

A  
DEVELOPEMENT  
OF THE  
PRINCIPLES AND PLANS  
ON WHICH TO ESTABLISH  
SELF-SUPPORTING HOME COLONIES;

AS A  
MOST SECURE AND PROFITABLE INVESTMENT FOR CAPITAL, AND  
AN EFFECTUAL MEANS PERMANENTLY TO REMOVE THE  
CAUSES OF IGNORANCE, POVERTY, AND CRIME;  
AND MOST MATERIALLY TO BENEFIT ALL CLASSES OF SOCIETY;  
BY GIVING A RIGHT APPLICATION TO THE NOW GREATLY MISDIRECTED  
POWERS OF THE HUMAN FACULTIES AND OF  
PHYSICAL AND MORAL SCIENCE.

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BY  
ROBERT OWEN.

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*"Society can never be substantially improved until all its members shall be well educated, and well employed; and a sound practical education and beneficial employment may be now easily provided, permanently, for all."*

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DEDICATED  
TO  
THE GOVERNMENTS  
OF  
GREAT BRITAIN, AUSTRIA, RUSSIA, FRANCE, PRUSSIA,  
AND THE  
UNITED STATES OF AMERICA.

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THE SUPREME POWER of the UNIVERSE has, now, placed the Sovereignty of the Earth, for a time, at your united disposal.

To you, is given the High and Mighty Trust, in this your day of power, to effect, by your union, wisely directed, the greatest good that human agency has ever yet attained for man.

You have now, at your control, the means, in the most abundant superfluity, to give such direction to the industry, skill, and mental faculties of the human race, that they shall, speedily, fertilize and beautify the earth; and greatly to improve the character and condition of the present generation; and form all its inhabitants, of the succeeding generations, to be highly useful, healthy, intelligent, essentially good, wise, and happy.

It is the interest, of each individual member of your respective governments, and, more especially, on account of your children, through all future ages, that you, speedily, unite to accomplish this great good, for yourselves, and for the world.

It is a glorious opportunity, — one that angels, as they are described, might rejoice to possess.

Will you not, then, make yourselves immortal, and now, while you have the power, become the glorious instruments of effecting, and permanently securing, more good to the human race than, previously, any mortals could accomplish?

Do you desire to know how, thus, to direct your power? This knowledge may now, for the first time in human history, be easily attained. Put the following questions to the human race, and their obvious reply will be your unerring guide to action; while the practical measures, recommended in this work, will enable you, with ease, to accomplish, gradually, each of these objects.

#### QUESTIONS TO THE HUMAN RACE.

- 1st, Is it not your interest, that the whole earth should be fertilized, and made healthy and beautiful, in the shortest time practicable?
- 2nd, Is not the chief obstacle, after you shall have united your powers for its accomplishment, the want of population, in all parts of the world?
- 3rd, Is it not your interest, that every facility should be given to the increase of population, and of scientific power, to aid man, in all his useful pursuits, and in every department of life?
- 4th, Is it not your interest, that, as soon as it is practicable, scientific power should be made to supersede slavery, servitude, and all unhealthy and disagreeable manual labour?
- 5th, Is it not your interest, that every child of man, should be, from his birth, as well trained and educated, as his original organs, faculties, and powers, will admit?

- 6th, Is it not the birth-right of man, that he should worship the Great Spirit of the Universe in accordance with his conscience, wherever and however that conscience may have been formed for him?
- 7th, Is it not your interest, that this Religious Liberty should be, now, fully enjoyed, by every individual of your race?
- 8th, Is it not your interest, that each of these individuals should be placed, through life, within those external arrangements that will insure the most happiness, physically, mentally, and morally, to the individual; and the greatest practical benefit to the whole of society?
- 9th, Is it not your interest, that the greatest amount, of the most valuable wealth, should be, annually, produced, over the world, that each individual may have the largest possible share of it; and that this wealth shall be produced with pleasure to its producers?
- 10th, Is it not your interest, that this wealth should be well preserved for use; and never wasted, or, unnecessarily, destroyed?
- 11th, Is it not your interest, that this wealth, by arrangements satisfactory to all, should be distributed the most justly, and, of course, the most beneficially for all?
- 12th, Is it not your interest, that there should be permanent peace over the earth; that none of these well-educated people, or any of this superior wealth, should be, prematurely, destroyed, or injured?
- 13th, Is it not your interest, that all persons, commodities, and productions, should pass freely over the world, with the greatest safety, ease, and expedition, without local obstruction?
- 14th, Is it not your interest, that some one language should be decided upon, by you, to be the general language of the world; and that the present local languages, should become among the dead languages, as speedily as practicable?
- 15th, Is it not your interest, that *Truth* should be universally substituted for *Falsehood*?
- 16th, Is it not your interest, that *Charity*, for those who have been made to differ from us in opinions, feelings, and conduct, should become the every-day practice of every one throughout the world?
- 17th, Is it not the interest of the human race, that every one should be so taught, and placed, that he would find his highest enjoyment to arise from the continued practice of doing all in his power to promote

*the well-being, and happiness, of every man, woman, and child, without regard to their class, sect, party, country, or colour?*

- 18th, Is it not your interest, that the governments and people, of the most powerful civilized nations, should, instantly, terminate their wars, and all wars, and now, cordially, unite, to carry all the previous objects, gradually, and peaceably, into execution?
- 19th, Is it not your interest, that a congress of these powers, and of such other nations as may be induced to join them, should be, speedily, held, to deliberate, and decide, upon these, universally, important, measures?
- 20th, Is not the interest of all governments and people, identical with your interest?

If these questions can be answered, only, in the affirmative, then is your course clear and straightforward; — in your respective Dominions, adopt the principles, and pursue the practice, advocated and recommended in the following pages; and use your influence, with all other Governments and People, also to adopt them: — and the peace and happiness of the world will be secured for ever; and the Millennium will become a reality, and no longer remain a mere imaginary state of human existence.

That you may be enabled to appreciate the motives of this Dedication, and be overruled to unite, in a true and permanent Holy Alliance, to carry these recommendations into immediate practice, is the sincere wish of

The Friend to all  
Governments and People,

ROBERT OWEN.

LONDON, *March* 1841.



## PREFACE.

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It is the truth, the whole truth, and nothing but the truth, that alone can now save the British Empire, and the civilized world, from a revolution of violence, which, if not prevented, by calm and rational measures, threatens to be more dreadful than any revolution that has occurred in past history.

For the period has arrived, when, for the first time in the progress of human affairs, a direct and open conflict has commenced, between moral *falsehood* and *truth*;—between *false* and *real virtue*;—between *force, fraud, and oppression*, and *kindness, honesty, and justice*;—between great *individual riches and luxury*, and great *poverty and destitution*;—between *war* and *peace*;—between the *superstitious prostration of the mental faculties*, and *mental liberty*;—in fine, between *misery* and *happiness*.

Who are now the favoured individuals, who have been enabled, by extensive experience, to overcome early impressions; and who possess sufficient knowledge of the world, and moral courage, to enter upon this subject, without fear or local prejudices? These men and women, wherever they can be found, are the prime minds of the world; and, in the first instance, however few they may be, are the only parties prepared, with sufficient experience, to read the following pages with much advantage. It is to this class of minds, therefore, that this work is chiefly addressed.

It will be useless for the inexperienced, or mere localized minds, to occupy their time, at present, upon subjects which must, of necessity, be far beyond their practice, and usual sphere of mental exercise; for, if Man be the creature of circumstances, they could not, yet, have been placed within those which, alone, can prepare them for the task.

Yet this work is intended, essentially, *to benefit the now prostrate mind, and the inexperienced in extensive practice; by preparing the means to raise and elevate the mental and moral faculties; and to enlarge the power and sphere of usefulness in all.*

A

But the *most experienced minds*, in every department of life, must, first, acquire this new knowledge ; that they may be enabled to open and extend the minds of the less informed, to the comprehension of a subject, which is divested of local prejudice and interest, but which, involves the eternal interests and well-being of the human race.

It has been foretold, and, from the gradual advance of the human mind, it is most reasonable to expect, that a period of universal virtue and happiness shall, at some future time, arrive, — a period, when knowledge shall make charity and love extend over the earth—when, in consequence, peace shall be universal, and “ every man shall sit under his own vine and fig-tree, and there shall be none to make him afraid.” All Christians profess to believe that this prophecy will surely come to pass ; and that it shall be enjoyed, in a state of existence upon earth, known by the term *Millennium*.

To me, it appears that this period is rapidly approaching ; and that great changes, in all nations, are now taking place preparatory to its commencement.

All changes in human affairs are effected by human agency, or instrumentality ; but, most frequently, without the agents being conscious of the ultimate results of their own proceedings.

So it is at the present time. The human faculties, for the last century, have been most actively engaged, in bringing forward new inventions and discoveries ; and they have, already, succeeded to so great an extent, that society knows not, now, what to do with the surplus wealth which these improvements can supply. And *so great is the magnitude of this new scientific power, that, although it is in its infancy, a small population, with its aid, can supply the wants of a very large population ; and, ere long, the inhabitants of a small portion of the earth will be enabled, thus, to supply the wants of the population of the whole world.* The amount of this new power already created, exceeds the imagination of ordinary minds ;—it is, however, yet, in its extreme infancy ;—but it is the *foundation* on which the Millennium is destined to be erected ;—for it will soon be superabundant to provide for all the wants of man, without human slavery or servitude.

This is the *first* step towards the attainment of the Millennium ; because, in that state, there can be no human slavery, servitude, or inequality of condition ; except the natural inequality of age and experience ; which will, for ever, preserve order and harmony in society.\*

The *second* preparatory step, is the improvement of the character of the human race ; in order to make all intelligent, charitable, and kind to each other.

\* See Extract from “ Six Lectures delivered in Manchester,” in the Appendix.

This step can be effected, only, by an *entire* change in the formation of the character of each individual, from birth through life ; in order to create that full and complete regeneration of man, which shall give him a *new heart and a new mind*, and, thus, make him a fit inhabitant of the new, or millennium, state of existence.

This *second* step is in preparation, through the new spirit which has been engendered, throughout society, for an improved education for the mass of the people—an idea which, previously, has never existed in the mind of the priesthood, or rulers, of the world. This desire for educating the people has, already, become, almost, universal; although no parties appear to know what a right education of the human faculties means; or how it is to be accomplished. Many, however, are sufficiently advanced in a knowledge of the past and present practice of, what is called, education, in all nations, to discover that, hitherto, there has been no real knowledge of education in the world; and, that, at present, *there is not one educational establishment known, that is calculated to train individuals, from birth, to become rational men and women.*

Before this second step towards the formation of the Millennium could be attained, it was necessary that the *science of human nature* should be discovered, to lead to *the practice of forming a superior character for every individual*;—without which knowledge, the millennium state of existence must remain unknown and unattainable.

*This Science has been discovered; and the means of forming a superior physical, moral, mental, and practical, character, for every man, woman, and child, will, by its development, be made a plain and certain process.*

The *third* step, preparatory to the attainment of the Millennium state of human existence, is the acquirement of the knowledge by which those circumstances, which have, hitherto, created the bad passions, poverty, division, vice, and misery, can be, gradually, but effectually, removed; first, from a part, but ultimately, from the whole of society; in order that, as man ever has been, and must be, the creature of the external circumstances which are made to surround him, no vicious, inferior, or annoying, external circumstance, of human formation may exist; or, which the united knowledge, capital, skill, and labour, of man can remove.

This third step could be attained, only, by the discovery of the *Science of Society*; the science necessary to enable man to *dissect society into its elementary parts; to separate them; to ascertain their past and present incongruities; and to know how to re-combine them in their proper proportions, so as to form a new, consistent, and more perfect, state of society*;—a society, which will, gradually, lead to the long-promised Millennium state of existence.

*This science has also been discovered* ; and, through a knowledge of it, a new scientific arrangement of society may now speedily be formed ; — an arrangement which shall unite these original elements, each in its due proportion to the others, in such a manner that all, born and trained within them, shall derive advantages, through life, and experience enjoyments, of which the past and present race of men have, hitherto, had no conception.

The *fourth* step, towards the attainment of the Millennium, *is, the gradual ceasing of the necessity for any of the professions* ; the existence of which, until this period, has been deemed to be a permanent part of society.

To those who have been enabled to perceive the wonderful changes which are coming upon the earth, it has been made evident, that “ Peace on earth, and charity and good will to mankind ” can never be attained — First, So long as any priests teach their opposing doctrines of faith and mysteries ; which doctrines have always hitherto produced, and ever must produce, error, only, in the human mind ; with hatred, malice, and all uncharitableness, to all who are taught to believe in different doctrines of faith and mysteries, or whose belief is based solely upon *demonstrable facts* ; — Second, So long as any necessity shall exist for the continuance of the profession of the law ; which, while it shall be maintained, must divide man from man, and prevent the period arriving, when “ men can love their neighbours as themselves.” Human laws, opposed to nature’s everlasting laws, and the Millennium, can never co-exist ; — Third, *So long as physical and mental disease shall exist.*

In our progress towards the Millennium, the *discovery of the means, and the adoption of the practice, to prevent disease of body and mind, are necessary* ; and the discovery of the means of preventing of physical and mental disease has been, already, made, to a great extent. The practice, where and when least anticipated, has almost miraculously commenced at this period, by the introduction of temperance into Ireland by Father Mathew ; and the spread of temperance societies among, the most intemperate of, the British and American population.

