined the world more closely, has clearly noticed that nothing is more intolerable to impostors, than truth and uprightness; and they hate these so thoroughly that, in the impotency of their wrath and forgetful of themselves, they throw off their masks, covers, and wrappings, rush forth bare, and thus give way the secret of their wickedness. No sensible man can see without repulsion how basely gluttony in the midst of the church, moral looseness in the very public square and in the schools, empty titles without stability, and prodigality without limit, are overlooked—nay, even commended and brought before the public. This is just the reason why these persons, from whom one would least expect it, give way and yield to truth more readily, since when once convicted of their own mistakes they find nothing left except infamous impudence and low banter; and with these they try in vain to exonerate themselves. And so with their innate politeness they hear and bear reproofs; they confess their faults or their mental darkness, the inventions of the Devil, the force of habits, credulity, and other shackles of the same sort; and wish that they were faultless again.

A certain FRATERNITY, in my opinion a joke, but according to theologians a serious matter, has brought forth evident proof of this very thing. As soon as it promised, instead of the taste of the curious public, the greatest and most unusual things, even those things which men generally want, it added also the exceptional hope of the correction of the present corrupted state of affairs, and even further, the imitation of the acts of Christ. What a confusion among men followed the report of this thing, what a conflict among the learned, what an unrest and commotion of impostors and swindlers, it is entirely needless to say. There is just this one thing which we would like to

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for an emblem and marred with many foolish ceremonies, than from Him who is Himself the Way, the Truth, and the Life, whose precepts are so in evidence and so easily located that we have to make use of the greatest subtleties and evasions to avoid them. For if our conscience urges us that we have ground for complaint against the too great security of religion, the impurity of life, and the mockeries of learning, what shall hinder us from driving out of ourselves at least (if others do not desire it) the vices of life, from planting virtues instead, and from joining closer to our Christ whom we fear is farthest removed from our affairs?

It is quite certain that nothing gives this permission to us or to Christ except the fear of the judgments of men, which attempts to preserve us from our own friends and the usual customs of life, and to keep for us the good will of men; yet which none the less a little later hurls us through the difficulties of this age, to groan and grieve when it is too late, naturally, because we have given faith to the world and denied it to Christ. And this is to be considered the best determination, which, when the Word of God has been heard and accepted, does not look to men or to any society or assembly for approval, but stands at the command of God and of the human conscience, walks zealously under the direction of the Holy Spirit, and bears unjust criticism no more unwillingly than the croaking of frogs; since altogether it is evident that only a very few people dare to attack piety, uprightness, and character in the open, but by circumlocutions rather trifle, lie, or try to devise something at which after a while they can bark. And so you will hear first of all the words "fanatic," "turbulent," and "a danger to literature"; then you will be accused and will have to look at the wounds of a chimera and the conflicts of

add, that there were some who in this blind terror wished to have their old, out-of-date, and falsified affairs entirely retained and defended with force. Some hastened to surrender the strength of their opinions; and, after they had made accusation against the severest yoke of their servitude, hastened to reach out after freedom. And then, to get closer to the matter in hand, there were some who made accusation against the principles of Christian life as heresy and fanaticism. Others even embraced this with a whole heart. While these people quarreled among themselves, and crowded the shops, they gave many others leisure to look into and judge these questions. Of this now we have this benefit, that, as it seems to us, the world is not so sure of its affairs as it would like to seem, nor is it so steadfast in its views that it cannot be turned aside; nor yet (and this is the chief point) are all so far from Christ that no one would be willing to admit His rules of life and then regulate his own life according to them, if the opportunity were given. Moreover I am prone to praise the judgment of a man of the most noble qualities in piety, ethics, and nature who, when he saw that men were undecided and for the most part deceived by the report of that BROTHERHOOD, answered, "If these reforms seem proper, why do we not try them ourselves? Let us not wait for them to do it,"—meaning that there was nothing to hinder us from learning these things from the Gospels and making the attempt from the praiseworthy examples of devoted Christians, if we really wished to imitate the life of Christ and improve our daily lives. For we certainly would not commit such an injury against Christ and His Word, as to prefer to learn the way of salvation and emulate it, from some society (if there really is such a one)—hazy, omniscient only in the eyes of its own boastfulness, with a sewn shield

blind gladiators. But if you quietly put your faith in a clear conscience, you will yet take the greatest joy with you.

