

# The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the  
Extension of the Religious Parliament Idea

Founded by EDWARD C. HEGELER

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*Frontispiece to The Open Court.*

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## ANARCHISM AND "THE LORD'S FARM."

RECORD OF A SOCIAL EXPERIMENT.

BY THEODORE SCHROEDER.

IN the old life of sin-in-the-flesh he had another name. Now he lives in the spiritual rebirth. When the divinity within him came to rule his life he was re-christened as Paul Blandin Mnason. Some hailed him the "New Christ" and others reviled him as the Antichrist. Scoffers called him "the Boss of the Angel-dancers." At least, he was the "spiritual" boss of the "Lord's Farm," in Bergen County, N. J. When I told him that I was going to write about him under the title of "Anarchism at 'the Lord's Farm,'" he almost lost his "spiritual" poise, in protest against being identified with anarchists. And yet, he lived the life of anarchism without professing or even knowing its doctrines. When the more conscious anarchists claimed him he hated them, probably because they professed the doctrine without living the life. And yet, for twenty years he, with others, worked out an experiment at living the life of the anarchist-communist. Now I intend to tell the story of that experiment and to point out some useful lessons to be learned therefrom.

When this latter-day Paul first acknowledged the supreme authority of the "divinity" within him, he felt always under a strong compulsion to bear his testimony for "truth and right." Wherever he went, he sought opportunity to uphold both. He went among those who advertised their liberality as well as those of conspicuous orthodoxy. Everywhere he met with more or less of violent hostility. The "liberals" denied him free speech because he was a "nut." The orthodox called the police or threw him out of their places of worship, because "they could not bear the clearer purer light" from this "son of God." Once after a peculiarly hard

treatment, this new apostle of "truth and right" made a solemn promise that if God ever permitted him to have a place of his own, that then and there liberty would prevail. Later on, by virtue of the "divinity within," the latter-day Paul cured a very sick maiden of an "incurable disease." Through this miracle the way was opened, "the Lord's Farm" was established, and there "Christian liberty" reigned supreme. At the Lord's Farm unconscious anarchists, or conscious Christian communists, established Utopia, a miniature edition of heaven upon earth. Here many of the despised of the world found spiritual and economic regeneration. Others found the Lord's Farm a way-station on the road to suicide, or to the insane asylum. The fences along the road were torn down, and the doors and windows were always left unlocked in order that all might have easy access to free grace and free board. Thus they helped even the neighbor's hired man to get a comfortable lodging after a Saturday night's debauch. It also helped doctrinaire anarchists to put their theories to the test of practice.

#### *Theory of the Lord's Farmers.*

In the Kingdom of Heaven there could be no private property, nor any privileges but the privilege of service. Paul refused a deed to the Lord's Farm, because it implied too much ownership. Even a mere formal lease from sister Blandina was a bad compromise between the godly ideal and the human way of doing things. A lease was taken, however, but that did not give any one within the sacred precincts greater liberty or authority than was enjoyed by any of the rest. Blandina was not the name her parents gave her. By this new name she symbolized the fact that she had been physically and spiritually reborn. The godless called her the "beautiful little angel-dancer" of the Lord's Farm.

No books of account were kept at the Lord's Farm. In the Kingdom of God no record of material things could be preserved. If the more precious jewels of spiritual salvation were forever free to all, then of course, the lesser things of the material world must be equally free. Upon this principle, rooted in universal love, the Lord's Farm was conducted.

#### *Persecution and Publicity.*

Such lofty pretense at living the life of Christian liberty offends no one so long as it is not translated into practice. But the prevailing pharisaism will never forgive the combination of practice with profession. To combine practice with profession is a constant

reproach to those who only pretend, and these are always resentful. So friction arose between the Lord's Farmers and their materially-minded, spiritually-pretentious neighbors. Reviling was followed by persecution. Psychologically it is true that those who have in their closet the most troublesome skeletons always have the strongest urge to throw the first stone at their less fallible but erring neighbors. Woodcliff Lake, N. J., may have been an exception. Anyway, mobs cut Paul's hair and pulled out his whiskers. This was followed by arrests for Sabbath-breaking and blasphemy; conspiracy to defraud and running a disorderly house; kidnapping and raping and almost everything else in the criminal code. Convictions were actually secured against Paul for the blasphemy of allowing himself to be adored as a Son of God. Practically all the other criminal charges were dismissed, or resulted in acquittal. The Lord's Farmers thought that if God's Law is to prevail human laws must be ignored and lawyers should not be employed in the defense of God's own. Turn the other cheek was the rule. Only spiritual victories were sought and in the godless tribunals of "justice" these could be best obtained by means of non-resistance. "Direct action" is the modern phrase, I believe. In some of these prosecutions the indictment called Paul by the name of Mason T. Huntsman. Most strenuously he repudiated this name. In fact he was just as anxious to disown the name, as were his relatives and namesakes to have him do so. Some of these reside 'on Fifth Avenue, facing Central Park in New York City.