The *prevention of disease*, will be obtained, only, when arrangements shall be formed, to well educate, physiologically, every man, woman, and child, so as to enable them to understand their own physical and mental nature ; in order that they may learn to exercise, at the proper period of life, all their natural faculties, propensities, and powers, up to the point of temperance ; neither falling short, nor exceeding in any of them, or discontent and disease must necessarily follow.

Disease is not the natural state of man. To *prevent disease, among other things*, it is required, that the causes which have, hitherto, created too much

anxiety throughout society, should be removed. These are chiefly five,—First, *Religious perplexity and anxiety*, which is produced, and to many, made most dreadful, through the fear of eternal damnation. This fear, which is the most frequent cause of insanity, has been created, and is continued, by the priesthood of the world, either from ignorance or for worldly gain:—Secondly, *Disappointment of the affections*;—This has also arisen from the errors of the priesthood keeping man and woman ignorant of the laws of their own nature; of the best mode of forming the human character; and of the true science of human nature. These disappointments afflict humanity with numerous diseases; and the young with bodily and mental afflictions, which, in females especially, produce the second greatest cause of insanity, and premature death:—Thirdly, *Pecuniary difficulties*, arising from the fear of want, or of sinking in the scale of society and the estimation of our fellows;—These fears arise from the ignorance of the “*science of society*,” and, immediately, from the individual competitive system of carrying on the general business of life. These difficulties must continue as long as this demoralizing and insane system shall be practised, and man shall be kept ignorant of his true interests. Pecuniary difficulties, often, extend the anxieties of mind to insanity and suicide:—Fourthly, *Anxiety respecting our offspring*:—This anxiety arises from all the previous causes, with the want of efficient arrangements to well educate and well place all children from their birth:—And, Fifthly, *Intemperance, arising from bad habits*, which are often produced by the previous causes, and are equally removable with the causes of all the before-mentioned evils. Intemperance, also, frequently, leads to suicide or insanity.

Now, a moment's rational reflection, will make it evident, that *religious perplexities* — *disappointment of the affections* — *pecuniary difficulties* — *anxieties for our offspring* — *intemperance*, and the Millennium state, can never co-exist.

The *fifth* step, in the progress to the attainment of the Millennium, is the abandonment of the principles which lead to *war*.

War is the destroyer of true morality in the mind and conduct of all who are connected with it. To talk of *war* and *morality* — of *war* and *religion* — of *war* and *charity* — of *war* and *justice* — or of *war* and *peace and good-will to mankind*, existing, at the same time, in the mind and conduct of the same individual, is only to prove the extent to which the human faculties can be, and have been, made irrational.

War, takes from the power of any population to produce wealth, and, in the same proportion, adds to their power to waste and destroy it. War,

effects more injury, in one year, to the parties engaged in these insane contests, than can be remedied in many years; and before there can be an approach to a rational state of mind and conduct, by the nations of the so-called civilized world, they must adopt measures to adjust all their differences, amicably and justly, without the intervention of brute force; and, thus, *prevent* all the immoralities and misery, necessarily, produced by war.

Until the human race shall cease the practice of war, or the application of brute force to adjust their affairs, instead of reason and common sense, it will have no real pretensions to the rank of rational beings.

If Christianity be, indeed, a religious or a moral system, intended to introduce into the world, the *spirit* and *practice* of *charity, kindness, and love*, then is it impossible that any one *engaged in, or promoting, war*, can be a Christian; except by assuming a name to which he has no just title. It is, however, most certain, that war and the Millenium can never co-exist.\*

The *sixth* step in advance, preparatory to the Millennium, will be the destruction of the immoral and degrading system of *buying cheap and selling dear, for a money profit*. Individuals trained to this practice, must, of necessity, have their characters formed in an inferior and immoral mould. It is a system to teach the individuals, whom necessity forces into it, the arts of deception; for the more they can deceive those from whom they buy, and those to whom they sell, the greater will be their gain or profit; and those who have acquired the most wealth, by these means, have been the greatest adepts in the arts of deception. The individuals, so employed, are not to be blamed, but to be pitied; being involved within a system which makes it *necessary* for them to acquire this character, and thus, to act.

In a Millennium state of society, there can be none engaged in endeavouring to buy cheap and sell dear, or to take advantage of any one, in any manner whatever.

The *seventh* step, in this preparation for a superior or millennium existence upon earth, will be, the entire abandonment of paying *money wages* by one part of society to another part, for their services, physical or mental. This practice has, now, led to far greater injustice, oppression, degradation, crime, and misery, than existed, at any former period; even when slavery was the *general* practice of the human race. Lodging, food, and clothes, were the birth-

\* If it should be possible for an enemy to exist, in opposition to a population known to act upon millenium principles, war may always be prevented, by those who adopt the principles of peace, being, at all times, prepared to resist injustice and oppression; and this preparation may be easily effected by wise arrangements in the education of the young, without any trouble or expense, that would not be amply repaid.

right of every slave from its owner ; and it was the *interest* of this owner, that his slave should never be over-worked, but always healthy and in good working condition. But the *lowest stage of humanity is experienced, when the individual must labour for a small pittance of wages from others—when he is not suffered to have land, from which, by his own labour, he may produce even the meanest necessities of life — and, when he must find employment, even to obtain this small pittance, or be degraded to a workhouse, or steal, or murder, or starve.*

In the Millennium state, this system, the most wretched of all slaveries, created by money wages, will be unknown ; because the physical sciences will have rendered unnecessary all severe, unhealthy, or, even unpleasant human labour.

The *eighth* step, in this progress, will be, to terminate *Idleness and Uselessness*. Every individual who, by arrangements devised by inexperienced and irrational man, has been trained to be idle and useless, has been made to be a serious loss to the human race, an evil spirit to himself, a waster of wealth, a hinderer to its production, an injurious example to all around him, and an object of real pity to every rational creature. It is impossible to calculate the extent of evil that men and women, whose characters have been thus formed, and who are maintained in idleness, by the errors of society, inflict upon the population within their influence.

In the Millennium state, *Idleness and Uselessness* will be unknown in the conduct of a single individual ; and, yet, no one will ever have his physical or mental powers and faculties over exercised ; or exercised beyond the point of temperance, for each faculty. The required exercise of these faculties, physical and mental, will be a continual source of health and enjoyment.

The *ninth* step, in this heavenly progress, will be, to form the external arrangements around every one, from birth, to insure to him the best *physical, moral, intellectual, and practical, education*, that his constitution, or natural faculties, when born, will admit. When these arrangements shall be made, and this practice shall be adopted, and fairly and fully carried into execution, punishment and blame, of every description, will be abandoned, and the character of every one will be as well formed through life, *by society*, as his natural constitution, at birth, will permit.

In the Millennium state of society, every one will be so well trained and educated, from birth, and so well surrounded by superior and rational external circumstances, that an inferior character will be unknown ; and individual praise or blame, reward or punishment, will be, not only unpractised, but unthought

of; these errors having been previously abandoned in principle, as unjust, useless, and injurious.

The *tenth* step in this divine progress, will be, to terminate the distinction of *rich and poor*; and the endless evils which this most irrational state of society, necessarily, produces. The existence of great wealth and extreme poverty, within the same circle, of what is called by the name of the same religion, as Hindoo, Mahommedan, Jew, Christian, Fo, &c. — or, within the same nation, or lesser district, is gross immorality; but, for great riches and poverty to exist side by side, in the same neighbourhood or town, — where one family is wallowing in luxury, to such extent as to create loss of health and of real enjoyment, while a neighbour family often suffers every privation, until its members gradually pine away, and are starved to death, and this, without exciting feelings of horror, of astonishment, or even a thought of its being a crime of the darkest dye, or any crime at all, — indicates, in the language of nature, not to be misunderstood, a degraded state of human existence, which cannot, much longer, be permitted to continue upon the earth, to disgrace the conduct of beings, having the presumption to call themselves rational and religious.

No! In the Millennium state of society, now that science has provided, and offers, the means to create wealth, in the utmost superfluity, for all, none will be permitted to feel the pangs of poverty, or the evils and degradation of inequality of pecuniary condition; or even the least fear of them; for all will be secured, from birth to death, in the use of far more riches, and the enjoyment of much higher, and more rational, pleasures, than all the advantages that the most unlimited wealth can now realize; and no *artificial* means of inequality will exist.

The *eleventh* step, in this progress to the Millennium, will be, to infuse into each heart and mind, the genuine *spirit of charity*, for the varied *opinions, feelings, and conduct*, of the human race; until these varied opinions, feelings, and conduct can be amalgamated; and mankind drawn, by the spirit of kindness, directed by judgment, to acquire an accurate knowledge of the sciences of human nature, and of society; when all will be caused to think, to feel, and to act, as much alike on all matters essential to the permanent happiness of mankind, as those well instructed in the science of mathematics, now think, feel, and act, alike, on all things appertaining to this science.

But the *twelfth* and last step, to be now enumerated, is the chief cornerstone of this magnificent edifice. It is the *abandonment of the principles* from which all *Falsehood* proceeds, and the *adoption of principles* that will



establish *Truth*, from birth to death, in the word, look, and action, of every individual; and which, by the destruction of falsehood and deception, which have governed this world while it has been under the dominion of darkness, will, also, destroy war, anger, hatred, ill-will, jealousy, revenge, and all inferior and bad passions; — root out every evil thought and design among men; — and prepare all for that state, when peace and love shall reign over the earth, and man shall be permanently good, and wise, and happy.

In the millennium state, falsehood cannot exist; it will be unknown in the look, word, or action, of any one; and the reign of Truth will then be universal.

The, almost, miraculous decline of reverence for the priesthood over the world; — their insane dissensions in opposition to each other; — and, at this stage of society, their equally insane presumption over their more enlightened fellow-men; — the progress of Father Mathew in Ireland, and the temperance societies in Great Britain and America; — the daily advance of scientific discoveries; — the new passion for educating the masses; — the extraordinary disinclination to war among the British and other warlike nations; — the easy and rapid communication between the most distant countries; — the general adoption, by civilized nations, of scientific power, to supersede the necessity for severe or injurious manual service; — and the friendly union of governments which, until latterly, have been in great savage hostility to each other; — all, with many other strange and extraordinary occurring events, indicate, with unerring certainty, that a great change is coming over the nations of the earth; and that the wise, the good, the happy, existence of man, approaches with gigantic strides; in fact, that the Millennium is not far distant. And shall irrational man, in any of his present puerile divisions, of class, or sect, or party, or country, or colour, set himself to oppose this great, magnificent, and glorious, change, for the benefit of the human race, now, and through all coming ages? Vain and useless will all such attempts prove! *The decree has gone forth, from the Almighty energies of the universe, that man shall be put in the right path, now, to become good, and wise, and happy*; and every obstacle in the way of his progress, to this advent of his existence, shall prove unavailing and powerless.

B



## INTRODUCTION.

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MATURE reflection makes it evident, that the *mind of the world*, which is the aggregate of human acquirements, is more experienced, in the accurate knowledge of facts, to-day, than it has been at any former period. It is also evident, that the world has, hitherto, been in its early or most inexperienced stage ; and that its past progress develops no more than the crude, or infant, period, of human existence ;—the period, during which the human race has been employed in collecting facts, and striving to overcome the errors of its young uncorrected imagination, when it was filled with the fears of apparitions, ghosts, spectres, witches, and demons ; and made *irrational, by the apprehension of future eternal miseries, for convictions over which it had no control ; for feelings which it could not create ; and for qualities, or a general character, which it did not form.*

These great truths have been, lately, more forcibly impressed on the mind of the author, by the perusal of various statistical publications, emanating from some of the *elite*, or best informed men, of the present day ; who have collected a mass of most valuable facts, which open to the public a distinct view of the present state of society, especially of the British Empire.

These authors give evidence of great research, considerable natural abilities, and a strong desire to benefit society ; they have, indeed, effected, at this juncture, great benefit to humanity, by searching out, and making public, some of the enormous evils, inflicted upon a large portion of the population, of this, and of other civilized countries, through some causes which *these authors* cannot

explain; and which causes their early education and position in society have made it difficult, if not impossible, for them to discover.

They have been educated, like all under the old system of society, to observe, and to occupy themselves with, existing *effects*; having been taught, by everything appertaining to the present irrational system of society, that there is danger in investigating, too deeply, the *causes* which produce those effects.

The authors, to whom allusion is, thus, made, are, Dr. Alison of Edinburgh; his brother, the Sheriff of Lanarkshire; Dr. Chalmers of Edinburgh; Mr. Porter of the Board of Trade; Mr. M'Culloch, the modern Political Economist; Dr. Cowan, and Captain Miller, of Glasgow; Mr. Babbage, Mr. Rawson, Mr. Joseph Bentley, &c. &c.

