



OF TRANSITIONS.

(1826. — Notebook 34, side 10.)

Among the methods that God observes in governing movement, there is one, that of transition, that it is appropriate to talk about now.

Nature does not suddenly go from one extreme to the other, from broad daylight to deep night. It provides transitions everywhere, like the two twilights which, being neither day nor night, form between day and night a graduated link in various nuances.

It provides for these transitions or exceptions, which are system links and not system bases, in the entire mechanism of the universe. These are the mixed species, peach-apricots, plum-peach, polyps, lime, flying fish, bat, etc., ambiguous products which participate in 2 series where they appear as an exception, in connection, formed by accumulation of characters do both *species*. The creator is so keen to establish transitions of all degrees that he also placed ambiguous genres between the *orders*, such as the amphibian. Man is also subject to material transitions, the orangutan — and the albino, transition from the present race to the future, whose properties he depicts.

We will see the same effect in the analysis of the passions and the sources of association. Everywhere we will find ambiguous passions or mixed varieties, and everywhere ambiguous functions serving as links to the functions of genus, order and class. Transitions also reign in the scale of social periods. Finally, there are exceptions or transitions everywhere, which we must be careful not to take as rules. This is the vice into which false minds and quibblers fall, and it is the pitfall of all who study association. They constantly argue for an exception to confirm a general rule, which the exception confirms instead of weakening it: because there would be no link in the societal order, if it did not include in all senses exceptions or transitions, as we see throughout the system of the universe, where the exception appears in the middle term for  $1/8$ . Thus, out of 32 planets, there are 4 of ambiguous species and mixed functions.

For example, if I argue that work is attractive under a corporate system, everyone will respond to me that certain work, such as cleaning sewers, cannot become attractive. No matter, as long as the work not likely to excite attraction only comprises  $1/8$  of all industrial functions. The attraction will be quite dominant in the industry if it extends to

7/8. Now, in theorem of movement, the 7/8s are counted for the whole, and the deviation of 1/8, far from disorganizing a branch of movement, serves to link it to the others.

We see palpable proof of this in the *subversive* creation that forms the temporary furniture of our Globe. It is of a subversive order, in that it is not linked to man, only contributes to his work through products of exception or transition.

Among the quadrupeds, there is barely a twentieth that allies itself with us, counting the negative species, such as deer, fallow deer, roe deer, which, without serving us, cooperate in our pleasures;

Among the birds, barely a hundredth of our allies;

Among insects, barely a thousandth.

It is therefore a subversive creation of the laws of harmony. It only joins in by weak branches forming an exception or transition from present evil to future good. These useful and private animals are an image of the system that will reign supreme in future creations, from which we will see the birth of quadrupeds, birds, at least seven-eighths of man's allies, such as are today the bee, the cochineal and the Hermes scale,<sup>1</sup> the silkworm. These creations will only cause evil with the exception of one eighth, one sixteenth, one hundredth, one thousandth, that is to say that instead of twenty useful quadrupeds out of four hundred, we will have approximately three hundred and eighty that are useful and only twenty useless or harmful.

It should be added that the transition often presents several consecutive steps. Thus, from the animal to the perfect man, we find three very distinct transitions, namely:

1. The great orangutan ape, — transition in form and material bond of copulation;
2. The savage man, — embryo of man, transition by identity of species and not of employment, since he rejects industry, the destiny of Harmony;
3. The subversive man, — the patriarchal, barbaric and civilized peoples, who are social monsters by their industry [ ], from which all vices and calamities are born;
4. Guarantism or chrysalis.

If nature thus provides four transitions from animal to man, it is not surprising that each is subdivided into secondary levels, like the three societies, patriarchal, barbaric and civilized, forming the series of social monstrosities in industry.

The slightest study of this subject would have led to the recognition that, the exception or transition being one of the general methods of nature, it must reign in the social career of the human race, as in any other branch of the five classes of movement.

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<sup>1</sup> Sources of dye. — TRANSLATOR.

If I argue that God intended the human race to enjoy immense happiness, it will be objected that man has been very unhappy for four thousand years. This is because he finds himself in periods of social transition; however, the transition or exception confirms the rule, it lasts on average only  $1/8$  and often  $1/16$ ,  $1/32$ . It is with humanity collectively, as with the individual who is made to enjoy health during his life, but who is afflicted with maladies at the two transitional ages, in early childhood and in decrepitude.

Thus, the unhappy state to which the four current societies are condemned is an exception that confirms the rule, these four societies being only a social twilight, only levels of transition limited to a short duration. They lasted two thousand five hundred years too long, due to the thoughtlessness of the sophists of Athens, who forgot to speculate about the universality of Providence and to seek the code that it must have composed for human relations.

It will therefore be well understood, in the theory of association as in every calculation of movement, that the exception or transition confirms the rule. Every quibbler thinks he shines by arguing for an exception taken as a rule. This ignores the fact that the ambiguous genus, scattered throughout the movement, only forms the links and not the bases of the system, nor the essential characteristics of any of the branches.

We must therefore avoid considering the ambiguous or transition as a rule, and not allege exceptions or transitions against general principles. It is a fault so common among the French that I must protect them against this vicious mania, which would make them consider in the wrong sense the entire social theory to which we are going to pass, and an essential preliminary of which is to know that the social levels named Patriarchy, Barbary, Civilization and Guarantism are in the scale of the movement only transitions, exceptions to the essential destiny, which is unitary and integral Association, applied to all classes of age and fortune, to all functions of industry and pleasure.