

Chapter 1 : Full text of "Altruria"

A Traveler from Altruria is a Utopian novel by William Dean Howells. www.nxgvision.com was first published in installments in The Cosmopolitan between November and October, and eventually in book form by Harper & Brothers in

Homos has come all the way to the United States to experience first-hand everyday life in the country which prides itself to represent democracy and equality, to see for himself how the principle that "all men are created equal" is being practiced. To their dismay, it becomes gradually clear to everyone involved in the conversations with Mr Homos who in the course of the novel becomes less and less reluctant to talk about his own country that the United States is greatly lagging behind Altruria in practically every aspect of life, be it political, economical, cultural, or moral. Thus, in the novel the island state of Altruria serves as a foil to America, whose citizens, compared to Altrurians, appear selfish, obsessed with money, and emotionally imbalanced. Mainly, A Traveller from Altruria is a critique of unfettered capitalism and its consequences, and of the Gilded Age in particular. He is not an Altrurian at all. As opposed to egotism, altruism—a word coined during the first half of the 19th century by Auguste Comte—is unselfish concern for the welfare of others. Thus, Altruria is a Utopian country inhabited exclusively by altruists, by people who believe that they have a moral obligation to help, serve, or benefit others, if necessary by the sacrifice of self interest. Class distinctions and the gap between rich and poor The social differences in America are shown by having the rich of the society staying at a luxurious resort near the farms of workers in a lower class. Howells admits that the farmers are not fit to associate with those at the resort because their manners are not good enough. This story is dealing with social protest. According to Twelvemough, the successful people become wealthy or powerful because of "their talents, their shrewdness, their ability to seize an advantage and turn it into their own account. He insists on carrying his own luggage, at busy times helps waiters in the restaurant do their job, and chats easily with employees, which makes him rather popular among them but at the same time embarrasses his host: It was quite impossible to keep him from bowing with the greatest deference to our waitress; he shook hands with the head-waiter every morning as well as with me; there was a fearful story current in the house, that he had been seen running down one of the corridors to relieve a chambermaid laden with two heavy water-pails which she was carrying to the rooms to fill up the pitchers. This was probably not true; but I myself saw him helping in the hotel hay-field one afternoon, shirt-sleeved like any of the hired men. He said that it was the best possible exercise, and that he was ashamed he could give no better excuse for it than the fact that without something of the kind he should suffer from indigestion. It was grotesque, and out of all keeping with a man of his cultivation and breeding. He was a gentleman and a scholar, there was no denying, and yet he did things in contravention of good form at every opportunity, and nothing I could say had any effect with him. X Homos further points out that he considers it strange if people perform exercise in order to stay fit if all they would have to do is participate in manual labour. By doing so, they would at the same time relieve the burden of those who regularly work with their hands. The barren expenditure of force that began and ended in itself, and produced nothing, we should—if you will excuse my saying so—look upon as childish, if not insane or immoral. At one point even the minister ruefully admits that there are no manual labourers in his congregation "I suppose they have their own churches". Homos draws the conclusion that Americans differentiate between political and economic equality, noting that they may have the former but that they certainly do not enjoy the latter. There is an obvious dissatisfaction with society, yet he still approves of the society as a whole. The belief is that if men acknowledge their commonalities and work for each other, they will dispense with differences of rank and class. He believes that men should treat each other like equals. There is a need for reforms. Money and the world of work In Altruria, which is an explicitly Christian country, money has been abolished, so its inhabitants have even forgotten that there used to be a division between rich and poor. Every citizen is entitled to everything they need at any given time, so there is no need, and actually no way, to save for a rainy day, while amassing a fortune is impossible as well. Physical labour is shared amongst the working population so that no one has to work for more than three hours per day. Also, there is no need to hurry so that craftsmanship flourishes and every finished product resembles a work of art. By

common consent, cheap and faulty merchandise such as the "Saturday night shoe" is no longer produced. If he looks about him at all, he sees that no man gets rich simply by his own labor, no matter how mighty a genius he is, and that, if you want to get rich, you must make other men work for you, and pay you for the privilege of doing so. It is alien to our love of individuality ". Anyone who wants to be successful in this world will try to do so by getting rich. As a reaction to this, Homos just points out that in Altruria, excellence is achieved by excellently serving others. When talking about American workers, the worker "is dependent upon the employer for his chance to earn a living, and he is never sure of this. It is clear that Howells was well aware of the issues with Americas society at the time of this story. The Altruria Utopia is what he felt was an ideal society. American society at this time seemed too concerned with money. Howells describes the people of the society as being selfish and materialistic. At this time in America money and power was causing constant struggle for those of the working class. In Altruria, money is not a problem because there is not any. Every man is equal. It seems to be a good way of life, however, it does not seem very realistic. Makely says, "There must be rich and there must be poor. There always have been, and there always will be" []. Howells method to fix that thought is the Altrurian system where everyone is guaranteed a share of the national product only if he works at least three hours a day in an acceptable occupation. Opportunity in Altruria In an attempt to rid the struggle for money, Howells makes Altruria a place with none. The only way to get what you need is to work. Therefore, there is an opportunity for everyone. In the United States, opportunity usually comes from money. Opportunity usually comes from associations and people that are involved with money. In Altruria, anyone can have an opportunity if they want it. Discussion Cover of the edition David W. Levy has indicated that in A Traveler from Altruria Howells, while pursuing his industrious, profitable career as a man of letters, criticized the business principles that had helped ensure his own success. Howells would eventually create an Altrurian trilogy, following the first book with Letters of an Altrurian Traveller and Through the Eye of the Needle Release details A Traveler from Altruria, ed. Levy ISBN The Dictionary of Imaginary Places Toronto, , s.