These gentlemen have, with great industry and ability, fully established the facts, that poverty, destitution, crime, and consequent extreme suffering, in the British Dominions, have, under the existing system, fearfully increased; and are rapidly increasing; and that, to prevent society falling into anarchy and confusion, the strongest necessity has arisen for the adoption of some *efficient* measures to stay the progress of these evils, in order to preserve all classes from the crude, yet natural, reaction, of the grievously suffering poor, in opposition to the erroneous government of the rich and powerful.

These talented writers have, also, demonstrated the increased powers acquired by civilized nations, and by this country in particular, to produce wealth, when under right direction, to any extent that the population of this, or any other, country, when made rational, can possibly require.

But when these learned men begin to write about *practical measures*, to stay the operation of the causes which have produced, and are daily producing, these dire effects upon the suffering masses, and are endangering the safety of all classes, and the rulers of all nations, "Oh! what a falling off is there" in all useful knowledge, of experience, or of any practical acquaintance with this part of the subject.

Whenever these gentlemen proceed, one step, beyond *talking* of the deplorable *effects* of these evils upon the individuals, and upon society, and attempt to propose *a remedy* for the sufferings which

they produce,—although the most ample means to terminate these sufferings are open before them,—yet, like all the pious, the learned, the political economists, the legal, political, or divine, statesmen, who have preceded them, they, at once, prove, how little they know of the *practice* which leads to the, *only*, remedy in nature ;—*the only remedy that ever can be found sufficient to accomplish the object.*

“ *More Churches, more Priests, and more Religion,*” say some of these parties, “ will cure the evil.”

Will these well-meaning and most conscientious persons, as, no doubt, many of them are, inform the world, *what churches, what priests, and what religion*, have yet produced, in *practice*, charity and kindness, to all their fellow-men, who have been taught a creed different from their own church or religion ?—or, where to find a religion, under which the wealthy, at this moment, do not most grievously oppress and afflict the poor, and ignorant ; and also, by their laws, create the poverty, and maintain the ignorance ?

“ *More Education and Instruction,*” say some others, of these well-meaning writers, “ will effect the desired object, much better than more churches, more priests, and more religion ; for these have been tried, again and again, in all countries, and in all ages, and, yet, the evils to be remedied, more abound now, and are more grievous to the sufferers, than at any former time, *although the means of effectual relief are, now, far more ample, than at any former period.*”

Will these advocates for education inform the public, *what are the PRINCIPLES, and what is the PRACTICE, of that education, which, when the masses must depend for their existence upon wages,—the amount of wages on the demand for manual labour,—the demand for manual labour upon its successful competition with scientific power ;—and when, in consequence of the enormous extent and rapid increase of this power, and its greater efficiency and economy than manual labour, little or no employment, and little or no wages, can be obtained for the labourer,—* will prevent the existence, and continual growth, of poverty, destitution, crime, and wretchedness, in any population ?

“ No,” say others of these authors — “ neither religion, nor edu-

cation, can effect any cure for a redundant population ; experience has proved, that religion has hitherto failed to stay the rapid advance of poverty and crime ; and, as far as education has been tried, it has, also, been unsuccessful.” “ You must diminish the number of the people, by some means, or we, who govern and, now, possess the influence and wealth of the nation, shall be eaten up, or destroyed by the cravings and contest for food.”

“ Emigration, to every part of the globe, or starvation through the want of sufficient wages for labour, are the only natural remedies ; and, if there are not means to effect sufficient annual emigration, to keep down the numbers of the producing class, then, there is no remedy left, but that the surplus population must perish by some means or other. It is a hard case ;—but Nature wills it, and Nature’s laws are irresistible.”

These latter are the arguments now most popular, among those who are deemed the least theoretical, and most practical, of British writers on political economy, and general statistics ; although another view, of their favourite subject, would have informed them, that *the population* increases, *annually*, at the rate, only, of about *half a million*, in these islands ; while *scientific power* has increased, in Great Britain and Ireland, for the last seventy years, at a rate, on the average, equal to the labour of, at least, *nine millions of men annually*.

And this enormous rate of increase, to scientific power, has been obtained, when its progress was commenced at a period when mechanical and chemical knowledge was in a very crude state, compared with the progress since made ; and when the *manual powers* applied to the production of wealth, was not more than *three million*, of men, moderately industrious ;—at a period, too, when the old, inferior, mechanical and other scientific, powers, in use, did not exceed the labour of about *twelve millions* in addition, and when these united powers of production produced the wealth, then enjoyed by a population of *fifteen millions*.

But a new and most extraordinary era, in the production of wealth, and scientific knowledge, now opens to the British population : it commences with *six millions* of most industrious *productive*

*labourers, with upwards of six hundred and fifty millions of superior scientific power, and with a great advance in the practical knowledge of mechanics, chemistry, and other sciences and arts, compared with the knowledge of these matters at the commencement of the former period. And, yet, with this enormous actual increase of productive power; and most extraordinary means for its immediate, continued, and ILLIMITABLE extension; there are not, yet, THIRTY MILLIONS of population to be provided for:—or, compared with the gain in the powers of production, not one to be maintained, for every twenty-one seventy years ago; while now, each producer of wealth can produce, at least, five times more in the same period.*

O! most wise governors, statesmen, priests, political economists, and great practical men of business, of the British Empire, who so ardently desire to make the population *rich, virtuous, and happy!* How brilliantly shines your wisdom before the astonished world, while it learns that you have succeeded, far in advance of all other nations, in discovering, and bringing into practice, powers of production for the creation of wealth, which, wisely directed, could be, soon, made abundant to supply the population of the world, and greatly to over supply it, and, yet, that with this power at your control, you have, by your *profound wisdom*, created, in a population of less than thirty millions, more poverty, destitution, wretchedness, crime, discontent, and misery, than can be found in any civilized population, of equal extent, upon the globe!!!

The enormous, and, if true, alarming, statements of Mr. Malthus, on the subject of population, have, evidently, directed the current of your thoughts in a wrong course; and created the most false and unfortunate notions, in your minds, respecting the industrious classes, and the mode of governing them.

These statements of Mr. Malthus were true, only, when man knew not how to use his hand, or his head, except to gather the food which nature spontaneously provided for him; and before he knew how to domesticate animals, to cultivate the soil, or to take fish. But when Mr. Malthus wrote his book of errors, prophesying eternal vice and misery to the human race, man had acquired the arts of

becoming shepherds, and cattle-herds,—of ploughing, sowing, and reaping, — of building boats, and making fishing-nets; and had, even, made some progress in the new manufacturing system, by which such an extraordinary impulse has, since, been given to inventions, discoveries, and improvements, in mechanism, chemistry, and other arts and sciences.

His statements, therefore, at the time when he published his work, were less true then, than they had been, at any former period.

Instead of these statements, if he had possessed practical knowledge, he would have said,—“ Do what you will, *population* can be increased, *annually*, in an *arithmetical* progression only; but you may produce *food*, if there was utility in doing it, *two or three times, annually, beyond its natural consumption*; and this facility, under a wise direction of heads and hands, will continue to enlarge as population increases; that is, for many thousand years; even until the earth shall give forth its full increase, the seas be exhausted, and man's capacity for making a progress in scientific knowledge shall terminate; or, until the earth shall be so full of people that it will not admit of any further increase.

I would suggest to statesmen, legislators, priests, political economists, men of the world, and men of experience in business, that they stop their present course of legislation; and, before they adopt more stringent measures, to starve out of existence the poor creatures, whose highest ambition now appears to be, to have permission to provide, amply, for the rich man, that they may have the crumbs, or even a part of the crumbs, which fall from his table; that they wait to see the extraordinary advantages that will arise, with the increase of a population, well trained, educated, and employed, for some thousands of years to come; which period will elapse, before the earth can be, thus, well filled with people.

I would, also, suggest to these parties, who now lead and direct the public mind, that much harm could not arise, were they to delay their fears of over-population, until after those thousands of years shall have passed; and recommence the subject of over population, only a few hundred years before the soil, the seas, and men's inven-



tions, shall have been exhausted, and no further increase of population can be supported.

But I blame not the governors, priests, statesmen, political economists, legislators, and men of great business, who have contrived to produce so much wretchedness and crime, with such ample means to produce virtue and happiness; they, like all other men, are the creatures of the circumstances in which they have, by necessity, been placed. They have been, necessarily, influenced, by the false theory of Mr. Malthus; who, by his writings, has perplexed and confounded the understandings of those who were without a practical knowledge of society.

As men have been educated and placed, in different classes, they see but a very small part of a most ignorant, artificial, false, and unjust, state of society; they have, therefore, been made incompetent to unravel these palpable incongruities and absurdities.

It is, however, now too evident, that the cup of crime and misery, of the mass of our population, has been made so full, that it is ready to run over; and that the most abundant, nay illimitable means, are, daily, within our power, to ensure to the whole of the population, wealth, wisdom, and goodness, far beyond that which any people have yet attained.

The most lamentable fact is, that those who now govern society, are content with these crude notions of Mr. Malthus: for they will not deign to examine any principles or plans designed to give the world the advantage of the late extraordinary discoveries; however true the principles, and good the plans, may be, if they are opposed to the theories of this popular instructor.

It is Mr. Malthus, who has filled the public mind with these mental abortions: and it appears to be quite sufficient for the leading lights of the world, to know that an inexperienced, learned, priest, — *and all learned priests are inexperienced* — has said, “There is a tendency in human beings to increase more rapidly than food; the first increases in a geometrical proportion, while the last increases in an arithmetical ratio only.” If this statement were really

true, the population of the world must exist in misery, everlastingly increasing

And this, well-meaning priest, having said, "Increase and be miserable,"\* legislators have, in direct opposition to the millions upon millions of facts, always at hand, to demonstrate the gross error and practical ignorance of this inexperienced learned priest, acquiesced in the statement; and made their laws and practices in accordance with this error; and carried them into execution, until they have reduced society to the state, so truly described by Dr. and Mr. Alison, and the other industrious and profound political statesmen, and economists, of the present day.

But is there any truth in this statement of Mr. Malthus? If so, farewell, for ever, to virtue, peace, and happiness, upon earth; and to all future expected enjoyment. Happily, however, for the human race, it is as erroneous as any sentence that has ever been uttered; and will remain so, until the soil, the seas, and human knowledge, shall be exhausted.

It will be time enough to inquire, what shall be done, to effect artificial and injurious restraints upon the increase of population, *when the world shall be sufficiently peopled to ensure the greatest advantages, and highest enjoyments, to every individual.*

The plan proposed in this work, to be carried into execution by Joint-Stock Companies, and recommended for immediate general adoption, will provide for the support of four times the population, on the same extent of soil, in twenty-fold more comfort, than they are now maintained. This small beginning is equal to adding, at once, a four-fold increase to the surface of the earth.

O ye, of little faith in the wisdom and goodness of the Almighty Creating Power of the Universe, and who believe, that That Power cannot, or will not, provide food for man, as extensively as he is created, and that the present restricted quantity of food, is attributable to a deficiency in Nature's stores, and not to man's laws,

\* Although other priests have formerly written, "Increase and multiply, subdue the earth and be happy."

in opposition to nature's laws! Let a decree go forth, from your governments, offering, upon a sure security, a certain additional profit, of twenty per cent. for twenty, one hundred, or one thousand years, upon the production of food of the best qualities, for the health and enjoyment of man,—its transit to be unrestricted;—and observe, at the end of every year, whether man or his food will increase geometrically.

The knowledge of these, and of many other, facts, compels the writer to pity his poor fellow-men, who suffer every privation, annoyance, and degradation, while their country, and every country, is overwhelmed with the materials, if rightly used, to terminate, for ever, their poverty, and irrationality; and to make them intelligent, wealthy, and happy beings.

But this state of suffering need not longer continue. To effect the most truly glorious of all changes, that have yet occurred, in the history of the human race, the men of wealth have, only, to form joint-stock companies, to secure, and greatly increase, their wealth—the men of learning, to make these glad tidings speedily known, over the world—and the men of industry, to abandon intemperance, and all unkind, and opposing, conduct, and carry these measures, under the direction of experienced men of business, in the four general departments of life, into immediate execution.

*It is true, this change will be, indeed, a RADICAL change in the principles and practices of society, over the world. BUT NO CHANGE, LESS THAN THIS, can, now, produce permanent and substantial benefit to all classes, in all countries.*

The change proposed, will be found, upon full examination, to be competent to effect this result, without the necessity of creating injury, even during its progress, to any individual, class, or country. *It will be a change of unmixed good for the human race.*

It is true, to open the eyes of the public, the author has been compelled, to enable him to effect this great object of his life to use strong language, in describing the professions and classes into which society has been formed; but he has thus written, from no uncharitable, or unkind, feeling, to any individuals of these pro-

fessions, or classes. For many individuals in all these professions and classes, he has long entertained great regard, and sincere friendship; while he has not the slightest ill-will towards any one of them. He trusts that this statement will remove all unpleasant impressions from the minds of the individuals who, now, necessarily, or accidentally, compose these professions and classes.