Now, my excellent reader, you see as an evident example of this Christian security, this new REPUBLIC which it seems best to call CHRISTIANOPOLIS. For inasmuch as other people (and I myself also) do not like to be corrected, I have built this city for myself where I may exercise the dictatorship. And if you should call my own insignificant body by this name, perhaps you would not be so far from the truth. But even as the laws almost everywhere are good and yet the morals of the people loose, so I fear you will suspect that the case is the same with the citizens of my state. However that may be, I have determined not to praise my citizens, but to describe them; and to reveal and communicate to you according to what statutes we are commanded to live. I could not speak to you about different things more frankly or freely, I could not give you the facts with less restriction, nor draw forth your opinion more unreservedly than in this manner. Whether you approve or disapprove of this matter I shall praise you, provided you give answer with like candor. But if you answer me with some sophism, nothing will be easier for me than to bear your unfavorable criticisms and ignore you. If you find our state at all attractive, nothing shall be denied you; if you decline it, nothing shall be thrust upon you. My citizens do neither waste their own substance nor do they covet yours. Furthermore they are willing to accept whatever you care to give them, and they are glad to give you whatever you desire. Our laws compel or constrain no one; they do persuade—standing forth with the Word of God and not giving way to Satan. Moreover, they admit every good man as an adviser. The structure has no art, but abundant simplicity.

Very few escaped death, and I alone, without a single comrade, was at length driven to a very minute islet, a mere piece of turf, as it seemed.

II.

DRIVEN TO THE ISLAND, CAPHAR SALAMA.

EVERYTHING here pleased me, except I did not please myself. The island, moreover, small though it had appeared, had a great abundance of all things, and there was not a foot of soil to be seen which was not under cultivation or in some way put to use for mankind. The site of the island, such as I found it to be a little later, I will not refuse to explain. It is in the Antarctic zone, 10° of the south pole, 20° of the equinoctial circle, and about 12° under the point of the bull.¹ To trifling minutiae I will never answer. The form is that of a triangle, whose perimeter is about 30 miles. This island is rich in grain and pasture fields, watered with rivers and brooks, adorned with woods and vineyards, full of animals, just as if it were a whole world in miniature. One might think that here the heavens and the earth had been married and were living together in everlasting peace.

While I was drying my undershirt, the only garment I had saved, in the rays of the morning sun, an inhabitant of the island, some one of the many watchmen of the place, came upon me suddenly. He inquired into my mischance with all kindness, and while sympathizing with my misfortune, bade me trust him and accompany

¹ Andraee seems purposely to locate his utopia in an impossible place.

impossible place.

him to the city, where, with their usual consideration toward strangers and exiles, the citizens would supply my needs; and he added: "Happy are you whose lot it has been, after so severe a shipwreck, to be thrown on land at this place." And I answered only, "Thank God! Glory to God!"

III.

THE ORIGIN OF CHRISTIANOPOLIS.

MEANTIME the sight and the beauty of the city as we approached it surprised me greatly, for all the rest of the world does not hold anything like it or to be compared with it. So turning to my guide I said: "What happiness has established her abode here?" And he answered: "The one that in this world is generally very unhappy. For when the world raged against the good and drove them out of her boundaries, religion, an exile, gathering about her the comrades whom she regarded the most faithful, after crossing the sea and examining various places, finally chose this land in which to establish her followers. Later she built a city which we call Christianopolis, and desired that it should be the home, or, if you prefer, the stronghold of honesty and excellence. The generosity of this our republic to all in want, you are about to experience. So if you desire to traverse the city (but you must do it with dispassionate eyes, guarded tongue, and decent behavior) the opportunity will not be denied you; nay, the city lies open to you in its individual parts." Then I answered: "Oh, blessed hour when after so many monstrous sights seen with dread and exertion, I shall be granted the privilege of observing something really elegant and beautiful. I shall evade neither the

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bath, the razor, nor the brush, that, being washed, scraped, and cleansed, I may be admitted to the pure abodes of truth and goodness. For how unfortunate my mistakes and evasions have been, has become known to many, a long time ago. Oh, may I some time see better, truer, more fixed, and more stable conditions—in brief, those which the world promises, but never and nowhere produces!"

IV.