Chapter 2 : Altruria, California - Wikipedia

The Project Gutenberg EBook of A Traveler from Altruria: Romance, by William Dean Howells This eBook is for the use of anyone anywhere at no cost and with almost no restrictions whatsoever.

The novel is a critique of unfettered capitalism and its consequences, and of the Gilded Age. Introduction Set during the early s in a fashionable summer resort somewhere on the East Coast of the United States , the book is narrated by a Mr Twelvemough, a popular author of light fiction who has been selected to function as host to a visitor from the faraway island of Altruria called Mr Homos. Homos has come all the way to the United States to experience first-hand everyday life in the country which prides itself to represent democracy and equality , to see for himself how the principle that " all men are created equal " is being practiced. To their dismay, it becomes gradually clear to everyone involved in the conversations with Mr Homosâ€”who in the course of the novel becomes less and less reluctant to talk about his own countryâ€”that the United States is greatly lagging behind Altruria in practically every aspect of life, be it political, economical, cultural, or moral. Thus, in the novel the island state of Altruria serves as a foil to America, whose citizens, compared to Altrurians, appear selfish , obsessed with money, and emotionally imbalanced. Mainly, A Traveller from Altruria is a critique of unfettered capitalism and its consequences, and of the Gilded Age in particular. He is not an Altrurian at all. Title "Altruria" derives from the Latin alter "the other". As opposed to egotism , altruism â€”a word coined during the first half of the 19th century by Auguste Comte â€”is unselfish concern for the welfare of others. Thus, Altruria is a Utopian country inhabited exclusively by altruists, by people who believe that they have a moral obligation to help, serve, or benefit others, if necessary by the sacrifice of self interest. Class distinctions and the gap between rich and poor The social differences in America are shown by having the rich of the society staying at a luxurious resort near the farms of workers in a lower class. Howells admits that the farmers are not fit to associate with those at the resort because their manners are not good enough. This story is dealing with social protest. According to Twelvemough, the successful people become wealthy or powerful because of "their talents, their shrewdness, their ability to seize an advantage and turn it into their own account. He insists on carrying his own luggage, at busy times helps waiters in the restaurant do their job, and chats easily with employees, which makes him rather popular among them but at the same time embarrasses his host: It was quite impossible to keep him from bowing with the greatest deference to our waitress; he shook hands with the head-waiter every morning as well as with me; there was a fearful story current in the house, that he had been seen running down one of the corridors to relieve a chambermaid laden with two heavy water-pails which she was carrying to the rooms to fill up the pitchers. This was probably not true; but I myself saw him helping in the hotel hay-field one afternoon, shirt-sleeved like any of the hired men. He said that it was the best possible exercise, and that he was ashamed he could give no better excuse for it than the fact that without something of the kind he should suffer from indigestion. It was grotesque, and out of all keeping with a man of his cultivation and breeding. He was a gentleman and a scholar, there was no denying, and yet he did things in contravention of good form at every opportunity, and nothing I could say had any effect with him. X Homos further points out that he considers it strange if people perform exercise in order to stay fit if all they would have to do is participate in manual labour. By doing so, they would at the same time relieve the burden of those who regularly work with their hands. The barren expenditure of force that began and ended in itself, and produced nothing, we shouldâ€”if you will excuse my saying soâ€”look upon as childish, if not insane or immoral. At one point even the minister ruefully admits that there are no manual labourers in his congregation "I suppose they have their own churches". Homos draws the conclusion that Americans differentiate between political and economic equality, noting that they may have the former but that they certainly do not enjoy the latter. There is an obvious dissatisfaction with society, yet he still approves of the society as a whole. The belief is that if men acknowledge their commonalities and work for each other, they will dispense with differences of rank and class. He believes that men should treat each other as equals. There is a need for reforms. Money and the world of work In Altruria, which is an explicitly Christian country, money has been abolished, so its inhabitants have even forgotten that there used to be a

division between rich and poor. Every citizen is entitled to everything they need at any given time, so there is no need, and actually no way, to save for a rainy day, while amassing a fortune is impossible as well. Physical labour is shared amongst the working population so that no one has to work for more than three hours per day. Also, there is no need to hurry so that craftsmanship flourishes and every finished product resembles a work of art. By common consent, cheap and faulty merchandise such as the "Saturday night shoe" is no longer produced. If he looks about him at all, he sees that no man gets rich simply by his own labor, no matter how mighty a genius he is, and that, if you want to get rich, you must make other men work for you, and pay you for the privilege of doing so. It is alien to our love of individuality ". Anyone who wants to be successful in this world will try to do so by getting rich. As a reaction to this, Homos just points out that in Altruria, excellence is achieved by excellently serving others. When talking about American workers, the worker "is dependent upon the employer for his chance to earn a living, and he is never sure of this. It is clear that Howells was well aware of the issues with Americas society at the time of this story. The Altruria Utopia is what he felt was an ideal society. American society at this time seemed too concerned with money. Howells describes the people of the society as being selfish and materialistic. At this time in America money and power was causing constant struggle for those of the working class. In Altruria, money is not a problem because there is not any. Every man is equal. It seems to be a good way of life, however, it does not seem very realistic. Makely says, "There must be rich and there must be poor. There always have been, and there always will be" [â€"]. Howells method to fix that thought is the Altrurian system where everyone is guaranteed a share of the national product only if he works at least three hours a day in an acceptable occupation. Opportunity in Altruria In an attempt to rid the struggle for money, Howells makes Altruria a place with none. The only way to get what you need is to work. Therefore, there is an opportunity for everyone. In the United States, opportunity usually comes from money. Opportunity usually comes from associations and people that are involved with money. In Altruria, anyone can have an opportunity if they want it. Discussion Cover of the edition David W. Levy has indicated that in A Traveler from Altruria Howells, while pursuing his industrious, profitable career as a man of letters, criticized the business principles that had helped ensure his own success. Howells would eventually create an Altrurian trilogy, following the first book with Letters of an Altrurian Traveller and Through the Eye of the Needle Release details A Traveler from Altruria, ed. The Dictionary of Imaginary Places Toronto, , s.

