

in the mud and rest in filth! They are never less with themselves than when alone. How therefore should they hear the Lord speaking among us! How should they attempt to do many deeds of valor! How should they give birth to new offspring of genius or discover new inventions when between the tumults of others and themselves they grow deaf and stiff!

XVIII.

REWARDS.

AND now, I judge, you will want to know of what advantage it is for one of regular morals and excelling talent to live in this city when you hear nothing of rewards. Well, he of the Christian City solves this difficulty very easily; for it is glory and gain enough for him to please God. And yet incentives of the Holy Spirit are not lacking. For really deeds of the children of God are of such weight with these citizens, so often are they praised, and in so many ways are they impressed upon the minds of the youth, that every generous nature burns with a desire to imitate. Besides, the pleasure of the consciousness of having done right, the dignity of a nature that has overcome darkness, the greatness of dominion over the passions, and above all, the unspeakable joy of the companionship of the saints, take possession of a refined soul far too deeply than that the renouncing of worldly pleasure should be feared. Even if anything makes it worth while on the part of a Christian to be preferred to others, here there is no prerogative except of virtue, in this order that the greatest worth is that of devotion to God, then of moderation, after

that of a subdued nature, and finally of human strength; and as far as each one is nearer the will of God, that much the more fitted is he thought to be for governing others. And since the world changes this around, understands but little the experience of a good life, and pricks up its ears to hear the pipe of vanity, it subjects the mind and body to the poorest guide. It is not surprising for one not to know what he wishes or does not wish, and for blind leaders, though promising light, to follow a far blinder one into the abysses of darkness.

XIX.

PENALTIES.

IN the same way we may say of penalties, there is no use of these in a place that contains the very sanctuary of God and a chosen state, in which Christian liberty can bear not even commands, much less threats, but is borne voluntarily toward Christ. Yet it must be confessed that human flesh cannot be completely conquered anywhere. And so if it does not profit by repeated warnings (and in case of need, serious corrections) severer scourges must be used to subdue it. For this purpose fit remedies are on hand, not of one sort only, but chosen to suit different individuals. For truly, if one withdraws the sustenance from one's carnal appetites, or substitutes the cudgel for the tickle of lust, much may be remedied. It is the art of arts to guard against permitting sin to become easy for anyone. On the other hand, how wicked it is to vent one's wrath against those toward whose ruin you hurl stones. At any rate, the judges of the Christian City observe this custom especially, that

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they punish most severely those misdeeds which are directed straight against God, less severely those which injure men, and lightest of all those which harm only property. How differently the world does, punishing a petty thief much more harshly than a blasphemer or an adulterer. As the Christian citizens are always chary of spilling blood, they do not willingly agree upon the death sentence as a form of punishment; whereas the world, ever prodigal even of a brother's blood, pronounces wantonly the first sentence which occurs to it, feeling safe in this subterfuge that it has not personally employed sword, rope, wheel, and fire, but only through a servant of the law. Christ be my witness, it is certainly handsome logic on the part of a government to make thieves of dissolute characters, adulterers of the intemperate, homicides of loafers, witches of courtesans, in order that it may have someone with whose blood to make expiation to God! (It is far more humane to tear out the first elements and roots of vice than to lop off the mature stalks. For anyone can destroy a man, but only the best one can reform.)

XX.

NOBILITY.

IN this republic no value is set on either succession of title or blood apart from virtue. For while it is true that those who deserve well are given the highest rank and are decked with medals, yet the advantage of this to their children, as in advance of others, is that they are admonished more frequently of this family example, and thus the heredity of virtue is inculcated. For if they possess this,

they are easily moved to the laudable memory of their parents, in such a way however, that a free choice may not be detrimental to the new virtue. For those who rise in life by the help of God, which is the first moving factor of all virtues, are to be honored in the worship of God, and employed in conducting the state business. But this is always evident, that divine gifts rise here and sink there, thus showing that excelling is not a human attainment nor due to the distribution of a few men, but to the choice of heaven. It is not necessary to state what a mistake those make who so frequently take the license of sinning and the tinder of corruption out of the prerogative of family distinction, with the result that the offspring of heroes, who has not deteriorated, is an object of surprise. For as it is true that parents climb the lofty citadel of virtue over the difficult hills of work, so children often slide through the labyrinths of extravagant pleasure to the lowest engulfing depths of vice. If these should look back or around into the affairs of mortals, they would never admit that what might have commended them to God and men, did, by free rein to their pleasures and destruction of their flatterers, direct them into the readiest downward path of body and soul.

XXI.

OFFICIALS.