In the new state of society, which the author has conceived, and thus far developed to the world, there will be no necessity, except in the first, or transition, colonies, for any one of these separate professions, or classes; they will be most advantageously superseded, by a very superior, learned, scientific, practical, population; classified into eight divisions of ages; each division of age having its own most suitable physical, and mental, occupation, in order to keep body and mind in the best state of health, and in the best spirit for the enjoyment of their existence.\*

As soon as localized men can be divested of their, early, local prepossessions, and can be trained, by new circumstances, to become well-informed, rational, inhabitants of the earth, and to look upon each other, as brothers and sisters of one great family, trained to have a family affection, and a lively interest in each other's well-doing, well-being, and happiness; — and when their minds shall be opened to understand their true, permanent, interests; — all will discover, that separate professions, or classes, tend to divide man from man; mind from mind, interest from interest; and to destroy that open, honest, character, which, without, these opposing professions and classes, could be, now, easily created for every one.

. The statesmen, priests, lawyers, physicians, and warriors, will therefore, the writer trusts, forgive him, when he speaks of their professions; and the mercantile men, and men of the world of every description, when he speaks of their occupations, as he does in this work; because, when he thus expresses himself, it is on account of the incalculably injurious effects produced, of necessity, by every

\* See, in Appendix, the particulars of this new classification of society, explained by extracts from the "Six Lectures" delivered in Manchester, 1837, by the Author, and published by Heywood, of that place.

profession, and every class, throughout society ; and he has no intention, by this proceeding, to wound the feelings of any individual whatever.

But, to effect this great and glorious change, it must be made known to the world,—

1st, That the necessary character of *the priesthood*, in all nations, is to establish such errors in the human mind, that, while this profession continues, *man, by their preaching and conduct, must, also, continue to be, systematically, trained to hate man, and to be uncharitable and unkind to those who differ in their religious prejudices; for all RELIGIONS, so called, are, as will be found, on fair investigation, EARLY-TAUGHT PREJUDICE—any one of which religions, may be taught to any child, in such manner that he shall, conscientiously, believe it to be most divinely true, and all the others most wickedly, nay dreadfully, false ;—*

2d, That the necessary character of *the profession of the law*, is, to maintain the *ignorant and most injurious laws of man*, in direct opposition to the wise, and most beneficent, laws of man's nature ; evidently formed, by the Supreme Creating Power of the Universe, to ensure to man, when he shall understand and act upon them, health and enjoyment beyond the imaginings of poets ; but that, as long as the profession of the law, based on the principles on which all human laws have been founded, shall be maintained, *it will prevent the period arriving, when man shall be just to man, when he shall love his neighbour as himself, or when he shall understand his own interest, or, become a rational being ;—*

3d, That the necessary character of *the medical profession* is, to form a portion of society into a division, that, like the priesthood, and the law, have an, apparent, direct interest, in opposition to the masses ; an interest to keep them in ignorance, that they may be, the more easily, imposed upon, and made subservient to the supposed interest of the profession. As long as this profession shall be maintained, men will not be educated, as they, now, easily might be, to understand and attend to their own constitutions, to enable them to learn how to *prevent* disease, render medicine unnecessary, and, ultimately, secure to themselves a good constitution, and sound health,

both of body and mind, through their lives ; which may, easily, be lengthened many years ;—

4th, That the necessary character of *the military profession*, is, to generate a warlike spirit, and a desire for war ; making it the, apparent, interest, of those engaged in the profession, not to wish for, or to promote, that period, when “ swords shall be turned into ploughshares, and spears into pruning-hooks ;”—and, thus, to perpetuate feelings of hostility among individuals and nations, that must *immortalize immorality*, continue to foster all the bad passions, create confusion and disorder throughout the world, renew such scenes as the late horrifying proceedings, enacted by *Christians*, against unknown individuals, at St. Jean D’Acre, and, materially, retard every improvement for extending civilized life ;—

5th, That the necessary character of *the individual buying and selling system*, is, to train the human race to acquire the inferior mind of a pedlar and dealer ; whose business of life is, to endeavour to procure everything, from others, at the *lowest* price, and to dispose of everything, to others, at the *highest* price ; or in such manner, that he shall secure the greatest amount of money profit, worldly honours, or individual considerations, to himself.

And, in this sense, *all, from the highest to the lowest*, are now trained to become, by the individual competition system, mere pedlars, tradesmen, or dealers ; who are constantly endeavouring to obtain the services, and productions, of others, at the easiest rate, and lowest value, and to sell their own services, at the highest, or, to obtain all they can, in exchange for them.

The sovereigns, statesmen, legislators, professional men, military, merchants, bankers, manufacturers, tradesmen, workmen, and beggars, are, now, all, under the competitive individual system, which has hitherto prevailed over the world, engaged in this low, unjust, and degrading traffic, of purchasing the services of others at the cheapest, and selling their own at the dearest rate ; to the incalculable injury of each, from the highest to the lowest.

By these means, the most successful, in this inferior and immoral course of conduct, do not obtain a tithe, no, nor a fiftieth part, of the

permanent, substantial, healthy, enlightened, superior advantages, pleasures, and enjoyments, that, under the united system, *all* may attain and securely possess; without obstruction, competition or contest.

And it is most certain, that while these demoralizing practices, shall be systematically taught, from birth, by, or under the sanction of, the priesthood, to the whole population of every country; and the eyes of the mind of all nations, shall be, thus, kept in total darkness, so as to prevent all useful mental light from entering; that the moral duties, recommended by the professing Christians, and other religionists, will not, because, under such a system of disunion, they cannot, be practised.

The plan, now proposed for adoption, will realize more substantial and permanent happiness than has been promised in the "NEW JERUSALEM;" and it is, only, within this earthly paradise, that the human character can be formed, from birth, in sufficient charity, wisdom, and purity, to fit it for the millennium state of existence; and, under these new arrangements, in this New Jerusalem, these advantages may be, in part, experienced, even by the present generation, and fully enjoyed by our children's children, not for a thousand years only, but to the end of time.





A

## DEVELOPEMENT OF THE PRINCIPLES AND PLANS

ON WHICH TO ESTABLISH

## SELF-SUPPORTING HOME COLONIES.

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THE great increase of poverty, destitution, and crime, among the poor and industrious classes of the United Kingdom, with their want of education and employment, is now on authentic record; and placed before the government and the public, in such official form, that the truth of these appalling statements, and the magnitude of the evils they disclose, can be no longer doubted or concealed.

It is, therefore, evident, that society has been hitherto based on false principles — on principles incompetent to produce an intelligent, virtuous, and happy population. If it were not so, whence come the poverty, the disease, and the crime, by which we are everywhere surrounded? And, especially, when sovereign, statesmen, legislators, political economists, priests, and people, desire to advance their own state in society; and when all have a real interest to improve the general condition of the whole population? How comes it that in London, where there is a population of 1,800,000, one-tenth of the whole are paupers, and 50,000 destitute persons rise every morning without knowing where they are to sleep at night; that in Glasgow, in a population of 280,000,

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30,000<sup>1176</sup> are every Saturday night in a state of brutal intoxication, and every tenth house is devoted to the sale of ardent spirits ; that in Dublin, in a population of 250,000, 60,000 persons in one year pass through the fever hospital ; and lastly, that crimes of a serious nature have, within the last thirty years, increased in proportion to the population, in England *five times*, in Ireland *six times*, and in Scotland *forty times*, and that they are every year increasing in a still more rapid ratio ? \*

Such statements prove the destitute and helpless condition in which the poor, and a large portion of the industrious classes, have been, and now are, throughout the greater part of the United Kingdom ; and the unsatisfactory and dangerous state of all classes. But the striking anomaly in the condition of the population of Great Britain, is, that though enormous wealth has been and is constantly created by the industrious classes, it is at once absorbed for the supposed advantage of the few who create none ; while the many are daily becoming poorer, more numerous, and more degraded.

For evidence of the general increase of wealth in the British dominions, it is only necessary to refer to the expenditure of the last French war † — the loans of our capitalists to foreign states, and their enormous losses in consequence — the extension of the large manufactories over the United Kingdom — the extension and improvement of agriculture — the roads and canals — the introduction and rapid extension of steam navigation and railways — the increase of superior and expensive private and public buildings in all the large cities and towns in the kingdom — and, above all, to the enor-

\* Those who desire to examine these and similar results more in detail, are referred to the Annual Reports of the Registrar-General for 1838 and 1839 — the Pamphlet of Mr. Slaney, M. P. for Shrewsbury — Letters of Doctors Southwood Smith and Neill Arnott, to the Poor Law Commissioners — the Journal of the Statistical Society — the “ Principles of Population, and their Connection with Human Happiness,” in two volumes, by Archibald Alison — the Papers read and Statements made by Dr. Alison, the Reverend Dr. Chalmers, Dr. Cowan, Captain Millar, Mr. Rawson, Mr. Porter, Mr. Joseph Bentley, and others, at the Meetings of the Statistic Section of the British Association, held in Glasgow, in September this year — and to the Official Reports made in the last and former Sessions to the House of Commons, on the State of Prisons, Poor, &c.

† The expenditure of the last year of this war was, for Great Britain alone, one hundred and thirty millions.

mous amount of surplus wealth which could be now exported to all parts of the world, if the appearance of a profitable investment could be shown.

In proof of the increase of the power to produce wealth in the United Kingdom during the last seventy years, it is necessary only to refer to Babbage on Machinery — to the two volumes of the Statistical Account of the British Empire, by Mr. Macculloch, in which the rapid growth of this power in all branches of manufactures and British industry is given in detail — and to two volumes on the Progress of the Nation, in its various social and economical relations, by G. R. Porter, Esq.

These valuable documents, with other official statements, are abundantly sufficient to demonstrate the rapid, and next to miraculous, increase of scientific productive power within the last seventy or eighty years, as compared with the increase of population in the same period. In 1770, the population of the United Kingdom was fifteen millions, and its producing population three millions; the scientific powers of production equal to about the labour of twelve millions more; or, together, fifteen millions; that is, *as one to one*, compared with the whole population: and the scientific power, compared with the manual power, as *four to one*. In 1840, the population does not exceed thirty millions, and the producing population six millions; while the scientific producing powers exceed the labour of 650 millions, or more than *twenty-one to one*, compared with the whole population, and more than *one hundred and eight to one*, compared with the manual power. In Mr. Macculloch's work, it is stated that these extraordinarily increased means of producing wealth have been discovered chiefly by "uneducated men, moving only in the class of common workmen or labourers."

The industrious classes are, then, the principal authors of all this increased power of producing prosperity. In common justice, therefore, their condition in the scale of society ought to be proportionably advanced.

The documents which have been cited, show, unequivocally, that the industrious classes are, now, in a more impoverished, immoral,

and degraded condition than they were seventy years ago ; and, in consequence, as Dr. Chalmers truly stated in the Statistic Section of the British Association, held lately in Glasgow, " crime has increased, is increasing, and ought to be diminished."

Now, setting aside all party, class, and sectarian, notions and feelings, this is not a condition of society that ought longer to exist in the United Kingdom, if it can be remedied ; for it is not only unjust, but extremely cruel, towards the working classes ; and most dangerous to the wealthy classes. In truth, all parties are most deeply interested in the change proposed to be effected, from the present most artificial, immoral, and wretched state of society, to one in which these wonderful inventions, discoveries, and improvements may be directed to produce the most beneficial results, and to advance and ameliorate the condition of all classes.

To those who reflect, it must be evident that the only remedy for the evils produced by the present system, is a SOUND PRACTICAL EDUCATION, AND PERMANENT BENEFICIAL EMPLOYMENT, for all the industrious classes. Such an education is required to form a substantial, useful, and good character for all ; and such employment, to enable each individual, at all times, to create more wealth than he would consume ; and thus add continually to the general stock, for the benefit of the Commonwealth. *A good education, and constant employment, would insure a superior conduct from the population, and give them a never-failing supply of wealth ; and, without this change in the condition of society, the wealth of the wealthy, or non-producers, and the poverty of the industrious, or producers, must continue to increase ; to the great injury and discontent of the producers, and to the increasing danger of the non-producers.*

A strong, nay, an irresistible, necessity, has, therefore, arisen for a general change in society, from ignorance and bad habits to knowledge and good habits, and from poverty to wealth and comfort. The inventions, discoveries, and improvements, which have now been effected, and brought to considerable maturity in the United Kingdom, are ample for the attainment of a very advanced and superior state of society—one which shall *prevent, by removing the causes that*

*produce*, the poverty, disease, vice, crime, and misery, now so generally experienced, and so loudly complained of, by all classes,—the poor, for their suffering—and the rich, for the danger produced by the sufferings of the poor.

Much has been said in favour of the value and importance of the inventions, discoveries, and improvements of the last eighty years; but their real value is yet but little known. They have hitherto produced much evil with the good. They are capable of producing much more good without any of the evil. Sciences are valuable only in proportion as they conduce to human happiness; and when applied to produce more misery than happiness, they are an evil, instead of a good, to the population of the world.

