

of public duty urging each man to labor. Of the sufficient strength of this we are positively assured, notwithstanding the result of all the experiments hitherto tried. Reality peeps out when we are told that those who refuse to work will be put into confinement on bread and water—something like a reversion, is it not, to the coach and horses, with the “lash of hunger”? The stimulus of duty to the man’s family will exist no more, since the maintenance of his wife and children will be taken off his hands by the state. For the lower natures, though not for the higher, there will be emulation, which, it is taken for granted, will act on them with undiminished effect when all the substantial prizes with which success in the contest for distinction is now attended have been removed. An appeal is also made to a *quasi*-military sense of honor, and the community is organized as an army, with military titles, apparently for that purpose. But it has been shown, in answer to other theorists who have pointed to military honor as a substitute for the ordinary motives to industry, that military duty is enforced by a code of exceptional severity.

All are to be paid alike, on the principle that so long as you do your best your deserts are the same as those of others, though your power may not be so great as theirs. Your deserts in the eye of Heaven, no doubt, are the same if you do your best, and Heaven, as we believe, has the means of ascertaining that your best is being done. But if it is asked what means a board of industrial veterans, or their lieutenants, supposing them to be ever so excellent craftsmen themselves, have of ascertaining that every man is doing his best, the answer, we suspect, must be that in Utopia such questions are not to be raised. In the present evil world most men do their best, or something like their best, because they have to make their own living and that of their wives and children. Some men, under the voluntary and competitive system, put forth those extraordinary efforts which make the world move on. But the state, though it might command the daily amount of labor by threat of solitary confinement on bread-and-water, could not command improvement or invention. Invention, it seems to us, would be little encouraged under the Utopian *régime*, since no man is to be allowed to