This central part of the state is governed by eight men, each of whom lives in one of the larger towers. Under them are eight other subordinates, distributed through the smaller towers. The spirit of all of these is rather parental than

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overbearing; and the fear of those intrusted to the authorities is not greater than their respect. For whatsoever they may order others to do, this they do also themselves. They do not lead any more with the voice than by their example. Nothing is easier than imitation under conditions of this kind, nothing more natural than following an example; where no one corrects except he be himself above criticism; where no one teaches except he be himself learned; and where the rule itself is the precept. He who first brought violence and disdain into the world had nothing divine about him. God approaches His own, and is approached of them. God is heard of them and hears. So far from mutual worship and contempt being permitted us, earthen vessels of the same clay, it is not even seemly. Since all things in the Christian Republic are referred to God, there is no need of secrets and councils of state, in which Satan in his kingdom rejoices. Here everything is open, giving opportunity, forsooth, to fear God and to love one's neighbor, which is the very crowning point of human society as well as of divine law. What answer then will they give, who convert religion, justice, and human intercourse into veritable chains, shackles, and prisons; and who with wrinkled brow, poisoned dress, and oily tongue, a hardened heart and a grasping hand, wish not merely to be in command of men, but to lord it over beasts and fill whole volumes with these monstrosities? Surely neither the law of God nor the Gospels of Christ admit confusion; and yet they never praise the human dominion in their followers, but always inculcate a common brotherly communion. And now because the church has renounced these principles, she has become richer and more formidable, but not at all holier, she who could not be influenced even in her last cleansing to lay aside arrogance and harshness and persuade her

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shoulder? With an entirely mistaken sense of delicacy do the carnal-minded shrink from touching earth, water, stones, coal, and things of that sort; but they think it grand to have in their possession to delight them, horses, dogs, harlots, and similar creatures. Now the inhabitants of Christianopolis laugh at this and not unjustly, since painted on their coats of arms they show here and there, not implements of fierceness and pomp, but those of humanity and work; and against other people the former prove a confession of their vanity and brutality.

XXIII.

THE HOMES.

No one owns a private house; they are granted and assigned to individuals for their use; and, if the state desires, they easily change their abodes. Almost all the houses are built after one model; they are well kept and especially free from anything unclean. There are three rooms in the average house, a bathroom, a sleeping apartment, and a kitchen. And the latter two are generally separated by a board partition. The middle part within the towers has a little open space with a wide window, where wood and the heavier things are raised aloft by pulleys. The house has one door and the head of the house is responsible for it. This leads to the balcony from which one ascends either through the towers or by way of a spiral stairs. In this connection the plan should be examined carefully, for there is not leisure to recount details. At the rear of each building is a garden, kept with much care and nicety, inasmuch as the gardens are conducive to health and furnish fragrance. The roof

curators to use a more sensible government. And so the Christian grieves and is kept in the midst of Christianity neither giving orders nor yet sufficiently obeying.

XXII.

PUBLIC WORKS.

THERE are also public duties, to which all citizens have obligation, such as watching, guarding, harvesting of grain and wine, working roads, erecting buildings, draining ground; also certain duties of assisting in the factories, which are imposed on all in turn according to age and sex, but not very often nor for a long time. For even though certain experienced men are put in charge of all the duties, yet when men are asked for, no one refuses the state his services and strength. For what we are in our homes, they are in their city, which they not undeservedly think a home. And for this reason it is no disgrace to perform any public function, so long as it be not indecent. Hence all work, even that which seems rather irksome, is accomplished in good time and without much difficulty, since the promptness of the great number of workmen permits them easily to collect or distribute the greatest mass of things. Who does not believe, since we are willing, all of us, to rejoice in and enjoy privileges and conveniences of a community, that the care and the work are ordinarily imposed upon a few, while continual idleness and gluttony are made permissible to the many? On the contrary, who denies that every citizen, in his own place and order, owes his best efforts to the republic, not merely with his tongue but also with hand and

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serves a common purpose; for the walls, built up in steps and frequently constructed as a check for fire, separate and the gutters unite it. The buildings have double windows, one of glass and one of wood, inserted in the wall in such a way that each may be opened or closed as is desired. There are small, private cellars, for not a great deal need be stored in them. And so whatever extravagance and burdens there may be in the world, these people draw together into what you might call a very suitable shell, where nothing is lacking which should cover a man and contain his belongings. The houses are kept up at the expense of the state, and provision is made by the carefulness of inspectors that nothing is thoughtlessly destroyed or changed. Fire can hardly ever do any damage or break through and spread. They drive out cold with furnace heat, and counteract heat with shade. How unfortunate are those who believe that they have built lasting dwellings for themselves here and then discover too late that they have been working in the dark for others; meantime they have never been at home, not even in their own bodies. But even more unhappy, if Christ passes by their inauspicious palaces and enters the huts of the poor!