Chapter 3 : A Traveler from Altruria, by William Dean Howells : IV

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The average rental cost in this neighborhood is higher than Most of the residential real estate is owner occupied. A number of residences were also built between and the present. Some places look the same, but they only reveal their true character after living in them for a while because they contain a unique mix of occupational or cultural groups. Due to its popularity among college students who already choose to live here, its walkability, and its above average safety from crime, the neighborhood is ideal for prospective or already-enrolled college students. Despite the excitement however, parents of college-age children can rest easy knowing that this neighborhood has an above average safety rating. For each of these reasons, the neighborhood is rated among the top 5. In addition to being an excellent choice for college students, this neighborhood is also a very good choice for highly educated executives and families with school-aged children.

The Neighbors The Neighbors: Income How wealthy a neighborhood is, from very wealthy, to middle income, to low income is very formative with regard to the personality and character of a neighborhood. Equally important is the rate of people, particularly children, who live below the federal poverty line. In some wealthy gated communities, the areas immediately surrounding can have high rates of childhood poverty, which indicates other social issues.

Occupations The old saying "you are what you eat" is true. But it is also true that you are what you do for a living. The types of occupations your neighbors have shape their character, and together as a group, their collective occupations shape the culture of a place. The second most important occupational group in this neighborhood is sales and service jobs, from major sales accounts, to working in fast food restaurants, with Other residents here are employed in clerical, assistant, and tech support occupations

Languages The languages spoken by people in this neighborhood are diverse. These are tabulated as the languages people preferentially speak when they are at home with their families. Other important languages spoken here include Spanish and Polish. Undeniably, different ethnicities and ancestries have different cultural traditions, and as a result, neighborhoods with concentrations of residents of one or another ethnicities or ancestries will express those cultures. It is what makes the North End in Boston so fun to visit for the Italian restaurants, bakeries, culture, and charm, and similarly, why people enjoy visiting Chinatown in San Francisco. There are also a number of people of Irish ancestry

7. Getting to Work Even if your neighborhood is walkable, you may still have to drive to your place of work. Some neighborhoods are located where many can get to work in just a few minutes, while others are located such that most residents have a long and arduous commute. Here most residents In addition, quite a number also carpool with coworkers, friends, or neighbors to get to work

5. In a neighborhood like this, as in most of the nation, many residents find owning a car useful for getting to work. Neighborhood Real Estate Data.

Chapter 4 : A Traveler from Altruria - The Full Wiki

Altruria was a short-lived utopian commune in Sonoma County, California based on Christian socialist principles and inspired by William Dean Howells's novel, A Traveler from Altruria Contents 1 History.

A Traveler from Altruria: I I confess that with all my curiosity to meet an Altrurian, I was in no hospitable mood toward the traveler when he finally presented himself, pursuant to the letter of advice sent me by the friend who introduced him. It would be easy enough to take care of him in the hotel; I had merely to engage a room for him, and have the clerk tell him his money was not good if he tried to pay for anything. But I had swung fairly into my story; its people were about me all the time; I dwelt amid its events and places, and I did not see how I could welcome my guest among them, or abandon them for him. Still, when he actually arrived, and I took his hand as he stepped from the train, I found it less difficult to say that I was glad to see him than I expected. In fact, I was glad, for I could not look upon his face without feeling a glow of kindness for him. I had not the least trouble in identifying him, for he was so unlike all the Americans who dismounted from the train with him, and who all looked hot, worried, and anxious. He was a man no longer young, but in what we call the heyday of life, when our own people are so absorbed in making provision for the future that they may be said not to live in the present at all. He was above the middle height, and he carried himself vigorously. When he took the hand I offered him in my half-hearted welcome he gave it a grasp that decided me to confine our daily greetings to something much less muscular. Then I proposed that we should walk across the meadow to the house, which is a quarter of a mile or so from the station. We started, but he stopped suddenly and looked back over his shoulder. I stood holding his valise, unable to put it down in my embarrassment at this eccentric performance, which had been evident not to me alone, but to all the people who arrived by the train, and all their friends who came from the hotel to meet them. A number of these passed me on the tally-ho coach; and a lady, who had got her husband with her for over Sunday, and was in very good spirits, called gayly down to me: But it was impossible to be vexed with the Altrurian when he returned to me, unruffled by his bout with the baggage and serenely smiling. I ought to have thought of that. I dare say he felt more surprised than disgraced. But we must make haste a little now; your train was half an hour late, and we shall not stand so good a chance for supper if we are not there pretty promptly. I saw other people doing it," he explained, noting my surprise. They were tipping the baggage-man, to make sure that he checked their baggage in time and put it on the train. I had to do that myself when I came up; otherwise it might have got along here some time next day. But the system is perfect. May I confess that the meanness of the station, its insufficient facilities, its shabby waiting-rooms, and its whole crowded and confused appearance gave me rather a bad impression? The stock stands at about I dreaded another display of active sympathy on the part of my strange companion; I have often felt sorry myself for the porters of hotels, but I have never thought of offering to help them handle the heavy trunks that they manage. The Altrurian was delighted with the hotel; and in fact it did look extremely pretty, with its branching piazzas full of well-dressed people, and its green lawns where the children were playing. I led the way to the room which I had taken for him next my own; it was simply furnished, but it was sweet with matting, fresh linen, and pure whitewashed walls. I flung open the window-blinds and let him get a glimpse of the mountains purpling under the sunset, the lake beneath, and the deeply foliated shores. I waited impatiently at the foot of the stairs, avoiding the question I met on the lips and in the eyes of my acquaintance. I answered simply he was a traveler from Altruria; and in some cases I went further and explained that the Altrurians were peculiar. In much less time than it seemed my friend found me; and then I had a little compensation for my suffering in his behalf. I could see that, whatever people said of him, they felt the same mysterious liking at sight of him that I had felt. He had made a little change in his dress, and I perceived that the women thought him not only good-looking but well-dressed. They followed him with their eyes as we went into the dining-room, and I was rather proud of being with him, as if I somehow shared the credit of his clothes and good looks. The Altrurian himself seemed most struck with the head-waiter, who showed us to our places, and while we were waiting for our supper I found a chance to explain that he was a divinity student from one of the fresh-water colleges, and was serving here during his