Now, what are the facts with regard to the application of physical science to the purposes of life in the United Kingdom, under the system of industry and commerce which has hitherto prevailed? Evidently, that it has increased the wealth of the rich, and the poverty of the poor, to the great injury of both.\* These sciences have been hitherto applied in the production of wealth, in direct competition with manual labour. Manual labour has had no chance in this contest; and its value has diminished, is diminishing, and, under this system, must continue to diminish, until the sufferings of the producers will become unbearable, and a forced and sanguinary revolution must be the inevitable result, if the experience of the past shall not give a new, and more valuable, and natural, direction to these sciences.

A statement of the increase of our scientific power has already been given; and the question is—"what has been and what may be done with this enormous increase?" for if it were wisely directed, the whole population would individually be benefited in the same proportion; *and poverty, or the fear of it, would not be known throughout*

\* It is said that Mr. Arkwright is possessed of wealth which brings him an income of more than £450,000 a-year, or more than sufficient to establish one of the Home Colonies, advocated in this work, every two years; or sufficient to place 2500 persons at once, and their posterity for ever, in a most prosperous and independent position, without diminishing his fortune or lessening his income. This change could be effected also by all large proprietors in proportion to their wealth.

*the British dominions.* But the increase, enormous as it is, is yet only in its commencement. It may be increased, without difficulty,—not only in Great Britain, but in every other nation, in proportion to its population,—to 50, to 100, or to 1000, to one ; and in a comparatively short period. In fact, there is no assignable limit to this increase of difference between manual labour and scientific power ; or between the production of wealth and the population.

The physical sciences have already been applied, to so great an extent, in the production of wealth, as to make most kinds of it too abundant for the profitable demand which exists, under the system of individual competition that has hitherto directed the commerce of the world. And these sciences, so applied, will continue to increase this over-supply, until the system itself shall be changed, and a superior direction shall be given to these invaluable scientific powers. This state of things tends to the continual decrease of the value of manual labour ; and, in the same proportion, to the decrease of the command of the industrious classes over the necessities and comforts of life. So long as these powers shall be permitted to act in competition with manual labour, the degradation and misery of the producing class must go on increasing ; and the producing classes must, of necessity, continue to become more degraded and miserable slaves of the wealthy, than were the Helots to the Greeks.

But a right direction cannot be given to the productive powers of science, except by the abandonment of the principle upon which the commerce of the world has, hitherto, proceeded. That principle is individualism, or individual competition ;—a principle which, in the early and crude state of the human mind, was necessary to extort exertion and stimulate invention ; but the operation of which, now that these inventions and discoveries have been so extended as to diminish, and soon to supersede, the necessity for manual labour, is in direct opposition to the interests of all classes.—[See, in Appendix, the quotation from Mr. Buckingham.]

*Individualism*, which has conducted all nations through the period of *ignorant selfishness*, must now give way to the principle of *union*, or of benevolence, or, as really it is, *enlightened selfishness*.

Every living being has been wisely created to desire its own happiness ; it is an instinct in all that have life ; but in this instinct, there is neither merit nor demerit. Ignorance or inexperience has hitherto given to this desire, in man, an erroneous direction ; and disappointment has, of necessity, always followed. It will be for the permanent happiness of all classes, and ranks, that a right direction should be, now, given to this desire.

The knowledge now acquired of physical sciences, and thence of the laws of nature, will lead to, and render inevitable, a true direction of this instinct ; and disappointment will no longer be known.

But the inexperienced exclaim—"how can you create the will to abandon the oldest established prejudice of the human race?—and, if you could succeed in creating a strong desire to bring about this change in the principle and consequent organization of society, how could you carry the desire into practice, without causing great temporary confusion, with loss of property, profit, and comfort, to the older members of the present generation?"

These are questions of grave import ; and require to be honestly met, and fairly answered.

To the *first*, the reply is, that the change of principle must be effected in the same manner in which all other general changes have been accomplished ; that is, by making it appear, first to the few, and then to the many, that the principle to be abandoned, is producing great evil, and that the one to be adopted, will produce great good. There never has been an old principle to be abandoned, that produced so much evil as the principle of *individualism* is now effecting throughout society ; while there never has been a new principle proposed to be adopted, that has produced a good, at all to be compared with the advantages, which cannot fail to be derived from the general adoption of the principle of *union*. The benefits of the principle of union have been, already, largely, experienced, in the combinations to effect great objects ; such as the formation of roads, canals, bridges, &c. — in the unions to form joint-stock companies, club houses, &c. &c. ; — and, in America, in the formation of communities for mutual production and consumption ; by which,

without anxiety or fear of poverty, more wealth is produced with much less labour. — (*See Extracts from Mr. Mellish and Miss Martineau on America, in Appendix.*) Great, however, as the advantages are, from these very partial applications of the principle of union, they are a very small part of that which may be effected by a *general and systematic* application of the same principle to the *four* departments of life.

To the *second* question, the reply is, that the change from the one principle to the other shall be proved, to the understanding of all experienced practical persons, to be a measure of easy execution, without creating confusion or disorder of any kind, in any stage of its progress; and that it shall be effected, not only without loss of property, profit, or comfort, to any even of the present generation, but that, on the contrary, all individuals shall speedily become great gainers by the change.

But to accomplish these results in this manner, required the discovery, first, of the “Science of Human Nature,” or, in other words, a knowledge of the constitution of infant man, of which society forms the matured character, and of the mode by which it may always be well formed, under every variety of original organization; —and, secondly, of the “Science of Society,” or a knowledge of the means by which men may be united in associations, under such general arrangements as will secure to each, the maximum of good, with the minimum of evil, or the greatest advantages, with the least disadvantages.

*These two sciences have been discovered;* and an accurate knowledge of them is necessary to enable society to pass, without inconvenience, from the principle of individualism, and the practice of competitive production and partial enjoyment, to the principle of union, and the practice of united production and full enjoyment.

This knowledge is necessary, because, these two sciences form the basis of all the measures, by which it is now proposed to establish and conduct the Self-supporting Home Colonies. All laws, customs, and external circumstances of man’s forming, have been, hitherto, founded on the false notion, — most destructive of the ration-



ality and well being of society,—that each individual forms his own character, and is, consequently, responsible for it; while the new laws, customs, and external arrangements, will be formed on the demonstrable fact, that the character of every one is formed *for* him, and that none can rationally, or justly, be made responsible for that of which he is not the willing author.—(See *Extracts from Alison on Human Happiness, in the Appendix.*)

However strong our prejudices naturally become in favour of things as they are, and in opposition to any proposed change, and, more especially, to any great change of principle and practice, it is, nevertheless, incontestibly proved, *by facts*, to be true, that the individual principle of action leads, of necessity, to the formation of the most inferior, and immoral, private and public, character—to the worst motives to action—to stimulate all the valuable propensities of our nature, beyond their healthy and beneficial exercise, into passions which injure the constitution of the individuals, debase many below ordinary animal nature, and cause evil and disorder throughout society. But, above and beyond all, this principle of individualism generates, and perpetually encourages, deception and falsehood, so as unavoidably to make men hypocrites and deceivers of one another; to the utter destruction of all real happiness among the human race.

As long as this unhappy and miserable state of society shall, through want of experience, be permitted to continue, some portion of the human race, must, unfortunately for themselves and the public, be trained to imagine that they have an interest in keeping a large part of their fellow-men ignorant and in poverty, that these latter may be trained to produce wealth for, and to serve, the former, without being made conscious of the injustice they experience, and of their own degradation; and thus will be perpetuated a most inferior and miserable state of existence—one, indeed, most injurious to all, without being really beneficial to a single individual.

On the contrary, a change to the principle of union will soon destroy all motives to deception and falsehood;—all motives to take advantage of the ignorance of any one;—to desire to possess advantages not common to all;—to keep any in subjection, except

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according to age and experience ; — to permit ignorance or poverty to remain among any portion of our fellow men ;—or to allow any cause of evil to remain, which the united wisdom and power of society can remove.

The principle of individualism compels those who rule, to govern by force and fraud ; and, as yet, there has been no other government in the world. The principle of union will compel those who rule, to govern by reason and kindness, and to adopt decisive measures to *prevent* the existence of evil, by *removing the causes* which produce it.

The individual principle governs by continually punishing the *effects*, permitting, and often encouraging, the *causes* which produce these effects, to remain untouched ; while the principle of union, will never *punish the effects*, but will exert itself, without ceasing, to *remove the causes* which produce all injurious effects. The former, can never produce a virtuous or happy state of society ; while the latter, will ensure permanent goodness, intelligence, and happiness.

As soon as society can be well informed, it will become evident, that *no one* has a real interest in longer maintaining the principle and practices of individualism ; while all, without exception of class, sect, or party, in any country, have an interest, truly overwhelming, to introduce and support the principle of union.

That which is now required, from the advocates of this new principle and mode of life, is a practical method of effecting the change, from the one principle to the other, in such a manner, that the prejudices in favour of old institutions, habits, and practices, may be overcome with the least pain and inconvenience to those who have been, from their birth, trained in those prejudices ; and who, by the local circumstances of country and district, have been compelled to receive their peculiar geographical prejudices, in whatever quarter of the globe they may have been born ; and equally so compelled, whether born or educated in Europe, Asia, Africa, or America ;—all men having been, hitherto, made local creatures only, in progress to be formed into rational beings.

The few, whose early prejudices of class, party, and country, have been overcome, are now called upon to use, in the spirit of charity,

the best means in their power, to enable the prejudiced to discover the injurious state of mind and feeling, with which local errors have been made to afflict them, from their birth ; and to afflict them by blinding their understandings ; and perverting, if not destroying, their judgment ; both on matters of faith and practice.

To effect this change, in the varied prejudices of all countries, many suppose to be impracticable. It is true, the task is difficult ; but strong prejudices, at various times, have been overcome, and thus prove it practicable ; and the late increase of scientific discoveries, and especially the acquisition of the knowledge of the sciences of human nature, and of society, will make it more easy of execution, now, than at any former period. Apparent self-interest ever has been, and probably ever will be, the leading motive to action ; and, to effect the change now contemplated in the condition of society, means must be adopted to make it evident to all parties, that they will be greatly improved in their character and condition, and be great worldly gainers, by the change of principle and practice, now proposed ; and thus will the way be best prepared to overcome the prejudices of education, although these prejudices are not only strong, but almost universal ; and necessarily so ; because man is the creature of the circumstances which surround him.

It is, therefore, the *interest of all*, that every one, from birth, should be well educated, physically and mentally, that society may be improved in its character, — that every one should be beneficially employed, physically and mentally, that the greatest amount of wealth may be created, and knowledge attained, — that every one should be placed in the midst of those external circumstances, that will produce the greatest number of pleasurable sensations, through the longest life, that man may be made truly intelligent, moral, and happy, and be, thus, prepared to enter upon the coming Millennium.

By the abandonment of the principle of individualism, and the adoption of the principle of union, these beneficial results may be, now, speedily secured, to the population of all countries.

It is, therefore, now proposed, to abandon the principles and practices of individualism ; on account of the daily increasing evils which

they compel the population to suffer ; and from the vexations, and annoyances, which are now becoming more and more severe on the middle class ; as well as rendering the condition of the poor and working classes, far inferior, in many respects, to that of slaves, in many parts of the world.

But the change, from the one state to the other, is too great an advance, to be made at once, in the present condition of society ; there must be an intermediate, or transition, stage of progress ; in which the parties may conveniently learn to pass from the old false notions and inferior habits and practices, to correct principles and superior habits and practices.

This intermediate state, in which, to some extent, private property, and inequality of condition, must be maintained, will alone present any difficulty in practice ; and that, solely, by reason of the false and inferior character, which the existing system has forced upon the present generation ; and of the incongruous, vicious, inferior, or ill-contrived, arrangements, which have been, hitherto, devised, to form individual character, to produce and distribute wealth, and to govern locally and generally. If these arrangements have been put into practice with the intention of making the population intelligent, and virtuous, healthy, united, charitable and kind to each other, wealthy, and with a desire to promote the happiness of each other, and if these are, now, objects which are sincerely sought to be obtained, then no measures can be more opposed to their attainment, than the principles and practices of *Individualism* and *Sectarianism*, as they, now, prevail in the United Kingdom, and over the world.

The GROUND PLANS, ELEVATIONS, &c., of the PROPOSED COLONIES, at the end of this volume, exhibit the general outline of arrangements for the transition or first stage of advance from individualism to union ; and, also, for the second stage ; both of which stages will be found, on examination, and comparison with any known system, to be, not only far more economical, but greatly superior in principle and practice.

Superior, however, as is the second over the first stage, yet the

first is necessary; and must be passed through, to prepare the parties, born and trained in it, to be competent, — by their superior knowledge, virtuous habits, manners, and general conduct, and by the *universal spirit of charity, and kindness, which will then, of necessity, pervade every mind*, — to enter upon the practice of the second stage; and exhibit, to the world, its innumerable and important advantages.

By referring to these plans, with the accompanying explanations, and studying the estimates of expenditure and profitable results in the first stage, and the greatly increased advantages and profits in the second, the reader, who possesses sufficient experience to comprehend such combinations, will readily perceive the overwhelming advantage of the proposed, over the old, system.