XXIV.

FURNITURE AND FURNISHINGS.

Now it will be easy to guess what the furnishings are. There are none except the most necessary, and even then scant. The beds for both family and stranger are comfortable, neat, and well arranged. The neatness of the women provides for clean bed- and table-linen as well as

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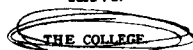
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underwear and chaplets. There are the necessary dishes for the table and enough cooking utensils. For why should you want great numbers of things when all that you may reasonably desire can always be obtained at the public storehouse? They have only two suits of clothes, one for their work, one for the holidays; and for all classes they are made alike. Sex and age are shown by the form of the dress. The cloth is made of linen or wool, respectively for summer or winter, and the color for all is white or ashen gray; none have fancy, tailored goods. Drinking goblets are for the most part of glass, yet some are tin and the rest brass. Of the arms and letters we will speak later. It is quite evident that all this furniture requires no care except that incident upon cleaning, no guarding except the simplest, no expenses except the most insignificant; yet they are not less effective than the heaps, caves, chests, and like prisons of the riches of this world. If you need any instrument other than what is in daily use, you may get it at the supply house. For there are enough implements on hand, both private and public, since the whole state is one of artisans. Moreover, they ought to be ashamed of themselves who are inactive in the great multitude, but in the meantime pride themselves with all sorts of vessels and instruments, while they do absolutely nothing except with other people's hands, eyes, and ears, and in the same way accumulate wealth with useless solicitude; wretched they are in the midst of such a laborious and manifold group of props, with which they hope to be raised from the ground on stilts and appear sublime. They are made fools equally for their attempt to wander over the earth and to fly toward the sky.

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the hands, and its much other filth shall be a disgrace to itself and a mockery to the blessed?

XXVI.



Now is the time when we approach the innermost shrine of the city which you would rightly call the center of activity of the state. It is square, two hundred and seventy feet on the outside, a hundred and ninety feet on the inside, bounded by four corner towers and intersected by as many others, opposite each other and inclosed by a double line of gardens. There are in the whole building four stories, rising respectively to a height of twelve, eleven, ten, and nine feet; and the towers extend eight feet more even above these. Toward the market-place, on the inside, there is an open porch, very attractive with its seventy-two columns. Here religion, justice, and learning have their abode, and theirs is the control of the city; and eloquence has been given them as an interpreter. Never have I seen so great an amount of human perfection collected into one place, and you will confess the same when you shall have heard a description of the sights. And yet I often wonder what people mean who separate and disjoin their best powers, the joining of which might render them blessed as far as this may be on earth. There are those who would be considered religious, who throw off all things human; there are some who are pleased to rule, though without any religion at all; learning makes a great noise, flattering now this one, now that, yet applauding itself most. What finally may the

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XXV.

NIGHT LIGHTS.

THEY do not allow the night to be dark, but brighten it up with lighted lanterns, the object being to provide for the safety of the city and to put a stop to useless wandering about, but also to render the night watches less unpleasant. They would strive in this way to resist the dark kingdom of Satan and his questionable pastimes; and they wish to remind themselves of the everlasting light. What Anti-christ expects from the great number of wax candles, let him see for himself; but let us not shrink back from any system which lessens the fear of a man working at night in the darkness, and which removes the veil which our flesh is so anxious to draw over license and dissoluteness. And there is no reason why we should consider expense here, when in other matters these citizens are exceptionally economical and when in other places there is the greatest extravagance in most all affairs. Oh, if we would but turn more to the light, there would not be such an opportunity for every sort of meanness, nor such great numbers of swindlers! Would that the light of our hearts were burning more frequently, and that we would not so often endeavor to deceive the all-seeing eye of God! Now that the darkness serves as excuse for the world and opens it for all sorts of baseness, while it spreads blindness over those things of which it is ashamed, what will be the situation when at the return of Christ, the Sun, every fog will be dispelled and the world's corruptness which it guards with so many covers, shall appear, when the wantonness of the heart, the hypocrisy of the lips, the deceitful deeds of

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tongue do except provoke God, confuse men, and destroy itself? So there would seem to be a need of co-operation which only Christianity can give—Christianity which conciliates God with men and unites men together, so that they have pious thoughts, do good deeds, know the truth, and finally die happily to live eternally. Let us then co-operate once lest we be separated for eternity.

XXVII.

THE TRIUMVIRATE.