Free newspaper advertising followed in abundance upon prosecution. Publicity brought all those whom the world calls "cranks," all those who have theories of superiority with which to explain their status as the world's misfits. The Jew and the Chinaman, the Christian Scientist and the Papist, the Methodist and New Thoughter, the Swami and Christian clergymen, spiritualists, theosophists, atheists, anarchists, and socialists; all these came, prayed or cursed, worshiped or persecuted, soothed or quarreled, according to varying understanding and temperaments. They came and went as they pleased. Some stayed for hours, some for days, and a few stayed for years. During eighteen years the Lord's Farm fed three thousand persons. Some were cleansed of body and some in soul. Many were restored in self-respect and social usefulness. All this was done without asking any questions or imposing any conditions. Here all was free as the saving grace of God. From each according to his ability, to each according to his needs, was the only rule that each would impose upon himself, as soon as he saw the light.

*A Daniel from Boston.*

Among those who came was Daniel Haines. Daniel came from Boston. An overdose of Boston culturine had unhinged Daniel's reason, if we may express it in unspiritual language. Daniel came in the role of him who has the right to sit in judgment and to try the faith of the elect. He surely and sorely tried the patience of the elect, if not their faith. Daniel challenged even the righteousness of Paul. The Holy Ghost in Daniel questioned the superior wisdom of the divinity in Paul. Daniel of unhinged reason, went and unhinged also the doors so that the worldly ones outside might hear the disputes within, which he provoked and which he hoped would discredit the original inmates of the Lord's Farm, to his own credit. Daniel shouted loud. Paul tried to hold his peace and his godly supremacy. The quieter Paul became, the madder Daniel grew. Soon Daniel grabbed Paul and put him three points down on the floor. With the help of the spirit Paul rolled him over. But Paul refused to use his physical advantage to administer a beating, and instead the physical advantage was coined into a spiritual victory. Daniel was released and asked what next he had to offer. That ended the row. In youth Paul had learned that nothing was so embarrassing to the obstreperous ones as not to oppose them.

But Daniel was controlled by a turbulent Bostonian spirit of superiority that must yet vaunt itself by subordinating Paul who seemed the natural leader. Again at dinner the disputatious spirit of Daniel came to the surface. When Daniel could not dominate Paul in matters of spiritual disputation, he could at least take it out on the furniture. So Daniel proceeded to exhibit his spiritual culture by picking up the dishes from which about fifteen people had been fed, and one by one he hurled them to destruction on the floor. The molasses pot and the gravy dish were included. No one interfered. Paul got up and followed him around the table. When Daniel grew weary of spirit or muscle, Paul advised him to finish his work. There were yet too many dishes unbroken. "Go on, Brother Daniel, finish your job if you feel like it, there are plenty more dishes where these came from." And Brother Daniel went merrily on dashing and jingling dishes into pieces, until there were no more dishes to jingle.

*An Arrest.*

Just when the last dish had gone to destruction, there came some strangers to the house. They had a warrant for Paul and



various John Does and Jane Does for conspiracy to defraud Blaudina's father of the farm. All present were arrested. The omnipotent representatives of law and order were amazed at the bushels of broken utensils that confronted them. These worldly men did not understand the things of the spirit and so assumed they had interrupted a riot. They gathered up a lot of fragments of dishes to use as evidence. These with broken and unbroken spirits were hustled off to jail. Blaudina's father had caused the arrest of the whole group including Blaudina's brother "Titus" and their mother. Nothing came of the conspiracy charge. It existed only in the boozy brain of the old man, stimulated by his necessities, his morbid suspicions and greedy relatives. After six months in jail all were dismissed as to the conspiracy charge.

But the evidence of disorderly conduct was absolutely conclusive. Such a sight as these officers beheld could be found only in a "disorderly house." Thus a new charge was made. Paul and Phoebe and all the newly accused ones except Blaudina's mother were found guilty. Paul and Phoebe were sentenced to State Prison. The others appear to have been turned loose without sentence or on suspended sentence. Yet they protested. They wanted to share all the physical discomfiture and spiritual triumph of Paul and Phoebe. As usual in such cases, the love of law and order probably was a mere convenient pretense to be used in the vain hope of lessening the influence of Paul and Phoebe, over Blaudina, her mother and brother, so as to save the property for other relatives. Daniel, probably the only real disturber of the peace, was also released. He had not a sufficiently alluring disposition to endanger possible future legatees. In such matters judges sometimes have a very human understanding of property values, greater than their love of equality and liberty for such as Blaudina, or Paul and Phoebe. The family boycotted Herman the Cobbler, who was Blaudina's father in the flesh. He wearied of the sole supremacy on the farm. Soon he begged forgiveness, and was taken back as a soul in need of help. At times nothing is so distressing as to have one's own way.