To assist those less experienced to comprehend these new and extended schemes of combination, the following details and additional explanations are given.

#### GENERAL ARRANGEMENTS OF THE PROPOSED HOME COLONIES.

It is proposed that each establishment of these Colonies shall, in the first instance, be the property of a joint-stock company; who, — having purchased the land, and erected thereon the requisite buildings, and furnished the same, — shall let the whole, upon lease, to a company of tenants; the latter having power gradually to fine down the rents, and ultimately to become the owners, at a stipulated price, to be agreed on between the parties.

Each Colony to be devised to accommodate, ultimately, and permanently, from 2000 to 2500 individuals, of the usual proportions of men, women, and children; but to be so arranged as — without disturbing any of the permanent walls or buildings — to afford accommodation, temporarily, and during the transition state, to a larger number, as will be hereafter explained.

The following is a general description of the buildings and other arrangements of the Colony.

*On a suitable site*, — as nearly as may be in the centre of AN

ESTATE, of about 2000 or 3000 acres,—will be erected the DWELLING-HOUSES and PUBLIC BUILDINGS of the Colonists; forming A SQUARE, inclosing an area of about sixty-five acres.

*In front of each side* of the square will be (as shown in the block and ground plan) a noble TERRACE or ESPLANADE, of one hundred feet in breadth, and raised twelve feet from the natural surface of the surrounding land. The length of each side, including the Terrace, to be about 1650 feet.

*At each corner* of the square will be a large building, designed for A SCHOOL or COLLEGE,—the four constituting AN UNIVERSITY, for the scientific formation of a superior character—physical, intellectual, moral, and practical—from infancy to maturity.

*In the centre of each side* of the square will be a magnificent building, containing ASSEMBLY and CONCERT ROOMS, LIBRARIES and READING ROOMS, MUSEUMS, LABORATORIES, ARTISTS' ROOMS, LECTURE ROOMS, COMMITTEE ROOMS, PLACES of WORSHIP, &c. &c.

*In the space between* these latter buildings and those first described, will be the private DWELLING-HOUSES, 18 in number, on each side of the square. The general plan of these is,—

1st, *A Basement Story*, to be used as STORE-ROOMS, &c.; as well as for a variety of purposes connected with the apparatus for WARMING and VENTILATING, and supplying with HOT and COLD WATER, and artificial LIGHT, every apartment throughout the whole square.

2d, *Above the Basement*, will be three other stories, forming suites of APARTMENTS for the adult residents. On each of these stories or flats, will be eight rooms, with closets, and other conveniences; and a spacious geometrical STAIRCASE will run up the centre of each house.

3d, *Over these*, and forming a fifth story, will be DORMITORIES, and other apartments, for the children and young persons.

*Projecting into the <sup>interior</sup> corner of the square*, from the public buildings forming the centre of each side, will be four magnificent buildings, designed for REFECTORIES; attached to which, will be the KITCHENS. These buildings will contain arrangements much superior

in convenience and economy, for the purposes in view, to those of the best Club-Houses in London or Paris.

*Attached to these*, there will be four massive TOWERS, each 240 feet in height, and of proportionate dimensions in other respects. Among other purposes, these are designed to carry off the smoke and effluvia of the fires below, used for heating the buildings, cooking, &c. They will, also, serve as OBSERVATORIES for astronomical, meteorological, and other purposes; and from near their summits will be reflected, at night, by powerful apparatus, the new Konia-phostic LIGHT, which will brilliantly illuminate the whole square.

*Within the square*, also, and conveniently situated with regard to the other buildings, will be GYMNASIA, and BATHS.

*In the centre* of the square will be an immense CONSERVATORY, of light and elegant construction, with forcing-houses, &c. attached.

*The whole of the interior* of the square, will be laid out in the most tasteful and scientific manner, as PLEASURE GROUNDS; containing Botanical, Horticultural, and Floricultural GARDENS; together with plots of land for experimental agriculture; the whole intersected with spacious GRAVEL-WALKS, affording abundant space for cheerful out-door exercise.

*Running entirely round the interior* of the square, at a short distance from the houses, will be a spacious open CLOISTER; by means of which, access may be had to any apartment in the whole of this extensive range of buildings, without going from under cover; and which will also present opportunities for sheltered exercise in very hot, or wet, weather.

*The surface of the grounds*, in the interior of the square, will be nearly on a level with the floor of *the basement story*; whilst *the roof of the cloister*, which will be flat for the purpose of walking upon in fine weather, will be upon a level with the floor of *the first story* of the dwelling apartments.

*Round the exterior* of the square, as already explained, will be a noble ESPLANADE or TERRACE, 100 feet broad, and raised twelve feet from the natural surface of the land; but on a level with the first or ground floor of the dwelling-houses. From this terrace will be

seen portions of THE ESTATE belonging to the Colony, laid out in FOUR FARMS, but having the appearance of A PARK, with its hills and dales, its wood and water. These farms will be cultivated, as far as population will admit, with the spade; and kept in the best order and most productive state.

*About the centre of each farm* will be the requisite AGRICULTURAL BUILDINGS, &c.

*At a convenient distance* from the square, surrounded by plantations, will be MANUFACTORIES, containing the most complete machinery, with mechanical power, for accomplishing, in the best manner known, such Manufactures and Trades as may be best suited to the locality and other circumstances of the colony; and to make these arrangements complete, there must also be, at some distance without the square, but *within* the territory of the colony, GAS APPARATUS; WASHING, BLEACHING, and DYEING ARRANGEMENTS; with STABLES and COACH-HOUSES; and, in a more remote situation, a SLAUGHTER-HOUSE, as long as it shall be found to be advantageous or necessary for health or happiness, for any portion of the colonists to subsist on animal food.

This, then, is a general description of what may be fairly termed A MAGNIFICENT PALACE, containing within itself the advantages of A METROPOLIS, AN UNIVERSITY, and A COUNTRY RESIDENCE, without any of their disadvantages, and situated within A BEAUTIFUL PARK of 2000 or 3000 acres; the whole most scientifically arranged, and placing within the reach of its inhabitants, at a very moderate annual expenditure, arrangements far superior to any now known, for the production and distribution of wealth, the formation of character, and the government of the population, with innumerable advantages never yet possessed by the most favoured individuals in any age or country.

#### CLASSIFICATION OF THE FIRST, OR TRANSITION COLONIES.

With a view to economy, and, at the same time, gradually to overcome existing feelings, arising from inequality of education



and condition, with the least inconvenience to all parties, the first or transition colonies, may, most advantageously, comprise four distinct classes :—

*First class*, Hired Labourers or Servants, — say one-third consisting of single women, who now earn, on the average, £25 a-year ; and two-thirds of men, who now earn £39 a-year each. These persons will be lodged, fed, clothed, instructed, and furnished with means of recreation, under circumstances that will gradually improve their language, habits, and general conduct ; and, thus, prepare them to become candidates for membership. When they marry, their places, as in old society, must be filled up by other single persons ; unless their conduct shall have been previously such as to qualify them to become candidates for membership ; in which case, arrangements will be formed for them, and for educating their children, *outside* the square, but, yet, *within* the domain of the colony.

The *second class*, or Candidates for Membership, to consist of mechanics, artisans, and the superior kind of servants, whose services are now paid for at an average of £65 each per annum ; and who, when educated and trained, in principle and practice, to attain the full character of members, will be admitted to all the benefits and privileges of members or colonists. In the meantime, they will enjoy many advantages, which they cannot have, in their present state, in old society.

The *third class*, will be the *Members* of the Colony, who will take the establishment, from the proprietors, upon terms to be agreed on between the parties ; and who will direct the general affairs of the colony, and possess, with their children, all the advantages of full colonial privileges.

The *fourth class*, will consist of Independent Families, or Individuals, who desire to enjoy all the benefits of a superior home, and society, at a very reduced cost, and without trouble or anxiety ; and who do not object to live under the colonial rules and regulations ; these rules and regulations having been, previously, framed to secure, most permanently, the happiness of each.

## NUMBERS AND COSTS OF THE SEVERAL CLASSES.

In the *second* stage, or in a full and complete colony, composed of those who, from their birth, have been trained within the colony, the establishment would accommodate 2448 persons, at an annual cost of £96,360; which amount would insure advantages not to be obtained at present for £277,440. These 2448 persons would consist of men, women, and children, in their natural proportions; that is 816 adults, or 408 pairs; and 1632 children. Annual cost of men £55; women £35; and children £20, each.

But in the *first* stage of these colonies, consisting of the four classes above described, each establishment would accommodate 3708 persons, under the following arrangements:—

The *first class*, consisting of Hired Servants and Labourers, to perform the usual services of such parties, but under very improved circumstances for them, will occupy the three first floors of *one half of one side* the square, for their sleeping apartments. These will be, as in the present state of society, unmarried persons. Each floor (as shewn in Plate I. fig. 1) will accommodate 32 individuals; or 96 in each house; which, multiplied by 9, the number of houses in half of one side of the square, will give 864; of these one-third, or 288, will be females; and two-thirds, or 576, males. In present society, the average cost in wages and maintenance of these will be, £25 a-year for the females, and £39 a-year for the males, or, in the aggregate, £29,664. In the proposed state, each will cost, for a very superior mode of life, £15 a-year, or £12,960. In the fourth floor, or children's apartments, above these nine houses, 216 children will be accommodated with dormitories, and all other conveniences for children, as in superior boarding-schools, in which, for board and education, £100 a-year each is now paid; but say £70 a-year each, or in the aggregate, £15,120. The children to be so accommodated, will be those of the more wealthy classes, who desire to give their children superior habits, knowledge, and conduct; or in other words, to have them trained physically, mentally, morally, and practically, to become in manner, spirit, intelligence, and deportment, superior beings, compared with any whose characters have been, hitherto, formed, or, whose characters can be formed, under the existing

notions respecting the formation of character, and surrounded, as all are, by external institutions, laws, and customs, all emanating from superstition, and the error that the character is formed *by* the individual. These children, in the transition colonies, will be lodged, fed, clothed, thus educated, and rationally occupied and amused, for £30 a-year each, or in the aggregate, £6480; but in the second stage of the colonies, the cost will be less than £20 each.

The *second class*, will consist of Candidates, composed of superior working mechanics, artisans, trades-people, superintending servants, or managers of single departments, in various trades, manufactories, &c., and of small masters. They will occupy, for their sleeping apartments, *the other half of that side* of the square on which the *first class* reside; and their accommodation will be superior to that of the first class. These will, also, be single persons, as long as they remain *within* the square. Each floor (as shown in Plate I. fig. 6), will accommodate 12; or 36 on the three first floors; which, multiplied by 9, the number of houses, gives 324 individuals — of whom one-third, or 108, will be females, and two-thirds, or 216, will be males. In present society, the cost of these females, will be £35 a-year each, or £3780, and of the males, £78, or £16,848, — or in the aggregate, £20,628. In the proposed arrangement, these will cost, on the average, £25 each, or in the aggregate, £8100. In the fourth floor, of the nine houses, there will be superior boarding-room accommodations for 216 children and young persons, who, in present society, will cost, for such board and education, £70 each, or together, £15,120; while, in the proposed arrangements, they will cost £30 each, or in the aggregate £6480.

The *third class*, will consist of Tenants to the Proprietors, who will take the establishment on lease, from the proprietors, upon terms mutually advantageous. These tenants will be full Members of the colony, and will direct all its operations. They will occupy, for their private apartments, *the two half-sides* of the square nearest to the side occupied by *the first and second classes*; and will be either married or single; and each married pair or single individual will occupy one bed-room and one sitting-room.\* Sup-

\* See Plate I. figs. 7 & 8.

posing the three first floors of 12 houses to be occupied by the married pairs, there will be 8 persons on each floor, or 24 in each house, which number multiplied by 12, will give 288. Then there will remain, 6 houses to be occupied each, by single persons; or 4 on each floor; or 12 in each house, which number, multiplied by 6, will give 72,—or, married and single together, 360. At present, the 288 married will cost £80 each, or £23,040; and the 72 single £100 each, or £7200;—in the aggregate £30,240. In the fourth floor, or boarding-house department for children, one side of the square will contain 24 times 18; that is, 24 in each house, or 432 children, which will now cost, as previously stated, for board and education, £70 each, or £30,240. In the proposed arrangement, the married and the single adults will cost £40 each, or 360, £14,400; and the 432 young persons £30 each, or £12,960.

The *fourth class* will consist of resident Boarders, or Members of the Family Club, who will pay, according to the rules of this club, for their board, lodging, and general advantages, to the third class, or full members of the colony. These will occupy the remainder of the square; or the three first floors of 36 houses; each floor to be occupied, on the average, by 4 individuals; thus giving a bed-room and sitting-room to each person, male and female; or  $4 \times 3 = 12 \times 36 = 432$ . Under similar arrangements in present society, each would cost £100,—in the aggregate £43,200. The fourth floor, in each house, will accommodate, as before stated,  $24 \times 36 = 864$ ; which at £70 each, present cost, is £60,480. In the proposed arrangements, the 432 adults will cost £50 each, or £21,600; and the 864 young persons, at £30 each, £25,920.