Now let us consider why they prefer an aristocracy to a monarchy. For though a monarchy has many advantages yet they prefer to preserve this dignity for Christ, and they distrust, not without cause, the self-control of human beings. Christ does not tolerate too absolute a representative, nor does a man raised too high look up at the sky; he looks down upon the earth. One's own experiences are the nearest, and they are worse, the more one is given to tyranny and weakness of character. In such an instance, at least, the triumvirate is the safest form of government, when it admits only the best in the state and those most experienced in public affairs, since one must work up through all steps of virtue to it. Each one of the leaders does his own duty, yet not without the knowledge of the others; all consult together in matters that concern the safety of the state. Each has a senate, but on fixed days they all meet together that decision in the most important matters may be reached with common consent. As is fitting, all these men must be loyal, prudent, and wise; yet some are designated for these

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according to subject-matter. Whatever we think has been lost, this I found there, to my very great surprise, almost without exception. There is no language on earth which has not contributed something of its own to this place, no mind which is not here represented. Yet the citizens seemed to me not to consider the use of it very highly, and they were satisfied with fewer books—the more thorough ones. The highest authority among them is that of sacred literature, that is, of the Divine Book; and this is the prize which they recognize as conceded by divine gift to men and of inexhaustible mysteries; almost everything else they consider of comparatively little value, yet they are very well read and fortified in advance by this remedy, that they admire nothing that is mere babble. And they write books too, not because of any desire for reputation, but with a view toward spreading the Christian faith, scorning the world, and rebuking Satan. This is the ardent desire of all, to realize how little one really knows, and from this starting-point to aspire to the true knowledge and to disdain the vain boast of the human mind. But there are many things which it is expedient not to know in this life, wherefore a holy simplicity is for many a library in itself. Others say they have enough to study out of the volume of this universe. While very many assert that they find more within themselves and trace the sources of all arts more easily, than out of whole piles of books. And so they are disgusted with all things in the world which do not have in them anything godly, and they collect them for a mockery of the human mind that they may convince their people of the uselessness of such. Farewell then to books, if we follow them only! Hail Christ, the Book of Life, out of which more easily, surely, and safely we may learn all.

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XLI.

THE ARCHIVES.

THE hall adjoining the library is set apart for preserving the judicial proceedings, laws, and public acts of the state. Here one may see the annals of many periods, from them behold the words and deeds of their predecessors, and compare these with the things accomplished or being accomplished at present. If anything has been honorably and bravely done, it stands out as an example and a stimulus; if otherwise, they have opportunity to change and, as it were, upbraid themselves. No one may be ignorant of the past history of his country; but the latter so strongly re-echoes every age, that they think they have lived in almost any age. Those who have excelled in merit to the advantage of their country, have great reputation; nor do those have less fame who have shone forth in loyalty to God, good sense toward the citizens, bravery against the enemy, or genius in the direction of the arts. When others neglect this, they are not without blame. How few people of to-day know the movements, plans, and transactions of a former age, or hear the lives of predecessors openly and frankly described! Meantime people dream that they all were demigods; and if anyone says they have made a mistake in anything, they resent it. No one really writes about the affairs of the world except flattery, the greatest enemy of posterity. Flattery loves the deceit herself, and so rejoices to pass it along to her children; though her own people accuse each other mutually, though they live basely in fact, yet their lives as pictured by the parasites, are the very images of virtue. Hence it is that many

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XL.

THE ARMORY.

OF the armory, which lies on the other side, they have a still more critical opinion. For while the world especially glories in war-engines, catapults, and other machines and weapons of war, these people look with horror upon all kinds of deadly and death-dealing instruments, collected in such numbers; and they show them to visitors not without disapproval of human cruelty—disapproval, because so much is being contrived for seeking and dealing death, when death itself is so very near, and even hidden in one's bosom; disapproval, that a man will take such a risk to bring upon his nearest brother that at which he himself trembles; that so much danger is being overlooked in the hope, doubtful and for the most part treacherous, of some gain or another; finally that such fierceness and violence is expended upon striving for things of absolutely no value, when a greater and more deadly danger impends from Satan, the world, and even from our own selves. However, they do bear arms, though unwillingly, for keeping off some greater evil, and they distribute them privately among the individual citizens, that they may serve in the homes in the case of sudden emergency. Meantime, they impress all the more seriously upon them that they be mindful of their spiritual armor, never expose their bodies, defenseless and bare of virtues, to Satan, never through drunkenness and gluttony forget their watches, but that they be swift and brave at their stations, elude the enemy in ambush, and when he takes the offensive, repel him, strengthened with the spirit of God.

consider the biographies of the elders somewhat doubtfully, when they see that they stand forth from the pens of the authors on a slippery footing. The frankness of just one man, Thanus, received the applause of the public; but though one may praise, he is hardly permitted to imitate. If anyone would attempt the same thing among his own people, he would be flogged. Men are so base that though they do not at all revere the sight of God, yet they themselves can hardly bear to look upon their likenesses represented according to life, nor to expose them to the view of posterity.