#### *Daniel Takes a Horse.*

On the return from prison all were again united in Christian love at the Lord's Farm. Daniel was known in the spiritual rebirth as "Silas the Pure." Even he was there and great spiritual joy prevailed among the elect. However, "Silas the Pure" remained disputatious and restless. One time he hitched up the best horse

to the best phaeton, and announced that he and Brother Samuel had decided to leave the Lord's Farm for good and ever. When asked if he intended to take the horse, he said, "Yes, everything is free here and I am going to exercise my freedom by taking the horse and phaeton." No one protested then. Down the road away Daniel and Samuel stood up in the phaeton and waved their last farewell. The assembled residents of the Lord's Farm waved back a farewell with shouts of "Amen! Praise the Lord." Silas might gain a horse and phaeton but what profiteth that if thereby he lost his own soul? The spiritual victory would still be with the Lord's Farmers.

Only one person became excited about the loss of the horse and phaeton. Sister Elizabeth, a new-comer, protested vigorously. "Are you not going after the horse?" she demanded of Paul. "No! No!" said Paul. "If the Lord wants me to have that horse or another He will provide it. I will never go after that horse till I am led by the spirit." The Lord's people sold fruit at a neighboring village. A few days later word came from there that some farmer had taken in the horse and phaeton which was ambling driverless up the road. In due time both were returned to the Lord's Farm, and under the Lord's guidance, of course. "The Lord giveth and the Lord taketh away, blessed be the name of the Lord."

#### *Charles and Louis.*

Charles Hammond the infidel came to the farm out of curiosity, only to see the "modern Christ." Curiosity became interest, and he remained to work with the Lord's own. Charles always remained an opponent of Christianity, good-naturedly cursing all theology and gods. But Charles liked the Christian freedom. Like the rest he allowed his hair and beard to grow and soon the blatant infidel became a reproduction of the idealized youthful physical Jesus. Charles had a practical streak in him and was the best worker that ever came to the farm. Communism must be proven a success, he thought.

Louis Anderson had been commanded by God to give up his small store and all other work, to preach the Gospel. But the Lord did not provide well. In his hour of need Louis also turned to the Lord's Farm. Here the Lord provided food but the Lord still prohibited him from working. When not eating or expounding the Scripture he slept. This laziness riled the hard-working infidel. It was outrageously unjust that he as an infidel should help to support this lazy sky-pilot in idleness, even though he pretended to

be commanded by the voice of God. Charles took the matter up with Paul and demanded that this pious drone be ejected from the Lord's beehive. Paul was firm in his negation of such a course. If it was the voice of God to Louis, then Louis must obey. If Louis was moved to sleep all afternoon, that was a matter only between Louis and his God and not for the conscience of Charles to pass judgment upon. On the Lord's Farm complete freedom in God must prevail and Louis could not be put out. If Charles wished to spend his time sleeping he was equally free to do so. This sanctimonious non-resistance so irritated Charles that he struck Paul a hard blow in the face. Never ruffled, Paul quickly said: "Have you finished, Brother Charles? If not, don't stop. Strike on." But Charles was done and ashamed. Remorse was the reward of the assault. Paul had gained another spiritual victory over sin and selfishness. Viciousness brings its own penalties, as virtue brings its own reward: so mused Paul.

*The Hobocs Came Also.*

The Christian neighbors who constantly felt insulted by the life of these over-Christly people soon acted as if in an unconscious conspiracy to direct to the Lord's Farm all the "weary Willies" in need of food and shelter: none of these ever received a hand-out at the door. That would be making aristocratic distinctions, distasteful to the Lord. Without examining them as to vermin or morals all were given a seat at the common table. One "weary Willy" thought he had found a final haven of rest. He could not possibly get enough sleep before breakfast time, and wished to have a breakfast served to him in mid-forenoon. That also was a part of Christian liberty, but those who served also had a liberty to serve in their own way. One morning Paul took a tray loaded with a bounteous breakfast up to George's bed. "Good morning, George," said Paul. "I'm delighted to see that your eyes are open. I have taken the privilege of bringing you your breakfast. You know I like you to be comfortable and happy, and I want to save you the work of coming downstairs. Now, George, please remain in bed as long as nature will allow. We are here to wait upon you and make you happy if lying in bed can make you so. Now be happy, George." After that George was never known to remain in bed until the breakfast hour, and from that time on he did a fair share of the farm work.