summer vacation. This seemed to interest my friend so much that I went on to tell him that many of the waitresses, whom he saw standing there subject to the order of the guests, were country school-mistresses in the winter. I hope you are going to make a long stay with us. We like to have travelers visit us who can interpret the spirit of our institutions as well as read their letter. As a rule Europeans never quite get our point of view. Now a great many of these waitresses are ladies, in the true sense of the word--selfrespectful, intelligent, refined, and fit to grace--" I was interrupted by the noise my friend made in suddenly pushing back his chair and getting to his feet. He had run half down the dining-hall toward the slender young girl who was bringing us our supper. I had ordered rather generously, for my friend had owned to a good appetite, and I was hungry myself with waiting for him, so that the tray the girl carried was piled up with heavy dishes. To my dismay I saw, rather than heard at that distance, the Altrurian enter into a polite controversy with her, and then, as if overcoming all her scruples by sheer strength of will, possess himself of the tray and make off with it toward our table. The poor child followed him, blushing to her hair; the head-waiter stood looking helplessly on; the guests, who at that late hour were fortunately few, were simply aghast at the scandal; the Altrurian alone seemed to think his conduct the most natural thing in the world. Then at last he sat down, and the girl, flushed and tremulous, left the room, as I could not help suspecting, to have a good cry in the kitchen. She did not come back, and the head-waiter, who was perhaps afraid to send another in her place, looked after our few wants himself. He kept a sharp eye on my friend, as if he were not quite sure he was safe, but the Altrurian resumed the conversation with all that lightness of spirits which I noticed in him after he helped the porter with the baggage. I did not think it the moment to take him to task for what he had just done; I was not even sure that it was the part of a host to do so at all, and between the one doubt and the other I left the burden of talk to him. She is, as you said, a perfect lady, and she graces her work, as I am sure she would grace any exigency of life. She quite realizes my ideal of an American girl, and I see now what the spirit of your country must be from such an expression of it. It seemed to me iniquitous, for we believe that inequality and iniquity are the same in the last analysis. The affirmation of the essential equality of men was the first point of departure with us when we separated from them. You have no kings or nobles here. Have you any ranks or classes? Our ranks and classes, such as we have, are what I may call voluntary.

Chapter 5 : A Traveler from Altruria - ePub - William Dean Howells - Achat ebook | fnac

A Traveler from Altruria is a Utopian novel by William Dean Howells first published in installments in The Cosmopolitan, Vol. XIV, No.1 (November) to Vol. XV, No.6 (October), and eventually in book form during