XLII.

PRINTING.

NEXT to this is situated the printing shop, the home of an invention that has proved itself for both the advantage and the disadvantage of our age; in this place at least it is harmless. For beyond the Holy Scriptures and those books which instruct the youth and aid the devotion of the citizens, little printing is done. Private copies of the Bible are owned by individuals in their own language, as are also principles of confession, books of hymns and prayers, and such other documents as make for piety. Whatever inquiries benefit the school, are printed in great numbers so that they may serve Christian boyhood. Scattering literature which expresses doubt concerning God, which corrupts the morals or imposes upon man's mind is not permitted. To whatever extent printing presses are defended elsewhere, they nevertheless err to the limit; for though everyone's curiosity is satisfied, one's own ambition and the purse of the printer, yet

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LII.

THE TEACHERS.

THEIR instructors are not men from the dregs of human society nor such as are useless for other occupations, but the choice of all the citizens, persons whose standing in the republic is known and who very often have access to the highest positions in the state. For surely no one can properly take care of the youth, unless he is also able to discharge the duties of state; and he who succeeds with the youth, has thereby already established his right to serve in governmental affairs. The teachers are well advanced in years, and they are especially remarkable for their pursuit of four virtues: dignity, integrity, activity, and generosity. For if they are not successful with their scholars and disciples and are not highly valued by the public; if they do not excel others in reverence toward God, uprightness toward their neighbor, and in firmness and moderation in their own lives, and are not an example in virtue; if they do not give evidence of skill, wisdom, and the highest power of judgment for instruction and education, as well as a recognition of crises in the natures of their pupils; if they do not prefer to spur their charges on as free agents with kindness, courteous treatment, and a liberal discipline rather than with threats, blows, and like sternness; if these are not their ideals as instructors, then the citizens of Christianopolis do not deem them worthy of organizing this miniature republic, the successor of the greater, nor of being intrusted with the very substance of their future safety. As they succeed so well in keeping up a condition at all times resembling a state government, they can with

good grace warn others, not lightly to expose the very valuable, supple, and active youth to the vilest, most vicious, insipid, and coarsest men, merely because such may be had more cheaply. Under such care children are brought up to waste their parents' goods, not by measures but by whole bins; and perhaps later on they in turn leave behind them children even worse than themselves.

LIII.

THE PUPILS.

Now it will be well to mention who the pupils are and of what sort. All the children of citizens in general, children of both sexes, are taken into training. When they have completed their sixth year, the parents give them over to the state, not without prayers and pious vows. The pupils are divided into three classes: the children, the youth, and the mature. Here they eat and sleep, and receive mental and physical training. The more numerous their offspring, the happier the parents are, for they then lack nothing; from this one fact it can be seen how unrestrictedly the citizens live. No parent gives closer or more careful attention to his children than is given here, for the most upright preceptors, men as well as women, are placed over them. Moreover, they can visit their children, even unseen by them, as often as they have leisure. As this is an institution for the public good, it is managed very agreeably as a common charge for all the citizens. They see to it carefully that the food is appetizing and wholesome, that the couches and beds are clean and comfortable, and that the clothes and attire of the whole body are clean. The

pupils wash often and use linen towels for drying. The hair is also combed to prevent anything unclean from collecting. If diseases of the skin or body are contracted, the individuals in question are cared for in good time; and to avoid the spreading of the infection, they are quarantined. They do these things as diligently as the world attends to its duties neglectfully. For there is no need of my mentioning here the dirtiness of the schools, the uncleanness of food and beds, and the rudeness of those in charge toward the scholars; inasmuch as those who have suffered these indignities bear witness not so much with cries and complaints, as with bodies feeble throughout all life, for this very reason.

LIV.

THE NATURE OF INSTRUCTION.

THEIR first and highest exertion is to worship God with a pure and faithful soul; the second, to strive toward the best and most chaste morals; the third, to cultivate the mental powers—an order, reversed by the world, if any thought of God still remains among the inhabitants of the latter. Moreover, they feel themselves dedicated to God, by the law of their birth into this world, as well as by the agency of their parents. They begin their study not with some absurd deposition, that is, some prelude of foolishness, but with earnest prayers. From this they proceed through the fixed stages of those beginning, those advancing, and those who have completed the course, with high-sounding titles, it is true; but they unlearn these easily on growing more mature. The titles are a great incentive to the degrees, as a noble