At other times Paul would make a sly insinuation that if the Lord wanted certain work to be done he would provide four, six,

or eight hands to do it. This mere suggestion would produce the desired result while Paul was on the road selling fruit. Similar tactics were used on others. The lazy ones were commanded not to work so long as it was possible to be happy in idleness. Then they began to work. Not from books, but from the bitter experience of youth, Paul had learned some lessons of psychology. He knew how to play on the rebellious spirit. By commanding these rebellious children to be antisocial, they could be induced to be very social. The remedy for the abuses of freedom is more freedom. Thus Paul without commanding yet dominated all.

### *The Garden of Eden.*

For a short time Mary Jane was also an important addition to the farm. She had met some of the Lord's Farm folks who had visited Scranton. There Mary Jane was a leader in the Christian Alliance. But soon this was abandoned for a trip to the Lord's Farm to find a new resting-place for the body and the spirit. Mary Jane, however, was still human and fleshly. The old Eve-spirit was still strong in her. Thus she was sometimes prompted to pursue Adam in the person of Paul, and according to the traditional manner of original Eve. But Paul had renounced all things of the flesh, and fled to a secluded den or spent his hours of sleep in the granary so that he might not serve as a temptation to Mary Jane. Of course, Paul had been so thoroughly reborn, and had so completely outgrown the limitations that hamper us mere humans, that nothing really tempted him. He withdrew for the sole sake of Mary Jane and for her soul. Perhaps in time Mary Jane would also become more spiritually minded, and then it would be no longer necessary to flee from her for her own good.

Soon, however, there came to the farm another spirit more like that of Mary Jane. Granville B. had been reborn, and in his imperious boldness there could be no sin or shame. Modesty is always but the shield of sin, the mask for self-reproach. The pure in heart can have neither. Furthermore Granville had so thoroughly subordinated the old Adam to the will of the divinity that reigned within him, that divinity which was his very self, that he could not sin. Whatever his perfect soul desired by the very fact of its being *his* desire became pure, no matter how sinful it might be in others or in the eyes of worldly humans. He had abolished all fleshly qualities that make for sin. He was a pure spirit, incapable of sins of the flesh, even though to unspiritual vision his conduct should seem to be fleshly.

Mary Jane and Granville soon discovered that they were of the same spirit. They were restored to the primitive purity of Adam and Eve before the Fall. The Lord's Farm was the place for reestablishing that Garden of Eden in all its primitive splendor and sinlessness. Here Mary Jane and Granville would set up the Kingdom of God on earth in which they would reign in the simple naturalness of their spiritual purity.

So Granville, being in a place of freedom from human restraint, wore the clothes of Paul and took Paul's seat at the head of the table. And Paul with his characteristic non-resistance proved his spiritual superiority by the meekness of his own submission. He bowed the head so as to conquer in the spirit. Granville and Mary Jane thought that now the time had arrived for the perfect ones to prove by their shamelessness that they were above sin. If the Kingdom of Heaven was ever to be established as in the original Garden of Eden, then the time was at hand for abolishing clothing and fig-leaves, the badges of sin and shame so conspicuously worn by the unregenerate. This was a place of spiritual freedom and to the spiritual all things are spiritual. It was not in the heart of Paul to restrain these courageous souls in the exercise of Adam's liberty. However, from an excessive delicacy of consideration for the weakness of the unregenerate souls of the outside world, Mary Jane and Granville reserved most of their exhibitionist tendencies for themselves, and for a few choice spirits within the sacred precincts of the Lord's Farmhouse. Granville soon grew tired and returned to Philadelphia to establish his own kingdom and to leave Paul free to resume the head of the table and of the household. Another spiritual victory had been gained by Paul through non-resistance. But the unregenerate insist that these two were not the only Adamites who took up their abode at the farm, and some "shocking" yarns are told about it.

*Willson from England.*

The fame of the Lord's Farm spread far and wide through persecution and the sensational newspapers. Thus came also an Englishman whom we will call Billy Willson. Brother Willson, too, was an imperious spirit, who recognized a large chunk of the infinite God to be within his own cosmos, and he proposed to act the part of omnipotence at the Lord's Farm. He came resolved in advance to dispute and to destroy all authority on the Lord's Farm except his own and to compel recognition of his own omniscient self as the sole ruler by divine right, first of the Lord's

Farm and then of the whole world. As if in proof of omnipotence he brought a son, a son that had been immaculately conceived from a virgin, at least so he said.

Somehow Paul failed to see the superior divinity in or of Willson, and so did not voluntarily abdicate. Thereupon Willson attempted to prove his own superiority by terrible tongue-lashings in which he used blasphemous expressions to denounce Paul as everything that was vile and execrable. On such occasions Paul would smile blandly and say: "That's fine, Brother Willson. But why can't you tell me something new about myself?" Thus, all the sting was taken out of Willson's reproaches, and he was made to feel his inferiority in the very effort to rise above it. He would go away, but after months would come back and repeat the experiment and experience. Sometimes these outbreaks were provoked by Willson's boasting of his miraculous cures. Always Paul had one just a little more wonderful and often the witnesses were present to corroborate. Paul quotes Jesus: "Agree with your adversary and he will flee."

