

clothing made or repaired. Some rugs and shawls might come in handy ; but most of our wants would be supplied by nature as the result of our simple toil. How should we live and divide our efforts so as to secure the best results ?

The obvious way would be for each to do what was most suitable and agreeable and share results without any thought of swapping. Robert would till the ground, Emily would assist as far as strength permitted ; there would be no comparison of services, or estimate of the balance of trade, or " how much to boot," in the bargain. It would be " each for all and all for each"—pure communism—having " all things in common."

But one day John and Jane came down from the air, and, laying aside their wings, said this was the likeliest spot they had seen in their flight, and they would like to settle down. They erected a shelter, and began to live as Robert and Emily were doing. After a while, Robert said to John, " I can get food enough for four, why shouldn't you do something else ? You are a handy man ; make me some spades and hoes and ploughs. Emily can prepare the food for all, and Jane might make some bark rugs." So the labor was still further divided, but the results were shared according to needs. By and by, another couple flew by and caught sight of Paradise ; and they went off and gave such a report of its attractions, that they returned with a colony of settlers. Each couple began life as did Robert and Emily ; then they joined into groups to supply common needs ; then they found services that several groups or the whole community could unite in. At last, noticing the differences in ability and energy, the best workers began to be dissatisfied with the plan of sharing everything in common, and devised a system of swapping their products for such things as they required ; and they reckoned the amount of goods they should receive by a comparison of the time spent in the production of each article. But it came to be tedious, as the people increased and wants grew, to hunt around for a chance to swap and to haggle about the terms of exchange ; so at a public meeting the people settled the proportions that each product should bear to other articles, all based upon the labor time consumed in production. They appointed a storekeeper, who should receive and distribute the goods that might be brought to him, and who should pay to each producer pieces of printed paper, each representing a *day's labor*, and therefore called for shortness a *dolor*. Consumers purchased these products by payment in *dolors* or fractions thereof, at the original price paid to the producer, with only the cost of the store and the storekeeper's living added. Cost was the limit of price ; there was no profit. Occasionally, public meetings revised the prices of goods or of services rendered ; and in some cases, where special skill or long-continued education entered into the service, that was considered in fixing the price, and it was made larger than the mere time allowance would have warranted. But in no case did the individual fix the price of his labor. If this had been permitted, all the evils of the competitive system would

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