mind is raised by praise while it is stimulated by a slight disgrace. There is need of strict uprightness on the part of those who give the titles, lest while they are thus playing, they should haply trifle with the youth. This is where much wrong is done in other places, and all the more so because it is not without gain and loss. For to accept pay and to sell the ignorant to the state, is certainly not just. Punishments are inflicted with fasting and work; if there is need, with whipping; in extreme cases, though rarely, by imprisonment. The young men have their study periods in the morning, the girls in the afternoon; and matrons as well as learned men are their instructors. I do not know why this sex, which is naturally no less teachable, is elsewhere excluded from literature. The rest of their time is devoted to manual training and domestic art and science, as each one's occupation is assigned according to his natural inclination. When they have vacant time, they are permitted to engage in honorable physical exercises either in the open spaces of the town or in the field. Here they may contest in running or wrestling, they may play ball, or even exercise with weapons; or, if they are old enough, they may break horses. You will approve of all these, if you do not forget that moderation and careful supervision are required in everything.

LV.

GRAMMAR, THE FIRST DEPARTMENT.

Now we will examine the schools of the arts, they being also divided into three sections in accordance with the age of the pupils. The first is the school of grammar and lan-

- ① GOD
- ② MORALS
- ③ REASON

newly married couple of the value of agreement, work, and moderation, but especially of devotion and patience. And so without any drunkenness, which usually initiates all sacred functions elsewhere, but not without a hymn and Christian congratulations, they are married. There is no dowry at all except the promises of Christ, the example of parents, the knowledge acquired by both, and the joy of peace. Furniture is provided together with the house out of the public store. In this summary fashion they render most safe and speedy, our cross, punishment, torment, purgatory, and however else we are accustomed to call inauspicious marriages. If now there should be any unpleasantness, the difficulties are smoothed and ironed out from the experiences of all the friends; meantime no infidelity comes up, for it is severely punished. The grief which God feels at our desertion. He has not expressed more forcibly than in the case of the forgetting of parental and conjugal love. He has proved His justice with His zeal, in that we may abhor ingratitude and faithlessness, and punish them at the same time. Since the world has turned these two enormities into a joke, there are always worse conditions that follow upon bad ones, always persons who will later outdo former impostors. Hence so many evils of impurity which pour out vices, confuse the dowry-gifts, surround the family with diseases, pour down curses, scatter disgrace, slacken the conscience, cause repletion, scatter filth, squander wealth, call forth the threats of the Master, sow desperation, loose punishment.

LXXXIX.

WOMEN.

THE married women make use of the knowledge which they acquired while in college. For whatsoever human industry accomplishes by working with silk, wool, or flax, this is the material for woman's arts and is at her disposal. So they learn to sew, to spin, to embroider, to weave, and to decorate their work in various ways. Tapestry is their handiwork, clothes their regular work, washing their duty. In addition to this they care for the house and the kitchen and have them clean. Whatever scholarship they have, being mentally gifted, they improve diligently, not only to know something themselves, but that they may sometime also teach. In the church and in the council hall they have no voice, yet none the less do they mold the piety and morals, none the less do they shine with the gifts of heaven. God has denied this sex nothing, if it is pious, of which fact the eternally blessed Mary is a most glorious example. If we read the histories, we shall find that no virtue has been inaccessible to women, and there is none in which they have not excelled. However, rarely do many of them comprehend the value of silence. Yet we have some whom we might compare with or even prefer to men—real Monicas,¹ dedicated to the church, pleasing to their parents, peaceful with their husbands, observing the rites of widowhood, generous toward their children, courteous toward their friends, useful toward those in want, neighborly to all. Among these, filial loyalty requires that I mention my mother. The cases elsewhere, in which very many women are too lordly, are

¹ Referring to the mother of St. Augustine.

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rather the fault of those men who are effeminate enough to marry such masculine women. There is nothing more dangerous than situations where the women rule in secret and the men obey openly; on the other hand, nothing is more desirable than that each party takes charge of his or her special duty. It is a rare thing among them, and not at all considered a manly act, for the husband to beat his wife; and the wife who is flogged is rather disgraced among her acquaintances. Their greatest boast is that of peace in the family. It is a monstrous thing to be joined in body and to disagree in spirit. Women have no adornments except that mentioned by Peter;¹ no dominion except over household matters; no permission to do servants' work (a thing that will surprise you), unless disease or some accident demands it. No woman is ashamed of her household duties, nor does she tire of attending to the wants of her husband. Likewise no husband of whatsoever employment thinks himself above honorable labors. For to be wise and to work are not incompatible if there is moderation. Within reasonable bounds, nothing is more sensible than to further the public good with word and deed.

XC.

CHILD-BIRTH.