I suppose I could not have fairly claimed any great originality for my notion that the walking-delegate was the cause of the labor troubles: I understand from them that the walking-delegate is an irresponsible tyrant, who emerges from the mystery that habitually hides him and from time to time orders a strike in mere rancor of spirit and plenitude of power, and then leaves the workingmen and their families to suffer the consequences, while he goes off somewhere and rolls in the lap of luxury, careless of the misery he has created. Between his debauches of vicious idleness and his accesses of baleful activity he is employed in poisoning the mind of the workingmen against his real interests and real friends. This is perfectly easy, because the American workingmen, though singularly shrewd and sensible in other respects, is the victim of an unaccountable obliquity of vision which keeps him from seeing his real interests and real friends—or at least from knowing them when he sees them. There could be no doubt, I thought, in the mind of any reasonable person that the walking-delegate was the source of the discontent among our proletariat, and I alleged him with a confidence which met the approval of the professor, apparently, for he nodded, as if to say that I had hit the nail on the head this time; and the minister seemed to be freshly impressed with a notion that could not be new to him. The lawyer and the doctor were silent, as if waiting for the banker to speak again; but he was silent, too. The manufacturer, to my chagrin, broke into a laugh. I had a curious revelation on that point the last time I tried to deal with my men as a union. They were always bothering me about this and about that, and there was no end to the bickering. It seemed as if the more I gave the more they asked. When is it going to end? He did not even smile in asking, "And what did you say? And then I asked him just what they would like, if they could have their own way, and he said they would like to have me run the business, and all share alike. We parted friends but the next Saturday I locked them out, and smashed their union. Then they get rid of it mighty soon. Let a man save something—enough to get a house of his own, and take a boarder or two, and perhaps have a little money at interest—and he sees the matter in another light. But the law has not recognized any such principle, in economics at least, and if the labor unions are based upon it they are outlaw, so far as any hope of enforcing it is concerned; and it is bad for men to feel themselves outlaw. How is it," the lawyer continued, turning to the Altrurian, "in your country? We can see no issue here, if the first principle of organized labor antagonizes the first principle of business. But perhaps the personal equation is something you wish to eliminate from the definition. But what should you say it was? There may be a difference of opinion about the best way to get at it; the long way may be the better, or the short way; the direct way or the oblique way, or the purely selfish way, or the partly selfish way; but if you ever lose sight of that end you might as well shut up shop. That seems to be the first law of nature, as well as the first law of business. Within themselves they practice an altruism of the highest order, but it is a tribal altruism; it is like that which prompts a Sioux to share his last mouthful with a starving Sioux, and to take the scalp of a starving Apache. How is it with your trades-unions in Altruria? They claimed, as I suppose yours do, that they were forced into existence by the necessities of the case; that without union the workingman was unable to meet the capitalist on anything like equal terms, or to withstand his encroachments and oppressions. But to maintain themselves they had to extinguish industrial liberty among the workingmen themselves, and they had to practice great cruelties against those who refused to join them or who rebelled against them. The principle is the same. Homos," the banker entreated. The situation was not only impossible, but it was insupportably ridiculous. We may come to some such condition of things as they have in Altruria, where the faith of the whole nation is pledged to secure every citizen in the pursuit of happiness; or we may revert to some former condition, and the master may again own the man; or we may hitch and joggle along indefinitely, as we are doing now. But the lawyers, the doctors, the parsons, the novelists? But how about your minds? When do you cultivate your minds? When do the ladies of Altruria cultivate their minds, if they have to do their own work, as I suppose they do? Or is it only the men who work, if they happen to be the husbands and fathers of the upper classes? He smiled indulgently, and said: As we all

work, the amount that each one need do is very little, a few hours each day at the most, so that every man and woman has abundant leisure and perfect spirits for the higher pleasures which the education of their whole youth has fitted them to enjoy. If you had said that money was always the first motive, I should have been inclined to dispute you, too; but when you say that money is the first consideration, I think you are quite right. So the money consideration is the first consideration. People here have to live by their work, and to live they must have money. Of course, we all recognize a difference in the qualities, as well as in the kinds, of work. The work of the laborer may be roughly defined as the necessity of his life; the work of the business man as the means, and the work of the artist and scientist as the end. We might refine upon these definitions and make them closer, but they will serve for illustration as they are. He knows that this luckier fellow has a joy in his work, which he can never feel in business; that his success in it can never be embittered by the thought that it is the failure of another; that if he does it well, it is pure good; that there cannot be any competition in it—there can be only a noble emulation, as far as the work itself is concerned. He can always look up to his work, for it is something above him; and a business man often has to look down upon his business, for it is often beneath him, unless he is a pretty low fellow. I understand that this is the misgiving which troubles you in view of our conditions? But he courteously proposed to keep the question impersonal, and he went on to consider it himself. But I should say that it put such men under a double strain, and perhaps that is the reason why so many of them break down in a calling that is certainly far less exhausting than business. On one side, the artist is kept to the level of the workingman, of the animal, of the creature whose sole affair is to get something to eat and somewhere to sleep. This is through his necessity. On the other side, he is exalted to the height of beings who have no concern but with the excellence of their work, which they were born and divinely authorized to do. This is through his purpose. Between the two, I should say that he got mixed, and that his work shows it. A painter, or actor, or even a novelist, is glad to get all he can for his work, and, such is our fallen nature, he does get all he knows how to get; but when he has once fairly passed into his work, he loses himself in it. He does not think whether it will pay or not, whether it will be popular or not, but whether he can make it good or not. I know there is a general belief that an artist does the kind of thing he has made go because it pays; but this only shows the prevalence of business ideals. If he did not love to do the thing he does he could not do it well, no matter how richly it paid. We are illogically better, in fact. It is a miraculous proof of the divine mission of the poet. The Altrurian, with his weak sense of humor, passed the joke. But you see our whole system is so very different that, as I said, it is hard for me to conceive of yours, and I am very curious to understand its workings. If you shot your fellowman, as you say, the law would punish you; but if for some reason that you decided to be good you took away his means of living, and he actually starved to death— "Then the law would have nothing to do with it," the professor replied for the manufacturer, who did not seem ready to answer. The man would be supported in idleness, probably, till he got another job, by his union, which would take the matter up. I found all this very uncomfortable, and tried to turn the talk back to a point that I felt curious about. It is no more than is necessary to keep the body in health. I do not see how you remain well here, you people of sedentary occupations. We walk several hours a day, or we row, or we ride a bicycle, or a horse, or we fence. The barren expenditure of force that began and ended in itself, and produced nothing, we should— "if you will excuse my saying so—" look upon as childish, if not insane or immoral.

Chapter 6 : A Traveler from Altruria/Chapter 4 - Wikisource, the free online library

"The way to have the golden age," argues one of Howells' characters in The World of Chance, a novel that he published in , two years before A Traveler from Altruria, "is to elect it by the Australian [i.e. the secret] ballot.