The free publicity given to the communistic aspect of the Lord's Farm served as a lure for irreligious socialists and anarchist-doctrinaires. These came with their rule of thumb to prove to Paul that he was not consistent with Marx, Bakunin, or Tucker, or some one else. Paul knew nothing of these strange unscriptural doctrines, and he cared less. He was concerned only with living the divine life. He would tell these critics that they were only intellectual garbage cans peddling the dead and decaying material of other minds; fooling themselves by thinking that this rotten doctrine-stuff could upset the ways and work of God, or that God could or would descend to the ways of men. Others he would advise to hang a piece of crape on their nose in memory of their dead brains. His was a life, not a theory, but a life, moving, living, and having its being as the immanent God. However, Paul's most eloquent and spiritual sermon was his material performance. That he gave all credit to the inner spiritual voice did not keep some of these atheistic radicals from joining the Lord's Farm colony to rehabilitate themselves, physically and economically. Perhaps they even absorbed something else that Paul would call spirituality. At least, he hoped that they did absorb a little spirituality.

#### *Holy Shouters Came Also.*

The fame of the Lord's Farm had gone to the Far West and supplied a new ambition to a couple of Holy Rollers. These started

a wearying journey to New York City. Here they were joined by a few kindred spirits. Together these five traveled on foot to the Lord's Farm. Now spiritual joy was unbounded, and in this place of liberty its vocal expression was unrestrained. The holy shouters had at last been led by the Lord to a land of plenty, and they exhibited their gratitude to God by constantly shouting and singing his praises. Only physical exhaustion could restrain either the volume or the duration of their pious vociferations. And yet none of the godly ones would interfere with the mysterious divine influence that could produce such joy. Here the joys of conscience must remain unimpeded.

But all were not godly. Among the inmates at the farm was a woman with a past who still hoped for a future. She had come to be cured of locomotor-ataxia. She had only been there a short time and had not yet been able to cast out enough of the old evil spirit to make the disease depart. For this the Holy Shouters reproached her and kept her awake day and night by their audible manifestations of the spirit of God. The sick and weary Alice Page, the unconverted Alice Page, had not the infinite patience of an indwelling God. Therefore she was annoyed by the unnecessary noises. Therefore, too, she was reproached by the hyper-holy shouting jumpers. It served her right to be kept awake all night if she would remain sick simply for obstinacy; simply because she would not give herself wholly to God. There was a bit of romance behind the presence of Alice Page at the Lord's Farm. In the old world of sin and Satan, Alice and he whom the world now knows as Paul had been very intimate friends, and now Paul Blaudin Mnason found her in need of bodily and spiritual regeneration. As she had ministered to him in the world of sin, so now he would minister to her in the world of spiritual love. But Alice was sorely grieved by these impertinent pious jumpers.

In this Alice Page was not alone. The unspiritual neighbors also objected to having their slumbers disturbed even by those who thought they were singing and shouting praises to God. One of the unregenerate ones was a lawyer named Randolph Perkins. His patience having come to an end he went to the farm and demanded peace and quiet. Paul told him that was a place of gospel liberty and himself without authority to interfere even with noisy outpourings of conscientious worshipers. Then Paul was long and vainly importuned to give his consent to interference with liberty on the Lord's Farm. Finally he said, "Here all are free, you are free to do as you please, even as they are free." Here was a new

interpretation of the rule that the abuses of liberty are to be remedied by more liberty.

Perkins now appealed to Alice Page, the poor, sick, unregenerate Alice Page. Was she, too, suffering from loss of sleep? Did she want the turbulent ones removed? She did. Poor worldly-minded soul! That was enough authority for Perkins. He ejected them, and the toe of his shoe in speedy upward motion helped to lighten the weight and assist the flight. Paul looked sympathetically at Alice and offered no interference. On the Lord's Farm all had their liberty, even Perkins. Mary Israel, one of the ejects, sent back the Lord's damnation, but the farm was free.

### *The Fall.*

Just once the Boss Lord's Farmer fell from his pedestal of spiritual exaltation. Just once the old repressed Adam asserted itself and Paul forgot his non-resistant attitude. This caused his undoing. Among the children of the colony was a boy, the legally adopted son of Titus. Titus liked to compel others to work, including this boy. Sometimes he chastised him for laziness. This stirred the old Adam in Paul. Once when Titus struck the boy, the old suppressed "evil temper" in Paul compelled him to use a club on Titus. Blandina had died. Titus, her brother, was now the legal owner of the farm. Paul had always been a mere lessee. This quarrel between Paul and Titus gave the relatives of the latter a leverage to separate these two and so oust Paul from the farm. That end was thus accomplished. The old passions which had only been submerged and not outgrown, thus reasserted themselves, and terminated the colony of the Lord's Farmers.