EXAMINATION OF THE STRANGER, FIRST, AS TO HIS IDEAS OF LIFE AND HIS MORALS.

Now we had approached the eastern gate, when my companion introduced me to the prefect of the day's guard. He received me pleasantly and asked me what I desired. "Very many things," said I, "for as you see I have been cast up from land and sea. But now since I seem to have met God Himself here, why should I not seek largely of that which I have lacked all my life?" The prefect of the guard smiled and kindly advised me, inasmuch as this island had nothing indecorous, not to prove to be one of those whom the citizens of the community would not tolerate among them but would send back to the place from which they had come, such persons as: beggars, quacks, stage-players who have too much leisure, busybodies who worry unnecessarily in the details of unusual affairs, fanatics who however have no real feeling of piety, drug-mixers who ruin the science of chemistry, impostors who falsely call themselves the BROTHERS OF THE ROSICRUCIANS, and other like blemishes of literature and true culture, whom this city has never ceased to suspect. Then when I had purged my-

self by a testimony of my inmost conscience, and had with many words vowed the service of my whole powers to truth and to integrity, he said: "There is no reason now why you should not have the benefit of our goods, and what is much more important, of ourselves." So saying, he grasped me by the hand, took me into the home of some watchmen or guards near by, and refreshed me with very savory food and drink.

v. narrator simply known as the stranger

EXAMINATION, SECONDLY, AS TO HIS PERSON.

Now when I had put on different clothing, not at all extravagant, but easily procured and comfortable, he gave me over to some attendants who took me to my second examiner. This man appeared as one born for the purpose of drawing forth from a man his innermost and most private thoughts. He returned my greetings very kindly and put several friendly questions to me, meanwhile watching my bearing and the lineaments of my face very critically. With a smile rather than with serious expression he inquired as to my native land, my age, my manner of life, all, as it were, incidentally. After a few courtesies had been exchanged, he said: "My friend, you have undoubtedly come here under the leadership of God that you might learn whether it is always necessary to do evil and to live according to the custom of barbarians. That this is not the case we will give you proof this very day as we ought to all persons. And all the more gladly will we do this since neither nature nor your fortune seem indisposed, but rather you possess a heart favorable to the influences of

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both. And if God indeed rule you, so that you be free from the attractions of the flesh, then we do not doubt that you are already ours, and that you will be forever." While thus speaking (as I seemed to notice) he was studying the calmness of my being, the modesty of my countenance, the closeness of my speech, the quiet of my eyes, my personal bearing, with such thoroughness that it seemed to me he could scrutinize my very thoughts, with such affability that I could conceal nothing from him, with such respect that I felt I owed everything to him. And so, when my mind had been laid bare all around and he had at length touched somewhat on the subject of letters, he said: "My friend, you will grant me your indulgence when I discourse in so unscholarly a way as I have done. Be not discouraged, for in this community of ours you will find no lack of men who are fairly steeped in learning and culture." At the same time he issued a command to an attendant that he should accompany me to a third examiner. And so he shook my hand and bade me farewell, urging me to have confidence. But I thought to myself: "Heaven help me! If they call this 'discoursing in an unscholarly way,' what shall become of me?"

VI.

EXAMINATION, THIRDLY, AS TO HIS PERSONAL CULTURE.

Now when I came to him, I found no less kindness than in the former case; for let me say once for all, all haughtiness and pride are banished from this place. But when I heard this man speak, I felt more ashamed than ever before. I had to "know nothing" with Socrates, but in an entirely

different sense. How I regretted having spoken of literature! He asked me, in most pleasant terms it is true, to what extent I had learned to control myself and to be of service to my brother; to fight off the world, to be in harmony with death, to follow the Spirit; what progress I had made in the observation of the heavens and the earth, in the close examination of nature, in instruments of the arts, in the history and origin of languages, the harmony of all the world; what relation I bore toward the society of the church, toward a compendium of the Scriptures, the kingdom of heaven, the school of the Spirit, the brotherhood of Christ, the household of God. I was amazed when I understood that so very little had been made a part of myself, of the many things which are so freely and in such generous amounts given to man. And so, doing all that I could under the circumstances, I turned to frank confessional and said: "Most honored sir, all these things I am entirely unacquainted with and I have never had instruction in them. But of this much I assure you on my word, that within me I have very often wrestled with them, desired to know them, and have dared to attack them." Whereupon he almost shouted out aloud. "You are ours," he said, "you who bring to us an unsullied slate, washed clean, as it were, by the sea itself. It but remains that we pray God that He inscribe upon your heart with His holy stylus the things which will seem, in His wisdom and goodness, salutary to you. And now truly you shall see our city in its individual parts. And after you have returned we will listen to whatever you may further desire of us, in so far as we are mentally prepared and provided." And he gave me three men, Beeram, Eram, and Neariam, worthy individuals as was evident from their countenances; and they were to show me around everywhere.