THE crowning accomplishment of women is bearing children, in which they take precedence of all the athletes of the earth; unless mayhap it would seem of greater importance to kill a human being than to give birth to one. It is certainly little short of the miraculous for a woman to

¹ 1 Peter, III: 3, 4.

bear such pains, and for the child to survive the great dangers. When a child is born the friends offer as congratulation the hope of the heavenly kingdom, they sympathize in the miseries that must be borne in the meantime. But this fact exceeds all others in importance, that we have been reborn by the birth of Christ into life, we who are doomed to die. They have no birthday banquet; for I have already mentioned that they can dispense with wine in their sacred and solemn ceremonies, a thing that others do not wish to do. Midwives are held in the highest regard, but none except the most capable are considered. The more religious a woman is, the more fitted for this office, provided of course the scientific knowledge is not lacking. Unless the case demands it, they do not tolerate nurses, for they desire that the children drink the milk of the mothers. Those who have charge of women in labor and the infants, are for the most part widows, whose special duty this is. There are also young women who take care of children. Baptism is administered in the presence of the congregation unless the child is dangerously ill. If it is deprived of the rite, they know that the seed of the faithful has been washed clean by the blood of Christ, and so they hope for the best. The period of confinement is forty-two days, after the expiration of which they give solemn thanks to God. During these days, lighter food, as is fitting, is brought from the public commissary. For the medical skill even of the women is by no means without results. Meanwhile if the husbands wish to live apart, they can; if not, they are not driven out. They have the greatest desire for conjugal chastity, and they set a premium upon it, that they may not injure or weaken themselves by too frequent intercourse. To beget children is quite proper; but passion of license is a disgrace. Others live together like beasts; yet even the cattle have

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XCIX.

DEATH.

Who will say that those in Christianopolis, though they live correctly, have an unsatisfactory death? Nay, since they die daily, who would doubt that sometime they shall live forever? More than any other this republic does not know death, and yet acts on such confidential terms with it. When they compose themselves to "sleep"—for so they call death—they are very collected. They bear witness to their religion and regard Christ as a pledge of their faith. They also bear testimony to their love of country and seal this with a pious prayer. The rest they leave to God. They have no need of testaments, yet if they have any last wishes, they mention them to their friends. While one is struggling with death, public prayers are sent up for the victory of the Christian warrior. If a soul is in anguish, witnesses of divine truth are at hand and interpreters who demonstrate that God wishes all Christians well. If they suffer physical torment, the assurance of future comfort, health, and everlasting glory counterbalances this. Why do I explain this at such length! Fitting words and deeds are necessary in each individual case, and these are given. Many are present at the deathbed, that they may witness the critical change from human to Christian life. For a single example will accomplish what no warnings can do with us. Yet in their humility and state of equality they have little of which death could deprive them; while our very body is too valuable to us, out of which we are not driven without trembling and which we are horrified to leave behind us. With a whole soul they pray that God,

before whom they are about to stand, may be kindly disposed to the departed, and in the place of useless complaint they commend the soul to Him with an appropriate hymn. Finally they pray that when it shall be pleasing to God, they also may find their peaceful sleep with a contrite and faithful heart, one firmly founded on Jesus Christ.

C.

BURIAL.

The lifeless body they dress in a white robe, and on the day following the death they bear it away with uncovered face; large numbers of people accompany it. Young people sing sacred songs of Prudentius,¹ and other hymns. The nearest relatives follow, for the most part, with calm face, and wearing their usual clothes. For they say that congratulations are more befitting a Christian than grief; and that such sad manifestations have no other result than to weaken the survivors. After the body has been lowered into the grave and covered with the earth from whence it came, they hear the Word of God, intended to give them a cheerful attitude toward death, and to inform them as to life. Rarely is an epitaph of the deceased left, for they say that this can hardly be done with fairness. Such as each one has been, God knows; and posterity will transmit the facts. And this is safer than an inscription that has been bought, forced, or composed. A biographical sketch of those especially deserving is kept in their records, and the

¹ Aurelius Clemens Prudentius, 348-410, one of the most noted of early Christian poets.

fact that these are few speaks more loudly than with us where the great number and immense crowd of heroes renders the record suspicious. The cemetery is very spacious and beautiful, but outside the city; for they consider the city to be for the living. I saw a representation of Death leading every order of flesh to the grave, skillfully and ingeniously painted on the walls. No one has any sort of a marker except an iron cross stamped with the name of the deceased. From this the descendants count their ancestors. When this becomes too old it is removed and the name is inscribed in the funeral volume, where it can be more easily found. It is not surprising that they are somewhat careless in these matters, since they count this life of least value and long for the other. So neither these ideas nor other peculiarities of theirs ought to seem absurd to us; since it stands to reason that whoever has a desire for a future blessed life ought indeed believe with us, but must live differently in every respect.