In the fuller record of nearly twenty years, during which the Lord's Farm existed, there is a valuable unplanned social experiment. I wish to add some general comment to express and to emphasize the lesson that I see in it.

### *An Interpretation.*

In Paul B. Mnason we see a man living the anarchist ideal. The Lord's Farmers followed his example but with a lesser degree of devotion and lesser consistency with the ideal. None of these religionists had any conscious anarchic theories. Neither had they any theories of social evolution or of the behavior of human energy operating in social relations. Their conduct was primitive and instinctive; that is, an impulsive effort to usher in the millennium. This impulsive reaction, precisely because it was emotional and



blind, found a formulation in terms of the "divine life," the self-imposed "law of love."

At another stage of development, where there is greater consciousness of personal desires and of social relations, and where the other aspect of an emotional conflict is being acted upon, the same impulse to play the role of omnipotence finds expression in moral codes, to be (for our benefit) imposed on others, by legalized or unlegalized violence. This is the state of mental development found among the short-time accessions to the colony and among the neighbors of the Lord's Farm and perhaps of most of society in general. The level of their desires and intelligence is evidenced by the efforts to exploit the more devoted Lord's Farmers from within the group. From their neighbors this same primitive state is shown by the many physical punishments visited upon the pious communists by lawless mobs and by those more orderly and lawful processes expressive of equally great ignorance and emotional conflict.

There is another level of development, with a much larger understanding of the relations and behavior among things, of which I will speak later. An experiment at living the anarchist ideal among a people who have reached that other stage of development remains yet to be tried. Perhaps this will become a reality in some future century when we have had more democracy in education and more education for democratization, as distinguished from an unenlightened emotional approval of mere political forms or of a static concept of democracy.

The head of the Lord's Farm worked for others and suffered from those whom he wished to help. He suffered economically and physically and found his compensations in the feeling that he was living the "divine life" far above the level of the unregenerate crowd. He *felt* himself the superior because he was living the life of love, and thus ushering in the establishment of the Kingdom of Heaven, the reign of love upon the earth. His compensation, like his superiority, was but fantasmal, largely unrelated to objective realities. His suffering was very real, because in his feelings and ideals he was too thoroughly dissociated from his environment to insure a comfortable adjustment.

He suffered much in his intercourse with general society in so far as his understanding of the relations and behavior of the human animal was not above the level of the "unregenerate barbarians" by whom he was surrounded. He succeeded in dealing efficiently with individuals in so far as his intuitive insight into

human nature was more penetrating than theirs. He held no conscious theories as to either. He achieved a partial triumph in overcoming most of the violent opposition of hostile neighbors, by his heroic though blind emotional devotion to his self-appointed task of spending his life in labors of love.

### *More Mature Service.*

There is another kind of "self-sacrificing" labor of "love" that isn't self-sacrificing nor a labor of love at all, except when misjudged by conventional standards. Those who are living this unconventional life do not really sacrifice nor love, according to the conventional meaning of these words. They simply give intelligent cooperation toward the democratization of the human desires, as the peaceful means to the ultimate democratization of everything else. Those engaged therein avoid the pains suffered by Paul Blaudin Mnason, because they do not invite nor challenge martyrdom, or encourage exploitation, either of themselves or of others. Being more conscious of the behavior of human animals in social relations, such persons seek to educate the physically mature children so as to minimize that infantile desire for dependence upon society, as formerly they depended upon the mother or the nursing bottle. So they promote the elimination of one factor of the impulse to exploitation. Likewise, they seek to educate the "educated" toward a stage above that of the emotional conflict, which on its submerged side is simply the fear-psychology of the infant. In the conscious effort, at compensatory over-preparation against an empty nursing bottle or a "dry" mother, we see the psychology of the millionaire and generally of the woefully efficient exploiters. To overcome their own infantile fears of famine they must reassure themselves of unending plenty by the process of unnecessary accumulation, and the indulgence in ostentatious waste. If their subconscious fears are great enough the protective desire will be morbidly caloused to the suffering of all who stand in the way. Thus came in all ages the more brutal efforts at the suppression of every emancipating movement for or from the exploited classes. So also have come the past persecutions of almost every efficient agitator for the further democratization of labor, of education, and of welfare. Thus, from society's infantile fears and the compensatory infantile urge toward omnipotence, which was controlling its dominant members, it has been inevitable that every important step toward more democracy could only be achieved in bloody strife. Even after the bloodiest of wars all of us are not yet prepared to

yield peaceably our personal or national aristocratic advantage, in conscious willing readjustment to the natural processes that make for the democratization of welfare.