VII.

DESCRIPTION OF THE CITY.

If I describe to you the appearance of the city first of all, I will not be making a mistake. Its shape is a square, whose side is seven hundred feet, well fortified with four towers and a wall. It looks, therefore, toward the four quarters of the earth. Eight other very strong towers, distributed throughout the city, intensify the strength; and there are sixteen other smaller ones that are not to be despised; and the citadel in the midst of the city is well-nigh impregnable. Of buildings there are two rows, or if you count the seat of government and the storehouses, four; there is only one public street, and only one market-place, but this one is of a very high order. If you measure the buildings, you will find that from the innermost street, being twenty feet in width, the numbers increase by fives even up to one hundred. At this point there is a circular temple, a hundred feet in diameter. As you go forth from the buildings, the intervals, storehouses, and the rows of houses are each twenty feet wide and the wall is twenty-five feet. All buildings are in three stories, and public balconies lead to these. All this can, however, be better understood from the accompanying plate.¹ All buildings are made of burnt stone and are separated by fireproof walls so that a fire could not do very severe damage. Spring water and flowing water are here in great abundance, supplied partly by artificial means, and partly by nature. Things look much the same all around, not extravagant nor

¹For this and future references to the plan of the city, see diagram following p. 128.

yet unclean; fresh air and ventilation are provided throughout. About four hundred citizens live here in religious faith and peace of the highest order. We shall have something to say about each individual one. Outside the walls is a moat stocked with fish, that even in times of peace it may have its uses. The open and otherwise unused spaces contain wild animals, kept, however, not for purposes of entertainment but for practical use. The whole city is divided into three parts, one to supply food, one for drill and exercise, and one for looks. The remainder of the island serves purposes of agriculture and for workshops. These I have noted down in some way or another in the plan. And next we must take a trip through the city.

VIII.

AGRICULTURE AND ANIMAL HUSBANDRY.

In the farthest section of the corporation which faces east is the farm quarter. It is divided into two parts, the agriculture proper on the one side, and the animal husbandry department on the other. For all the grain, vegetables, and greens which the state can get from the island, and all the pack-animals, beef-cattle, and flocks of which they have need, are kept in fourteen buildings, so constructed that they will shelter the guards and care-takers also. For, since the buildings rise in three stories, as I have shown, they hold more than one would suppose. Whatever waste materials accumulate, are taken through the gateways in the corner towers and carried to the edge of the walls, until the time arrives for distributing them over the fields and meadows. Directly opposite these build-

chemistry steals upon and imposes on one behind one's back. For true chemistry is accustomed to examine the work, to assist with all sorts of tests, and to make use of experiments. Or, to be brief, here is practical science. Sesbazar with his two assistants, Zarphat and Gadiel, have charge and seem to require not so much the labor itself as a fit exercise for the human body. For while among us one is worn out by the fatigue of an effort, with them the powers are reinforced by a perfect balance of work and leisure so that they never approach a piece of work without alacrity. Moreover, as I looked on the work, this self-reproach kept coming into my mind, that, urged by so long a time, employed at so much expense, assisted by books, I had learned nothing of all these things, which it is altogether fitting one should know, and that by my inexcusable folly I had neglected the countenance of nature, which is after all the most attractive.

XII.

DWELLINGS.