Every work here needs a reader! Please sign up and help us complete these books. Fri Jun 08, 3: Set in the early s, at a fashionable summer resort somewhere on the East Coast of the United States, this book tells the story of Mr. Twelvemough, an author who has been selected to function as host to a visitor from the faraway island of Altruria. Homos, has come all the way to the United States, a country which prides itself on democracy and equality, to experience everyday life in America firsthand, and to see for himself how the principle that "All men are created equal" is being put into practice. To their dismay, it becomes gradually clear that the United States is greatly lagging behind Altruria in practically every aspect of life, be it political, economic, cultural or moral. How to claim a part, and "how it all works" here To find a section to record, simply look at point 5. All the ones without names beside them are "up for grabs. Please read our Newbie Guide to Recording! Is there a deadline? We ask that you submit your recorded sections within months of placing your claim. Extensions will be granted at the discretion of the Book Coordinator. Please do not sign up for more sections than you can complete within the two month deadline. Where do I find the text? Source text please only read from this text! Level of prooflistening requested: Our servers are not set up to handle the greater volume of traffic. Please wait until the project has been completed. Genres for the project: Please check the Recording Notes:

Chapter 7 : A Traveler from Altruria - Compra ebook na www.nxgvision.com

Welcome to Altruria Elementary School! My name is Marva Johnson, and it is my pleasure to serve as principal. Our mission is to provide the best education by meeting the needs of every student.

Introduction[edit] Set during the early s in a fashionable summer resort somewhere on the East Coast of the United States , the book is narrated by a Mr Twelvemough, a popular author of light fiction who has been selected to function as host to a visitor from the faraway island of Altruria called Mr Homos. Homos has come all the way to the United States to experience first-hand everyday life in the country which prides itself to represent democracy and equality , to see for himself how the principle that " all men are created equal " is being practiced. To their dismay, it becomes gradually clear to everyone involved in the conversations with Mr Homosâ€”who in the course of the novel becomes less and less reluctant to talk about his own countryâ€”that the United States is greatly lagging behind Altruria in practically every aspect of life, be it political, economical, cultural, or moral. Thus, in the novel the island state of Altruria serves as a foil to America, whose citizens, compared to Altrurians, appear selfish , obsessed with money, and emotionally imbalanced. Mainly, A Traveller from Altruria is a critique of unfettered capitalism and its consequences, and of the Gilded Age in particular. He is not an Altrurian at all. Title[edit] "Altruria" derives from the Latin alter "the other". As opposed to egotism , altruism â€”a word coined during the first half of the 19th century by Auguste Comte â€”is unselfish concern for the welfare of others. Thus, Altruria is a Utopian country inhabited exclusively by altruists, by people who believe that they have a moral obligation to help, serve, or benefit others, if necessary by the sacrifice of self interest. Class distinctions and the gap between rich and poor[edit] The social differences in America are shown by having the rich of the society staying at a luxurious resort near the farms of workers in a lower class. Howells admits that the farmers are not fit to associate with those at the resort because their manners are not good enough. This story is dealing with social protest. According to Twelvemough, the successful people become wealthy or powerful because of "their talents, their shrewdness, their ability to seize an advantage and turn it into their own account. He insists on carrying his own luggage, at busy times helps waiters in the restaurant do their job, and chats easily with employees, which makes him rather popular among them but at the same time embarrasses his host: It was quite impossible to keep him from bowing with the greatest deference to our waitress; he shook hands with the head-waiter every morning as well as with me; there was a fearful story current in the house, that he had been seen running down one of the corridors to relieve a chambermaid laden with two heavy water-pails which she was carrying to the rooms to fill up the pitchers. This was probably not true; but I myself saw him helping in the hotel hay-field one afternoon, shirt-sleeved like any of the hired men. He said that it was the best possible exercise, and that he was ashamed he could give no better excuse for it than the fact that without something of the kind he should suffer from indigestion. It was grotesque, and out of all keeping with a man of his cultivation and breeding. He was a gentleman and a scholar, there was no denying, and yet he did things in contravention of good form at every opportunity, and nothing I could say had any effect with him. X Homos further points out that he considers it strange if people perform exercise in order to stay fit if all they would have to do is participate in manual labour. By doing so, they would at the same time relieve the burden of those who regularly work with their hands. The barren expenditure of force that began and ended in itself, and produced nothing, we shouldâ€”if you will excuse my saying soâ€”look upon as childish, if not insane or immoral. At one point even the minister ruefully admits that there are no manual labourers in his congregation "I suppose they have their own churches". Homos draws the conclusion that Americans differentiate between political and economic equality, noting that they may have the former but that they certainly do not enjoy the latter. There is an obvious dissatisfaction with society, yet he still approves of the society as a whole. The belief is that if men acknowledge their commonalities and work for each other, they will dispense with differences of rank and class. He believes that men should treat each other as equals. There is a need for reforms. Money and the world of work[edit] In Altruria, which is an explicitly Christian country, money has been abolished, so its inhabitants have even forgotten that there used to be a division between rich and poor. Every citizen is entitled