The four classes will thus comprise a population of 1980 adults, and 1728 children, or in the aggregate, as before stated, 3708. And to be as well accommodated and provided for in present society, as in the proposed, would thus cost £244,692, while in the proposed they would cost only £108,900, leaving a balance in favour of the latter of £135,792, or upwards of £55 per cent. per annum. (See *Synoptical Table*, p. 45.)

## SYNOPTICAL TABLE,

*Shewing the Classification of the Population of a Home Colony, in its First or Transition State; the Numerical Proportion of the several Classes; their several Modes of Accommodation; with the Individual and Aggregate Annual Costs of each, in pounds sterling, in present Society, and in the new Colonies; and the Annual Amounts of Saving effected by the new Combination and Arrangements. Also the Population, &c. of a Home Colony, in the Second State.*

The Several Classes of the Inhabitants of a Home Colony, in the First or Transition State.	Numbers of the several Classes.			Their Domestic Accommodation.			Cost of Maintenance, &c. in present Society.			Cost of Ditto in the Colonies.		Total Annual Saving of Expense in the Home Colonies.
	Total Individuals.	Males.	Females.	Number of Houses occupied by each class.	Individuals on each floor.	Individuals in each house.	Annual Expense per individual.	Annual Expense per individual.	Aggregate Annual Expense.	Annual Expense per individual.	Aggregate Annual Expense.	
1st, Hired Servants or Labourers,	864	576	288	9	32*	96	£39	£25	£23,664	£15	£12,960	£16,704
2nd, Candidates for Membership,	324	216	108	9	12†	36	78	35	20,628	25	8,100	12,528
3rd, Members (the Tenants),	360	{ <sup>males</sup> 144 <sup>females</sup> 36}	144 36	12 6	8† 4‡	24 12	80 100	80 100}	30,240	40	14,400	15,840
4th, Members of the Family Club,	432	Variable.	Variable.	36	4	12	100	100	43,200	50	21,600	21,600
" Children,	1728	Variable.	Variable.	<sup>4</sup> Coll. & <sup>5th</sup> floor of all.	"	"	70	70	120,960	30	51,840	69,120
TOTALS,	3708	"	"	"	"	"	"	"	244,692	"	108,900	135,792
Inhabitants of a Home Colony, in the Second State.												
Adults,	816	"	"	68	4	12	200	200	163,200	50	40,800	122,400
Children and Young Persons,	1632	"	"	<sup>4</sup> Coll. & <sup>5th</sup> floor of all.	"	"	70	70	114,240	20	32,640	81,600
TOTALS,	2448	"	"	"	"	"	"	"	277,440	"	73,440	204,000

\* See Plate I. Fig. 1.

† See Plate I. Fig. 6.

‡ See Plate I. Fig. 7.

§ See Plate I. Fig. 8.

|| See Plate I. Fig. 8.

But these colonies, in the next stage, when composed of the individuals born and trained, from birth, within the first or transition state, and when complete in all their arrangements, will contain, as previously stated, 2448 men, women, and children, in their natural proportions—that is, 816 adults, or 408 pairs, and 1632 children; leaving four of the houses to be applied for various public purposes. These 816 adults will have advantages, under these new arrangements, that cannot now be obtained for £200 a-year each, or for £163,200; and the 1632 children and young persons will have advantages not now to be obtained for £70 each, or in the aggregate for £114,240;—these added, make £277,440. In the colony they will cost for the 816 adults, at £50 each, £40,800; and for the 1632 children and young persons, at £20 each, £32,640; or in the aggregate £73,440; making an annual saving, in their expenditure, of £204,000, or upwards of 73½ per cent. per annum, in favour of home colonization, conducted on the principles of union, over the present competitive and unorganized state of society.

#### OCCUPATIONS OF THE FOUR CLASSES OF COLONISTS IN THE FIRST OR TRANSITION STATE.

Of the *first* class, the 288 females will be employed to wash, cook, and clean the rooms of the four sides of the square, exclusive of the children's apartments. The 576 men will be employed, chiefly, in agricultural operations, on the 2000 acres; on the roads and walks, or in assisting in some of the buildings, trades, or manufacturing departments; or in attending to the water, gas, and heating apparatus, within and without the square, and to all other required domestic purposes.

Of the *second* class, the 108 females will be employed in making, and washing, the garments of the occupiers of the four sides of the square; in attending upon the infants, children, and young persons, in the fourth story, on the four sides of the square; in the refectory and culinary departments; and in the public buildings. The 216 men will be employed, in part, on the farms, in building, trades,

and manufactures ; and in the gardens and pleasure grounds ; in the water and gas works ; in attending to the heating apparatus, and such other parts of the domestic arrangements, as may require the application to them of their respective qualifications, as mechanics, artisans, trades, &c. &c.

Of the *third* class, the 180 women, will be engaged in superintending the nurseries, children's and young persons' domestic departments, in the colleges in part, in the public buildings — in superintending the out-door exercises of the children and young persons — in superintending the apartments and arrangements of the four sides of the square, and, especially, of their own, and the two sides appropriated for the fourth class — and in such manufactures as require their qualifications. The 180 men will be occupied in superintending the same departments, with the addition of the buildings, trades, farms, gardens, and colleges, and all the domestic arrangements of the four classes — in taking care of the landed property and produce — in purchasing and selling, and in all external affairs with the old competitive world — and in superintending the libraries, lecture-rooms, concerts, and assemblies. They will also occupy themselves as artists in every professional department — as conservators of the health of the inhabitants, and of the order of the whole establishment — and in seeing that, at all times, every part of the establishment be kept in high repair, and thoroughly clean ; in order that there be no annoyance of any kind, to induce disease, or create discomfort to the most fastidious.

The *fourth*, or Independent Class, occupying two sides of the square, may employ themselves within or without the colony, in any manner the most beneficial and agreeable to themselves ; provided they do not interfere with or interrupt the occupations and amusements of the other three classes.

The children, according to age, will be, for some portion of each week-day, employed in acquiring a practical, as well as a theoretical knowledge, of gardening, horticulture, and agriculture ; with a practical knowledge of the elements and real substance of the professions, arts, sciences, and some of the useful trades and manufactures ; so

as to form them to become, at maturity, *superior active moral beings*, each competent to assist, in directing any department within any one of the second stage, or complete colonies.

THE ADVANTAGES WHICH EACH OF THE FOUR CLASSES WILL POSSESS  
IN THE TRANSITION STATE.

*First Class, or Hired Servants and Labourers.*—1st, They will live in apartments within a square, covering about sixty-five statute acres, and the buildings in the aggregate will be superior to any palace that has ever been erected, or even projected, for securing the advantages and enjoyment of life, from birth to death. The buildings will be surrounded by four park-like farms, of about 500 acres each, to be cultivated in part by this class, under the direction of the third class.

2d, They will be aided, in their various occupations, by the latest inventions, discoveries, and improvements; so as to make their employment as light, healthy, and agreeable as, with such aid, shall be found to be practicable.

3d, They will have no more physical or mental occupation, daily, than will be beneficial to their health, and in proportion to their strength and capacity; for, ultimately, the physical sciences will be made the slaves and servants of man.

4th, They will be lodged, fed, clothed, instructed, and rationally amused, under new and superior arrangements, devised for this purpose, such as have never yet been thought of by any parties for this class; and when they marry, other arrangements will be formed for them, and their children, out of the square, but within the domain of the colony; and in which arrangements, they and their children, will be prepared for becoming candidates for full colonists.

5th, They will have the most favourable means of gradually improving their language, habits, manners, knowledge, and general conduct, so as, in time, to advance to the next, or second class; and thus become candidates for full membership of the colony.



6th, They will have the use, in their own side of the square, of the colleges, libraries, lecture, music, and dancing rooms, for instruction and recreation; baths, hot, tepid, and cold, to preserve their health; and chapels for the various modes of worship; but they will be required to adopt the *practice* of pure charity and kind conduct to all, young and old; and this practice, it is anticipated will soon become general in the Colonies, under every profession or form of sectarianism — all religions, without this practice, being sectarian, or merely useless forms and words.

7th, They will have the use of a raised terrace walk, extending in front of their houses and public buildings, about 100 feet wide and 1700 feet long; well laid out and kept in good order, with privilege to extend this walk around the whole square, as their manners and conduct shall improve, until they shall become full members of the colony.

8th, They will have the use of a refectory, where they will have the most convenient arrangements for taking their meals, with comfort equal to that now enjoyed by the well-conducted portion of the middle class.

9th, They will have the use of a covered way, within the interior of the square, from each private dwelling to the other private apartments, and to the public buildings appropriated to their use; also, to the refectories.

10th, They will have the opportunity of witnessing the, daily, improvement in habits, manners, knowledge, charity, and kindness of all around them,—each striving to promote, by their whole conduct, the happiness of the others; and all actively preparing for a millennium state of existence, for their children, in the third or fourth generation.

11th, They will have the privilege of resorting to educated and well-informed society, as soon as they can acquire the language, habits, and manners, that will make them agreeable associates to such persons.

12th, They will have *free* attendance at lectures, music, and dancing; the free use of places of worship; with full liberty to

adopt any religious forms and ceremonies in accordance with their consciences ; not interfering with the same liberty in others.

13<sup>th</sup>, They will have the liberty of leaving the colony at any time, when a place of greater, or supposed greater happiness, can be obtained.

*The Second Class*, or Candidates for Membership, will possess all these advantages ; with superior lodging room, food, and clothes.

*The Third Class*, or Full Members of the Colony, will possess these advantages in a still higher degree ; will be the tenants of the proprietors, in the commencement ; and when the interest agreed upon, and capital, shall be paid to the shareholders, they will become the holders and joint-proprietors with the members of other similar colonies,—all of which, after the interest to, and the capital of, the shareholders, shall be fully paid, will become the common property of all the full members of the colonies for ever ; in order, that all property, thus purchased, may be, afterwards, justly retained, undivided, for the general benefit of all the members of this superior commonwealth. This class, will also direct the proceedings of the first and second class of colonists ; and conduct the arrangements connected with the fourth class, or independent residents ; and see that all the rules of this *New Family Club* are fulfilled by all parties, without partiality. In short, the general government and superintendence of the whole establishment will be in this class ; under the inspection of directors, appointed by the shareholders, to see that the conditions of the agreement between them and the tenants are fulfilled, until the interest agreed upon and the capital shall be paid.

*The Fourth Class*, or Family Club, will be composed of parties who desire a superior mode of living, without the trouble, or anxiety, arising from family establishments, and who may be willing to abide by the rules and regulations of this New Club.

The Club will consist of families, and of single persons, with inde-

pendent incomes, of good education, manners, and habits. These may have more, or fewer, private apartments, according to their desire and means of expenditure; their meals, may be taken in their own apartments; they will have the free use of all the public institutions; and their children will be educated, from birth, to become far superior, physically, morally, intellectually, and practically, to the past and present race of men. The rules of the Club will ensure harmony, continual accession of valuable knowledge, a kind and charitable spirit, and the general happiness of the members; for whatever humanity may require to render it healthy, intelligent, reasonable, and satisfied with the present life, while making the best preparation for any future state of existence, will be obtained in this Club, in great perfection; and at the *minimum* of expenditure, and with little or no trouble to the members.

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### HOW THE BENEFITS ARE OBTAINED.

THE advantages of the proposed system of colonization are so numerous, and of such magnitude, that few minds, at first, can give credence to their reality. It is, therefore, necessary, as a means of expanding the mind to the extent of the subject, to explain the *causes* which will produce these results. They are —

- I. The *truth* of the principles on which the system has been based, elicited by a knowledge of the Science of Human Nature.
  - II. The *peculiar combination* of the practical arrangements, suggested by a knowledge of the Science of Society.
  - III. The *extent* of these arrangements.
  - IV. The *efficient employment*, of the well trained, physical, and mental powers, and capacities, of each man, woman, and child, beneficially for the individual, for the colony, and for the public; without waste of time or materials, in useless or injurious productions, or for want of useful employment.
- Each of these causes requires more extended explanation.

## I. THE TRUTH OF THE PRINCIPLES.

These principles, are derived from the FACTS which have been gradually accumulating through past ages ; and which have been the means of eliciting the sciences of human nature and of society. A knowledge of these moral sciences—when they shall be consistently, and properly, applied to practice—will *prevent the existence of moral evil*, by the *only* means by which it ever can be prevented ; that is, *by eradicating the causes which produce it, and by replacing those causes with others that shall produce good or beneficial effects only.*

Society, by now adopting these principles, and applying them steadily and consistently to practice, may give to the human race a new character, distinguished by the spirit of truth and charity, and by the light of invaluable knowledge. The sordid, debased, and uncharitable thoughts, and feelings, which now, fill the minds of men, and which are the *sole* offspring of ignorance and superstition, and the fear of poverty, will gradually die their natural death, with the present and succeeding generation. The practical measures, necessary to produce results so desirable, will, under the guidance of these principles, be found to be plain and obvious, and most easy of speedy and general adoption, by all people and nations.