The Lord's Farmers sought to democratize welfare on the instinctive level of their own emotional conflicts. So far as lay in their power they attempted to democratize physical welfare. Yet in their characters they remained essentially aristocrats, playing the high and mighty role of philanthropists, who intellectualized their aristocratic feeling of superiority by the claim of being spiritually regenerated humans, having thus become the children of God. The grown-up children who constitute the bulk of our present society resented this challenge to their vanity and found abundant plausible "reasons" for avenging the insult to their own childish conceits. The Lord's Farmers tried to prove their superiority by philanthropic endeavor. The unregenerated society all around them proved their contrary claim of "moral" and "spiritual" superiority by means of physical violence.

This opposition of force and rage, of petty imposition and prison bars only symbolized in miniature the psychology of all the wars for achieving aristocratic eminence or slave-emancipation. Always the effort has been made of resisting and seeking emancipation through organized force, legalized brutality, and political forms. Never yet have we even seriously thought of democracy in education, or of education for democratization. In this matter the world war just over can be seen as but the most destructive consequence of a conflict between groups, largely yet unconsciously dominated by a lust for national aristocratic distinction and its satisfying consciousness of power. By physical combat others are proven "inferior." Then because "inferior" the conqueror is "morally" justified in exploiting them in exchange for some "culture" or other. There, as with the Lord's Farmers, moral sentimentalism, exaggeration, falsehood, and force are and were the instruments to attain a dominance. Most of this was, and is continually being done on the level of old archaic aristocratic desires and methods. No matter how they formulated their objects, the unexpressed and usually unavowed quality of it was essentially that of primitive aristocracy, even when its victims are least conscious thereof.

#### *A Dream of the Future.*

Let us try to imagine the kind of a society which might come into being through actual democracy in education, and education for actual and continuous democratization of education, of labor.

and of welfare. That would involve the outgrowing of all desire to get the consciousness of power through physical force, economic might, or ostentatious waste; or by a control over the life and death of others, either by means of war or by the legalized power to starve those who decline to do our will, or to submit to our exploitation, on our own terms. Then it would be such facts of life by which we would measure democracy, and not by the theoretic democracy of political forms through which an actual aristocratic privilege may be maintained. So humanity may be developed to a desire to serve, somewhat like unto that of the "Boss of the Angel-dancers" at the Lord's Farm. But still it would be unlike that, because based on a larger understanding of the relations and behavior among things and humans, and not conditioned on the conflicts of unsolved emotional problems.

By such highly developed persons, service would also be the dominant impulse of life. But it would be service on a basis of democratized labor, not as philanthropists to beggars. Service being rendered on a more democratic basis, if there should be any submission to being exploited by the unfortunate, it would not be accompanied by any feeling of the spiritual superiority of the philanthropist, or the feeling of inferiority of the beneficiary. It would be conditioned by so much of conscious desire for the democratization of welfare as to preclude the slightest exaltation or humiliation. There would be no need to develop democratic independence of feeling. The ultimate goal of democracy must include the democratization of all essentials of efficient living,—education, labor, and welfare. Thus only can we insure the voluntary assumption of democratic responsibility which the psychologically mature ones impose upon themselves, and which the mentally childlike who are vested with power, impose upon others. The service must not be personal nor personally reciprocal, but cooperative in the promotion of the general welfare, so general that the individual beneficiary is never recognized as its beneficiary. This can only be achieved through ob-  
sessing, yet understanding devotion to the promotion of all aspects of democratization.

The Lord's Farmers suffered because the fortunate classes acknowledge no responsibility toward the mutuality of service and of protection, for the benefit of those who were in fact promoting the democratization of welfare. When, to a distressing degree, the unfortunate classes are conspicuously denied the substance of democratic welfare, and education, they are equally incapable of making an intelligent acknowledgment of the responsibility which is sup-

posedly imposed by the maintenance of democratic forms. Therefore, many of these could not "live the life" even when professing it. In the name of liberty, they too, must exploit or rob the philanthropic unconscious anarchists at the Lord's Farm. The middle class threw most of the bricks, and they hurt much. The middle class is always too near to aristocratic grandeur. Therefore, it cannot accept the resignation of despair, nor be content with having its aristocratic ambitions only one fourth satisfied. So it lives in a world of emotional conflicts. On the one hand are delusions of aristocratic grandeur, the intensified fantasies of wish-fulfilling hopes. On the other side is a half-conscious anxiety arising in part from the imminent danger of being compelled to disillusionment and to economic disaster, again involving the infantile fear-psychology. So it is that the middle class, individually dominated by conflicting emotions, will in a crisis be divided against itself. Through this lack of coherence or class-consciousness, the middle class tends to become the storm-center in all conflicts for democratization. After all, the Lord's Farmers quite unconsciously were aristocratically-minded middle-class reformers, or rather philanthropists. Just as the Lord's Farmers were ultimately defeated and crushed out as a social factor, so the middle class of Russia is now equally in danger of extinction as a class, if not as individuals. The aristocrats can largely flee from proletarian dominance, but not so their middle-class unconscious imitators. These must fight it out for their measure of the aristocratic ideal, or they must themselves become wood-cutters and water-carriers. Such are the forces that blindly make for the democratization of education, of labor, and of welfare.