WHEN then I had examined the inclosure containing the shops and the storehouses, I entered through the east tower and saw the city proper, square and with two rows of buildings facing each other. The street which separates these rows of houses is twenty feet wide, and is of sufficient width, when you stop to consider that horses and wagons are not used upon it. The buildings on the outer side are fifteen, those on the inner side twenty-five feet wide; they are thirty-three feet high and most of them forty feet long on the side facing the street. The walks are arched and sup-

ported by columns five feet wide and twelve high, that rainy weather may do no damage. Where the walls face each other, a walk is formed by the balconies on the second and third stories, all of which it has been deemed wise to represent in the diagrams. The larger side of the city, if you stop to count the towers, has thirteen buildings, the smaller side, eleven, making eighty-eight in all;¹ and, if this is multiplied by three, they constitute two hundred and sixty-four homes. The distribution of these is shown on the sketch. No one need be surprised at the rather cramped quarters; for there being only a very few persons, there is also need for only a very little furniture. Other people who house vanity, extravagance, and a family of that sort, and who heap up baggage of iniquity, can never live spacious enough. They burden others and are burdened themselves, and no one measures their necessities, nay even their comforts, easily otherwise than by an unbearable and unmovable mass. Oh, only those persons are rich who have all of which they have real need, who admit nothing else, merely because it is possible to have it in abundance! For as often as I have seen wealth on this earth I have also always noticed dissatisfaction standing by; but in only the one condition, which we call "lack," has contentment appeared.

Everyone has standard dwelling.

XIII.

MECHANICS.

In walking around the city, I could easily notice what the distribution of the craftsmen was. For even as the

¹Probably a typographical error in the original.

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city is four-cornered, so also its inhabitants deal with four materials: metals, stones, woods, and the things that are needed for weaving; but with this difference, that the occupations which require more skill and innate ability are assigned to the inner square, while those which admit of more ease in working, to the outer or greater square. And they, furthermore, regard clock-makers and organ-makers, cabinet-makers, sculptors, and masons on the same basis. This feature, moreover, is entirely peculiar to them, namely, that their artisans are almost entirely educated men. For that which other people think is the proper characteristic of a few (and yet, if you consider the stuffing of inexperience as learning, the characteristic of too many men already) this the inhabitants argue should be attained by all individuals. They say neither the subtleness of letters is such, nor yet the difficulty of work, that one man, if given enough, cannot master both. And yet there are some who incline more to this or to that occupation, who, if they prefer to make a craft a specialty, are made masters over their fellows, that they may in turn train up others and still others. I saw what mechanics I thought were workers in brass, tin, iron; knife-makers, turners, makers of jewel cases, of statuary, workers in gypsum, fullers, weavers, furriers, cobblers; and among the nobler crafts, sculptors, clock-makers, goldsmiths, organ-makers, engravers, goldleaf-beaters, ring-makers, and innumerable other like trades not to be despised. Tanners, harness-makers, blacksmiths, wagon-makers, trunk-makers, stonecutters, glass-makers, all these you will find here. Now that we have named those that follow the trades it might be said that patching, sewing, and embroidery are all done by the women. All these things are done not always because necessity demands, but for the purpose of a competition among the mechanics, in order

that the human soul may have some means by which it and the highest prerogative of the mind may unfold themselves through different sorts of machinery, or by which, rather, the little spark of divinity remaining in us, may shine brightly in any material offered. Of the overseeing and incentives, as also of the hours of leisure and of work, we will speak later.

XIV.

PUBLIC PRAYERS.

BEFORE I proceed, something should be said regarding their public worship. Three prayers are offered each day, morning, noon, and in the evening, when thanks are given to God for blessings received; and on bended knee and with folded hands, a continuation of His aid and a worthy death are implored in a solemn formula. No one may be absent from these prayers, except for the most urgent reason; parents bring all their children hither that they may learn even in infants' prattle to praise God. Then a reading from the Holy Scriptures is listened to, and the meeting, of about half an hour, is dismissed with a hymn. If the day be a special day, on which some remarkable instance of God's grace is to be commemorated, somewhat more time is expended in the devotions. These meetings are held in the larger halls of the towers, and each one has his assigned place. And nothing is more worthy of Christians than this observance. For though we owe secret prayers to God, our best ones, and very frequent, yet this communion of spirits and prayers has a distinctly pleasant sound in the ears of God, and an especial efficacy. Those who neglect this are

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perhaps a little bit too sure of their salvation, while those who are expecting at some time a communion of saints, even as they plan all things in this world with a view toward the heavenly fatherland, so they are occupied in divine praise more diligently and more eagerly than in any other thing. On this account, happy and very wise are those who anticipate here on earth the firstlings of a life which they hope will be everlasting; and most unfortunately foolish are those who close their life with this most grievous mortality.