My Christian reader, these are the things which I saw and heard in that blessed republic of God, and which I frankly confess I learned. The thing that grieves me especially is that my memory does not suffice for the great variety of things and that I have not the eloquence to express the things which I do remember; so you will easily see that I am no historian. Moreover I wish now that I had the style of those who can tell more than they saw. As for me, I confess that I can never tell all. So if I have not understood their meaning nor given account of their institution with sufficient skill, there is reason why I should regret my lack of perceptive power and why I should warn my readers not to attribute any fault to the citizens of Christianopolis, but rather to me. It may have happened—

good
inspiration

and I really fear it has—that I have overestimated the value of less important matters, and ~~undervalued~~ undervalued greater ones; that I have told things in reverse order; that I became confused as a result of my admiration of them; that I was not admitted into the inside of their government. What would you have of me? I am a young man who has not as yet grasped the significance of the secrets of statesmanship, but I look at only the external elegance. And if I should ever be permitted to penetrate into these, my desire to communicate my observations to others will not be lacking. It remains now that we hear in what manner I departed from that place. God forbid that I should ever suffer myself to be separated from this republic!

Well, when I had inspected everything, I was brought back to the chancellor that I might report to him how I felt toward the citizens. "My friend," said he to me, "you have seen how and where we live. As all human things are imperfect, we have not been able to show you anything beyond our mortal lot; but we have lessened the burdens of our mortality, we trust, and according to the pattern which we have showed you. We chose it not because it was more perfect than all others, but perhaps because it was easier. Whatever disadvantages are connected with it, are gradually removed by the vigilance of the administration. If it is the object of life to praise God and love our brothers, then the trifles of human life will not be of such great moment that they will render Christians anxious and trouble them. When you shall have returned to your own people pray be a most gentle and moderate interpreter in all respects. We aspire to no praise; we deprecate jealousy; or, if it cannot be helped, we bear it. Our huts are our own care, let others see to their palaces. If they rage against us, we will pray that the sea

may not convey them to us. We worship the same God, profess the same religion. If our customs are different, it should not be regarded a crime, as we live in a different quarter of the world. We do not force our manners upon others, nor do we defend them to the limit. Let those who are better than we, judge us, teach us, criticise us; they will find that we are no less teachable than we are patient. If they can find valid excuses for all their conditions we will bring accusation against our own, and will urgently require better. Meantime let them be patient with the contradictory teachings of a single very small island. Do you remain ours, we pray, here and elsewhere."

I did not restrain the tears when I compared the kindness of this man with the stubbornness of others, and I said with trembling voice: "Whatever my people may call me, I will be yours. To you I dedicate this body of mine, since nothing else is left me, that my mind may be freer. Permit that I return to my people and secure an honorable release lest I hear myself called 'fugitive.'" Here the chancellor laughed and said: "Oh you, who are so anxious to comply with the past, yet so timid as to the future! But go, my guest, whithersoever you will, and compare our republic with other better ones, that you may report to us the good and advantageous points which you shall find elsewhere. For we desire not to be preferred to others, merely to be compared with them. No one will be a better friend to us than he who shall make our state conform more nearly to the kingdom of heaven, or (what is the same) remove it farther from the world. Hence we have long wished for an abode situated below the sky, but at the same time above the dregs of this known world." Then I answered: "Unless I am entirely deceived, the place where I shall rest will be with you. If any other

land has better conditions, perchance I am not worthy to enjoy them. To this, your republic, I dedicate my labors, my studies, my wishes, my prayers. I give up the guidance of myself to you, who have learned how to control others. I will eat and drink, sleep and watch, speak and be silent at your command. I will worship and adore God with you. Now I ask but one favor, that I may be permitted to invite my friends, excellent men, who are scattered throughout the countries of the world, to come with me also." "By all means," replied the chancellor, "for we do not live too crowded to be able to accommodate a whole boat load of honest men."

While he spoke thus the twelfth hour, noon, sounded forth, and the sweet melody of bells was heard, which is the warning for solemn prayer. So he saluted me in farewell, bade me go in the name of the Master, and return safe under the guidance of God, bringing along as many comrades as possible. And as he extended to me the right hand of Christ's love, he said: "Take heed, my brother, that you do not give yourself over to the world again, and estrange yourself from us." And I answered heartily: "Where thou goest I will go, thy people shall be my people, and thy God, my God. Where thou diest, I will die, and there will I be buried. And so may Jehovah be propitious to me, as death alone shall divide me from thee!" Then I received from him the benediction, with the kiss of peace, and I went away, and am now walking about among you, that, if this republic pleases you, this worship of God, this intercourse of men, this form of education, you may go thither with me at an early day in the name of God. Farewell, and be strong in Christ.

FINIS.