#### *Methods with Social Problems.*

The Czar's Russian bureaucracy sought to prevent revolution and democratization by physical force. A Bolshevik revolution is the result. The bureaucrats were too ignorant of the psychology of repression as it works in the repressed. German Junkers sought to prevent democratization and wars by developing and using a physical force so superior as to preclude war by making hopeless all the opposition to Teuton prowess. The world war, the German defeat, and the German revolution were the result. The Junkers, too, were ignorant of the psychology of repression, as that was working at home and abroad. In their equally blind and instinctive unconscious way, the Lord's Farmers thought to force democratization of welfare upon an unprepared world, one not yet men-

tally attuned to such a degree of democracy. Their desires were too far ahead of their time, and as in the case of European aristocrats their understanding of human behavior was very inadequate. Because of this, they were excessively exploited and martyred, without making any lasting contribution to the triumph of their dominant desires, that is, of democracy, of liberty, or of their concept of religion.

Amid an outward false show of excessive independence they were enslaved by an intense conflict between aristocratic desires and the slave-virtue of excessive humility. In consequence of these conflicts, they suffered great martyrdom at the hands of their equally primitive and more antisocial neighbors. From this little experiment and the similar but larger one now going on in Russia, we may perhaps be permitted to infer that it is as fatal to force democratization upon the feudal-minded masses of the middle-classes as it is futile to use violence against the proletariat, as a means to retard the natural processes of democratization.

#### *The Remedy.*

One other method remains to be tried. Perhaps an orderly and willing submission to the natural law of democratization is the best means to universal peace. When we have sufficient understanding of the relations and behavior of humans, maybe we will begin with a retrospective study of our evolution in democratization. If so, we may conclude that the trend of that evolution is toward the ever more complete democratization of education, of labor, and of welfare. When we see that, and combine with that an intelligent willingness to adjust to this natural law, we will consciously accelerate such democratization, as fast as the people's desires and mental processes can be attuned thereto. Then we will achieve freedom from revolutions by violence, through restraining our aristocratic and autocratic tendency to use either organized or legalized violence to retard or promote democratization.

Thus, perhaps, war can be made impossible by being first made unnecessary, and so universally discredited. Even a class war is useless if we are as a whole unafraid of more democracy and intelligent enough to make that mutually understood all around. The remedy for the evils of democracy is more intelligent and more complete democracy; that is, more intelligent adjustment to the natural processes of the democratization of labor, of education, and of welfare. The use of violence to retard further democratization has made violent revolutions the *only* efficient means to attain

democratic progress. When we democratize education and freedom of speech and press, and so become unafraid of the democratization of labor and welfare, no sane man can be persuaded that revolution by violence can serve him any purpose.

## THE COMING AGE.

BY ALEXANDER DEL MAR.

THREE or four thousand years ago the prevailing religion of the world was the worship of the sun, moon, and stars, as personified by Sol, Luna, Saturn, Jupiter, Venus, Mercury, Mars, all of which heavenly bodies were believed to circulate about the earth, as the center of the entire system; while their personifications governed the affairs of man.

This geocentric religion received an admonitory shock when the opening of Phœnician commerce with the Orient, about the fifteenth century B. C., led to a vague suggestion of the heliocentric theory; and to a second and more forcible shock when the Indian conquests of Darius and the voyage of Scylax brought to the West further proofs against the prevailing cosmogonical belief. These evidences, when echoed more or less publicly by Pythagoras, Thales, Anaximander, and Cœnopides, though suppressed by the temples and, in the case of Pythagoras, followed by the assassination of the philosopher, were nevertheless not extinguished.

Between the Indian expeditions of Darius and Alexander there were not a few philosophers who ventured to question the geocentric theory, upon which the religions of Greece were founded. Among them were Philolaus, Plato, Archytas, Heraclides of Pontus, Nicetas, and Aristarchus. But the information that Alexander acquired and Megasthenes brought from India was overwhelming, and the disquisitions of Aristotle, Dicæarchus, Seleucus, Timæus of Locris, Archimedes, and numerous other philosophers, though more or less cautiously disseminated, proved sufficient to effectually destroy the bulwarks of an erroneous astronomy and the fantastic creeds which grew out of or were sustained by it.

The immediate cause of their fall was, however, not due to scientific revolution, but to the degrading worship of Alexander, the Ptolemies, the Seleucidæ, and Demetrius Poliorcetes. It was revolt from this lowest form of anthropomorphism which swept