to everything they need at any given time, so there is no need, and actually no way, to save for a rainy day, while amassing a fortune is impossible as well. Physical labour is shared amongst the working population so that no one has to work for more than three hours per day. Also, there is no need to hurry so that craftsmanship flourishes and every finished product resembles a work of art. By common consent, cheap and faulty merchandise such as the "Saturday night shoe" is no longer produced. If he looks about him at all, he sees that no man gets rich simply by his own labor, no matter how mighty a genius he is, and that, if you want to get rich, you must make other men work for you, and pay you for the privilege of doing so. It is alien to our love of individuality ". Anyone who wants to be successful in this world will try to do so by getting rich. As a reaction to this, Homos just points out that in Altruria, excellence is achieved by excellently serving others. When talking about American workers, the worker "is dependent upon the employer for his chance to earn a living, and he is never sure of this. It is clear that Howells was well aware of the issues with Americas society at the time of this story. The Altruria Utopia is what he felt was an ideal society. American society at this time seemed too concerned with money. Howells describes the people of the society as being selfish and materialistic. At this time in America money and power was causing constant struggle for those of the working class. In Altruria, money is not a problem because there is not any. Every man is equal. It seems to be a good way of life, however, it does not seem very realistic. Makely says, "There must be rich and there must be poor. There always have been, and there always will be" [â€”]. Howells method to fix that thought is the Altrurian system where everyone is guaranteed a share of the national product only if he works at least three hours a day in an acceptable occupation. Opportunity in Altruria[edit] In an attempt to rid the struggle for money, Howells makes Altruria a place with none. The only way to get what you need is to work. Therefore, there is an opportunity for everyone. In the United States, opportunity usually comes from money. Opportunity usually comes from associations and people that are involved with money. In Altruria, anyone can have an opportunity if they want it. Discussion[edit] Cover of the edition David W. Levy has indicated that in A Traveler from Altruria Howells, while pursuing his industrious, profitable career as a man of letters, criticized the business principles that had helped ensure his own success. Howells would eventually create an Altrurian trilogy, following the first book with Letters of an Altrurian Traveller and Through the Eye of the Needle

Chapter 8 : A Traveler from Altruria by William Dean Howells

View detailed information and reviews for Altruria Rd in Memphis, Tennessee and get driving directions with road conditions and live traffic updates along the way.

A Traveler from Altruria, by William Dean Howells IV I suppose I could not have fairly claimed any great originality for my notion that the walking delegate was the cause of the labor troubles: I understand from them that the walking delegate is an irresponsible tyrant, who emerges from the mystery that habitually hides him and from time to time orders a strike in mere rancor of spirit and plenitude of power, and then leaves the working-men and their families to suffer the consequences, while he goes off somewhere and rolls in the lap of luxury, careless of the misery he has created. Between his debauches of vicious idleness and his accesses of baleful activity he is employed in poisoning the mind of the working-men against his real interests and real friends. This is perfectly easy, because the American working-man, though singularly shrewd and sensible in other respects, is the victim of an unaccountable obliquity of vision which keeps him from seeing his real interests and real friends — or, at least, from knowing them when he sees them. There could be no doubt, I thought, in the mind of any reasonable person that the walking delegate was the source of the discontent among our proletariat, and I alleged him with a confidence which met the approval of the professor, apparently, for he nodded, as if to say that I had hit the nail on the head this time; and the minister seemed to be freshly impressed with a notion that could not be new to him. The lawyer and the doctor were silent, as if waiting for the banker to speak again; but he was silent, too. The manufacturer, to my chagrin, broke into a laugh. I had a curious revelation on that point the last time I tried to deal with my men as a union. They were always bothering me about this and about that, and there was no end to the bickering. It seemed as if the more I gave the more they asked. When is it going to end? He did not even smile in asking: And then I asked him just what they would like, if they could have their own way, and he said they would like to have me run the business, and all share alike. We parted friends, but the next Saturday I locked them out and smashed their union. Then they get rid of it mighty soon. Let a man save something — enough to get a house of his own, and take a boarder or two, and perhaps have a little money at interest — and he sees the matter in another light. But the law has not recognized any such principle, in economics at least, and if the labor unions are based upon it they are outlaw, so far as any hope of enforcing it is concerned; and it is bad for men to feel themselves outlaw. We can see no issue here, if the first principle of organized labor antagonizes the first principle of business. But perhaps the personal equation is something you wish to eliminate from the definition. But what should you say it was? There may be a difference of opinion about the best way to get at it; the long way may be the better, or the short way; the direct way or the oblique way, or the purely selfish way, or the partly selfish way; but if you ever lose sight of that end you might as well shut up shop. That seems to be the first law of nature, as well as the first law of business. Within themselves they practise an altruism of the highest order, but it is a tribal altruism; it is like that which prompts a Sioux to share his last mouthful with a starving Sioux, and to take the scalp of a starving Apache. How is it with your trades-unions in Altruria? They claimed, as I suppose yours do, that they were forced into existence by the necessities of the case; that without union the working-man was unable to meet the capitalist on anything like equal terms, or to withstand his encroachments and oppressions. But to maintain themselves they had to extinguish industrial liberty among the working-men themselves, and they had to practise great cruelties against those who refused to join them or who rebelled against them. The principle is the same. The situation was not only impossible, but it was insupportably ridiculous. We may come to some such condition of things as they have in Altruria, where the faith of the whole nation is pledged to secure every citizen in the pursuit of happiness; or we may revert to some former condition, and the master may again own the man; or we may hitch and joggle along indefinitely, as we are doing now. But the lawyers, the doctors, the parsons, the novelists? But how about your minds? When do you cultivate your minds? When do the ladies of Altruria cultivate their minds, if they have to do their own work, as I suppose they do? Or is it only the men who work, if they happen to be the husbands and fathers of the upper classes? He smiled indulgently, and said: As we all work, the amount that each one