XV.

FOOD.

THEIR meals are private to all, but the food is obtained from the public storehouse. And because it is almost impossible to avoid unpleasantness and confusion when the number of those partaking of a meal is so great, they prefer that individuals shall eat together privately in their own homes. Even as the food is distributed according to the nature of the year, so also it is apportioned weekly according to the number of families. But provision of wine is made for a half year, or if conditions admit, of still longer period. They get their fresh meat from the meat shop, and they take away as much as is assigned to them. Fish, as also game, and all sorts of birds are distributed to them according to each one's proportion, the time and age being taken into consideration. There are ordinarily four dishes, and these after being carefully washed are prepared by the women, and are seasoned with wise and pious words. Whoever wishes to have a guest may do so, and the parties con-

cerned, join their dishes accordingly; or if it be a foreigner, they ask from the public supplies what may be necessary. For the kitchen, which I have mentioned above, serves this purpose, that whatever decency requires beyond the regular measure may be obtained from it. Since grown children are brought up elsewhere, in most instances a family consists of four or five, less frequently six individuals, father, mother, and one or two children. Servingmen and serving-women are a rare thing, nor very noticeable, except in the case of those attending the sick, those in confinement, or babies. The husband and wife perform together the ordinary duties of the home, and the rest is taken care of in the public workshop. Matters relating to boys and girls just arriving at adolescence, we shall hear of later. Let us just consider for a minute what an enormous burden we would be freed from, if the multiplex difficulty of providing food and drink, and the perplexity and daily care of stuffing our stomachs were taken from us.

XVI.

OCCUPATIONS.

THEIR work, or as they prefer to hear it called, "the employment of their hands," is conducted in a certain prescribed way, and all the things made are brought into a public booth. From here every workman receives out of the store on hand, whatever is necessary for the work of the coming week. For the whole city is, as it were, one single workshop, but of all different sorts of crafts. The ones in charge of these duties are stationed in the smaller towers

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at the corners of the wall; they know ahead of time what is to be made, in what quantity, and of what form, and they inform the mechanics of these items. If the supply of material in the work booth is sufficient, the workmen are permitted to indulge and give play to their inventive genius. No one has any money, nor is there any use for any private money; yet the republic has its own treasury. And in this respect the inhabitants are especially blessed because no one can be superior to the other in the amount of riches owned, since the advantage is rather one of power and genius, and the highest respect, that of morals and piety. They have very few working hours, yet no less is accomplished than in other places as it is considered disgraceful by all that one should take more rest and leisure time than is allowed. Since in other places it is true that ten working men with difficulty support one idler, it will not be difficult to believe that with all these men working there is some time of leisure left for the individuals. And yet they all together attend to their labors in such a way that they seem to benefit rather than harm their physical bodies. Where there is no slavery, there is nothing irksome in the human body which weighs down or weakens. And who will doubt that where God is favorable, all things are done with greater force and zeal, more easily and more accurately than where, against the wishes and favor of God, a mass of useless buildings is heaped up?

XVII.

VACATION PERIODS.

It will not be unprofitable for us to see how the inhabitants of Christianopolis spend their leisure time, or to name it more properly, the breathing spell which is allowed one. When they have cheerfully done enough to fill the requirements of piety, patriotism, and literature, and have exercised their bodies in the mechanical arts according as the season admits, they take longer or shorter periods of quiet. This vacation, they say, they owe not so much to the flesh as to the spirit, not less to the soul than to the body. There is the greatest need that we return to ourselves as often as possible and shake off the dust of the earth; that we may restock our minds with generous resolutions and attack vice, it is necessary to take a fresh start; that we may revive the wearied faculties of the soul and sharpen our wits, we must stand near or even sit down upon a whetstone. Thus you will not expect to find the sporting of fools nor the noise of aimless wandering, the result of this national rest; but a relaxation of the mind, intent upon some subject, and especially a recollecting of things that pertain to a care of the future life, lest anything at all dearer or higher than God be brought back to us. So during these free hours it is common to see the greatest calmness among the citizens, many devoting themselves to some special service to God, or to some neighbor bearing a cross, or especially instructing each other mutually in Christian conversations. But alas how different among those who struggle in the world and whom Satan harasses, who weary the spirit and relax the flesh, who are occupied

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