need do is very little, a few hours each day at the most, so that every man and woman has abundant leisure and perfect spirits for the higher pleasures which the education of their whole youth has fitted them to enjoy. We consider the pinch of poverty the highest incentive that a man can have. If you had said that money was always the first motive, I should have been inclined to dispute you, too; but when you say that money is the first consideration, I think you are quite right. So the money consideration is the first consideration. People here have to live by their work, and to live they must have money. Of course, we all recognize a difference in the qualities, as well as in the kinds, of work. The work of the laborer may be roughly defined as the necessity of his life; the work of the business man as the means, and the work of the artist and scientist as the end. We might refine upon these definitions and make them closer, but they will serve for illustration as they are. He is a fortunate man whose work is an end, and every business man sees this, and owns it to himself, at least when he meets some man of an aesthetic or scientific occupation. He knows that this luckier fellow has a joy in his work which he can never feel in business; that his success in it can never be embittered by the thought that it is the failure of another; that if he does it well, it is pure good; that there cannot be any competition in it — there can be only a noble emulation, as far as the work itself is concerned. He can always look up to his work, for it is something above him; and a business man often has to look down upon his business, for it is often beneath him, unless he is a pretty low fellow. I understand that this is the misgiving which troubles you in view of our conditions? But he courteously proposed to keep the question impersonal, and he went on to consider it himself: But I should say that it put such men under a double strain, and perhaps that is the reason why so many of them break down in a calling that is certainly far less exhausting than business. On one side, the artist is kept to the level of the working-man, of the animal, of the creature whose sole affair is to get something to eat and somewhere to sleep. This is through his necessity. On the other side, he is exalted to the height of beings who have no concern but with the excellence of their work, which they were born and divinely authorized to do. This is through his purpose. Between the two, I should say that he got mixed, and that his work shows it. A painter or actor, or even a novelist, is glad to get all he can for his work, and, such is our fallen nature, he does get all he knows how to get: He does not think whether it will pay or not, whether it will be popular or not, but whether he can make it good or not. I know there is a general belief that an artist does the kind of thing he has made go because it pays; but this only shows the prevalence of business ideals. If he did not love to do the thing he does, he could not do it well, no matter how richly it paid. We are illogically better, in fact. It is a miraculous proof of the divine mission of the poet. The Altrurian, with his weak sense of humor, passed the joke. But, you see, our whole system is so very different that, as I said, it is hard for me to conceive of yours, and I am very curious to understand its workings. The man would be supported in idleness, probably, till he got another job, by his union, which would take the matter up. I found all this very uncomfortable, and tried to turn the talk back to a point that I felt curious about: It is no more than is necessary to keep the body in health. I do not see how you remain well here, you people of sedentary occupations. We walk several hours a day, or we row, or we ride a bicycle, or a horse, or we fence. The barren expenditure of force that began and ended in itself, and produced nothing, we should — if you will excuse my saying so — look upon as childish, if not insane or immoral.

Chapter 9 : Altruria Rd & Yale Rd Bartlett, TN , Neighborhood Profile - NeighborhoodScout

The greatest number of commuters in Altruria Rd / Yale Rd neighborhood spend between 15 and 30 minutes commuting one-way to work (% of working residents), which is shorter than the time spent commuting to work for most Americans.

The average rental cost in this neighborhood is higher than Most of the residential real estate is owner occupied. A number of residences were also built between and Home and apartment vacancy rates are 8. NeighborhoodScout analysis shows that this rate is lower than For example, one might notice whether the buildings all date from a certain time period or whether shop signs are in multiple languages. People Divorcees may find friendship and understanding in this neighborhood, as Due to its popularity among college students who already choose to live here, its walkability, and its above average safety from crime, the neighborhood is ideal for prospective or already-enrolled college students. Despite the excitement however, parents of college-age children can rest easy knowing that this neighborhood has an above average safety rating. For each of these reasons, the neighborhood is rated among the top 4. While this may seem like a small percentage, it is higher than The Neighbors The Neighbors: While a neighborhood may be relatively wealthy overall, it is equally important to understand the rate of people - particularly children - who are living at or below the federal poverty line, which is extremely low income. Some neighborhoods with a lower average income may actually have a lower childhood poverty rate than another with a higher average income, and this helps us understand the conditions and character of a neighborhood. Occupations The old saying "you are what you eat" is true. But it is also true that you are what you do for a living. The types of occupations your neighbors have shape their character, and together as a group, their collective occupations shape the culture of a place. The second most important occupational group in this neighborhood is sales and service jobs, from major sales accounts, to working in fast food restaurants, with Other residents here are employed in clerical, assistant, and tech support occupations Some people also speak African languages 2. Each has its own culture derived primarily from the ancestries and culture of the residents who call these neighborhoods home. Likewise, each neighborhood in America has its own culture " some more unique than others " based on lifestyle, occupations, the types of households " and importantly " on the ethnicities and ancestries of the people who live in the neighborhood. Understanding where people came from, who their grandparents or great-grandparents were, can help you understand how a neighborhood is today. There are also a number of people of English ancestry Getting to Work Even if your neighborhood is walkable, you may still have to drive to your place of work. Some neighborhoods are located where many can get to work in just a few minutes, while others are located such that most residents have a long and arduous commute. Here most residents In a neighborhood like this, as in most of the nation, many residents find owning a car useful for getting to work. Neighborhood Real Estate Data.