## II. THE PECULIAR COMBINATION OF THE PRACTICAL ARRANGEMENTS ; *suggested by the knowledge of the Science of Society.*

Society, ever has consisted, and ever must consist, of four elements, or four natural divisions ; that is,—

- 1st, The *Production* of wealth,—
- 2nd, The *Distribution* of wealth,—
- 3rd, *Education*, or the formation of character,—
- 4th, *Government*, local and general.

A large portion of the advantages of the Home Colonization System, will arise from these four elements being, *for the first time in the known history of nations, combined, scientifically, in their due proportions,—*

*First, To produce* the greatest amount of wealth, of superior qualities, in the shortest time, with the least capital, and with pleasure, health, and enjoyment to all the producers; and with the most benefit to all the consumers.

*Second, To distribute* the wealth thus produced, with the least cost of capital and labour, the most advantageously for the producers, distributors, educators, governors; and all other consumers thereof.

*Third, To educate*, or to train each individual from birth, so as to give him the most useful, intelligent, and best general character, that the original germ, organization, or constitution, of the helpless, and unknowing infant, will admit; when it shall be placed within external arrangements, purposely devised to be, through life to death, in accordance with its nature. And *all* may be, thus, trained and educated, to become moral, and valuable members of the colonies.

*Fourth, To govern*, locally and generally, with knowledge derived from this science of society, in the spirit of enlightened charity for the necessary opinions and feelings of all, justly, and, consequently, without partiality, force, or fraud, but according to *true* morality.

### III. THE EXTENT OF THESE ARRANGEMENTS ; *from which another large portion of the Pecuniary Advantages will be derived.*

These combined family arrangements are, as will be seen by the accompanying plan, upon a scale more extended, magnificent, and complete, than has yet been proposed for practical adoption, at any period, in any country; and, — in virtue of this extent, united with the peculiarity of the combinations, and the truth of the principles upon which the whole rests, with the new mental and moral formation of the character, and the efficient power of each individual,—advantages, *for a superior state of life*, will be obtained, at a far less annual expenditure, than is now required *for a very inferior and comparatively low and miserable state of living, in a most irrational manner.*

The benefits of partial extended combination, are now expe-

rienced in the conveyance of letters from one extremity of the United Kingdom to another, at an expense, very much less than a penny per letter; and yet, all parties engaged in effecting this object, are, or might be, well paid; also, in the extended combination of railway travelling; by which, now, in superior carriages, travellers can proceed at the rate of twenty-five miles per hour, at a less expense than they could be conveyed, a few years ago, at the rate of five miles per hour. Again, for an illustration of the same principle, we may point to the fact, that passengers are conveyed, by steam, across the Atlantic, in more safety, in twelve or fourteen days, than formerly, in three or four months, of uncertain and dangerous navigation. The large cotton, woollen, flax, silk, iron, and other establishments, over the kingdom, furnish numerous similar instances, of the extraordinary results to be obtained from extended combinations, for the attainment of partial and limited objects.

But these results—insignificant as they are in their immediate bearing upon the great interests of humanity, compared with the object we are now contemplating—have been attained, in the first instance, by the expenditure of large capitals, and could not have been otherwise attained.

In like manner, it is by the outlay of a large sum, in the first instance, that the magnificent advantages will be realised, of the proposed extended arrangements, for the new system of society;—a system which is destined, *ultimately*, to work a great change and improvement in the general condition of all classes, from the highest to the lowest; and, *immediately*, to give relief to the industrious among the working and middle classes. The application of the principle of extended combination, will, in this case, consist in uniting the interests of from one to three thousand men, women, and children, in their natural proportions, under one very superior family arrangement; in which the *individuality* of our nature, as well as its *sociality*, will be *better provided for*, than they have yet been, under any past or present arrangement; by giving to each individual the superior advantage of city, university, and country residence, without the

disadvantages of any of these modes of life ; with distinct individual arrangements for both sexes, whether married or single. In fact, no individual, or isolated family arrangement, by means of *any* amount of annual expenditure, can give to *any* individuals the same extent of benefits, which *all*, after the present generation, will enjoy, in full security, and with the good-will of all around them.

IV. THE SUPERIOR PHYSICAL, INTELLECTUAL, MORAL, AND PRACTICAL TRAINING AND EDUCATION OF THE COLONISTS ; *giving enlarged and superior powers and faculties to every man, woman and child, so educated and placed, with permanent beneficial employment for each, according to age and capacity —*

These are advantages, of which those involved in the puerile and petty practices, of superstition, and of individual rivalry and competition, can have little or no distinct conception. For in the present mal-arrangement of society, there are to be considered, besides innumerable other evils,—

*First*, The loss of power and capacity in the mass of the people, arising from a bad or inefficient, training and education, is beyond all estimate. Here is an, almost, untouched mine of wealth for creating true morality, with superior faculty and power ; the amount of which, is not to be calculated by any ordinary means. Were it to be stated, in reference only to the increased power, that could be thus, annually, obtained for producing *wealth of superior qualities* ; it would be *greatly* understated, “ *at twice the value of the wealth now annually produced, under all the vice and degradation of the individual, opposing, and competitive system within the British Empire.*”

*Second*, The misapplication of the time and faculties of the poor, for want of capital, knowledge, and a right direction of their inexperienced notions, to produce valuable or useful wealth ; and the waste of materials by their crude and ill, or un,taught methods of using them.

*Third*, The loss of all useful faculty and power, arising from the children of the wealthy, being trained to be, when young, and at maturity, useless in mind and body ; or to be actively injurious, by the physical or mental exercise of their faculties ; as proved by the wretched condition in which the rich and influential have hitherto kept, and now keep, the mass of the people, their own children, and themselves. This loss may safely be estimated at much more than *one thousand millions sterling per annum, or twice the amount of wealth now produced in the British Empire.*

*Fourth*, The inferior mind, necessarily formed by the most immoral practice of being trained to endeavour to buy cheap and sell dear ; and the time lost by so many, over the kingdom, waiting for customers. The expense, alone, of this class of distributors of wealth, all of which may be most advantageously saved, is not less, including small and large establishments, and their necessary banking and money appendages, than one hundred millions sterling annually ; besides the degradation of character produced, by the buying and selling system, in which they are immediately engaged.

*Fifth*, The loss arising from the producers of wealth producing inferior productions, both as raw material, and finished articles and fabrics, when superior could be produced. This mal-arrangement of society, arising from the individual or competitive system, occasions an annual loss, to the consumers of these inferior productions, that cannot be estimated at less than *the whole amount of the national debt of Great Britain.*

*Sixth*, The loss arising from the numbers at all times unemployed, or half employed, or ill employed ; but who desire to be well and efficiently employed. This gross error produces a deficiency of wealth, by the maintenance of these parties in idleness, independent of the inferior and immoral habits which they acquire, and the misery which they experience, — *of at least ten millions sterling.*

*Seventh*, The loss arising from the gross ignorance, and consequent injurious habits, by which a large portion of the people are forced or tempted into crime ; making all the paraphernalia of courts of law, lawyers, prisons, and other places of punishment necessary ;



together with standing armies, police, and other powers of force and coercion to make such a state of society bearable. To this must be added the cost of the priesthood, and all the paraphernalia necessary to delude this mass to submit to force and fraud, from all the professions; to the incalculable loss and injury of every member of these professions, as well as the individuals so degraded and deluded; the deluders having necessarily been previously deceived before they delude the mass. The loss arising from, thus, keeping the people in ignorance, is much greater than that arising from any of the preceding errors; and cannot be estimated, in its direct and indirect influences, at less than *fifteen hundred millions annually*; all of which, might easily, and most beneficially, be saved, by each child being trained, and educated, to become a rational being, and consequently, his own priest, lawyer, physician, and superior soldier, for local or general defence; when cordially united with his fellows.

Let the foregoing suffice;—for, to enumerate the loss now sustained, and evil experienced, by the present superstitious, immoral, disjointed system, and the gain and good to be attained by the moral system of union, or of simultaneous and united systematic effort, is beyond the power or capacity of any one, trained in the error and degradation of the principle of superstition, opposition, competition, and contest, fairly to estimate.

The truth of the principles,—the peculiar combination of the external arrangements, and their extent,—with the new superior formation of the character of each,—and their efficient occupation, physical and mental will secure, to all ages and ranks, a union of advantages, in return for the healthy and pleasurable, and much desired, exercise of the physical and mental faculties and powers of the individual, such as no mind has, yet, conceived to be practicable, or possible to be attained, except, at some future and very distant period.

Instead, however, of this period being distant, we have within our sight, and within our grasp, the most ample means, through a knowledge of the preceding sciences, and the inventions, dis-

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coveries, and improvements of the last eighty years, to obtain, *for the existing generation*, a full amount, of such advantages, as its present ill-trained, ill-formed, and ill-conditioned state will admit.

But as for the future generations,—who shall be educated from birth, or whose character shall be wholly formed, within these rational Home Colonies, when they shall be governed in accordance with the laws of human nature,—they will possess, in perfect security, advantages and enjoyments, gradually increasing, age after age, as their knowledge shall increase—advantages and enjoyments, of which the confused faculties, and injured state of mind, of the present generation, preclude them, in the absence of some additional aid, to be derived from new and superior external circumstances, from forming any just, or accurate, conception.

Facts, however, with the threatened contentions of nations, indicate, that the period is approaching when this aid has become highly necessary ; and when it may be found and safely given ; provided it be administered in the spirit of charity, and with the genuine sympathy for the sufferings arising from error, which must always accompany a real knowledge of humanity, and of the science of society.

The limits of a Prospectus will not admit of a *full detail* of the advantages and enjoyments to be derived from the proposed change ; they are, in truth, almost endless. We may, however, submit the following short

#### SKETCH OF THE RESULTS WHICH MAY BE PREDICATED OF THE PLAN OF SELF-SUPPORTING HOME COLONIES.

1st, They will tend speedily to unite all classes in good feelings towards each other ; and train them to become moral, and rational beings.

2d, They will keep the population in their own country, and support them, at home, in comfort ; make them truly good, and ensure their happiness.

3d, They will train and educate each individual, within their sphere, to become a most useful and valuable member of society.

4th, They will arrest the progress of error, superstition, poverty, disunion, vice, crime, and misery, which now disgrace the population of the United Kingdom; and will, for ever, withdraw the *causes* which have, hitherto, produced these lamentable *effects*.

5th, They will reconcile the people to the Government; and enable the latter, beneficially for themselves, to govern, at no distant period, without the use of force or fraud.

6th, They will increase the wealth of the Empire, to an extent beyond the use or wishes of the people.

7th, They will put an end to the wasteful production of inferior character and wealth, when superior can be easily formed and produced.

8th, They will destroy all injurious contest and competition; put an end to wars, and all useless rivalry between nations; and create a new spirit of charity and kindness, which will speedily pervade the daily, and hourly, practice, of every Colony; and, thus, terminate the reign of superstition and immorality.

9th, They will give the *full extent* of civil and religious liberty, and of individual freedom, physical and mental, that will be most conducive to the happiness of each member, and of general society.

10th, They will fertilize and beautify every part of the United Kingdom; and ultimately of the Empire; giving, a sound and wise *practical* example, to all other nations.

11th, Under their influence, the inferior order of minds, which the present system unavoidably generates, by training individuals for a degrading servitude; or to buy cheap and sell dear, for the love of money; or, in a false and injurious aristocratic pride, arising solely from ignorance of human nature, and of society, and from a deficient education; will cease to be formed.

12th, They will eradicate all ill-will, anger, revenge, pride, and covetousness;—infuse a general spirit of universal charity and of real kindness, in *practice*;—and unite all, in a sincere desire to improve and increase the happiness of all.

### ADVANTAGES OF THE FIRST OR TRANSITION COLONIES.

In the *Transition State*, and until wealth shall, from its superabundance, and the ease and pleasure with which it can be produced, cease to be merchantable,—these home colonies will gradually enhance the value of land, labour, and mines ; will give beneficial employment to agricultural labourers, and to agriculturists of every description ; afford abundant occupation to manufacturers, builders, engineers, machinists, and to every useful trade ; and they will supply advantageous and agreeable employment to the members of the professions, as they become, gradually, useless and unnecessary ; and to all who may require employment ; and, thus, will they diminish the surplus labour, until there shall be no surplus.

### ADVANTAGES OF THE *Second* AND *Third* STAGE OF THESE HOME COLONIES.

The great advantage of these Colonies will be, however, *very imperfectly understood*, until they shall be formed of the individuals, *trained from birth*, within the first or transition colonies ; and the *full advantages* of this new mode of life, will not be known until they shall be formed of the individuals, *born and trained within the second* ; or those who shall be experienced, through life, in the ennobling principles, spirit, and practices, to be derived, only, from a state of equality of education and condition, from birth ; and in which obedience and preference has been given, only, to age, knowledge, and experience ; and not to youth, inexperience, wealth, or want of useful and valuable knowledge.

In this third stage of Home Colonization, upon these principles, man will learn, *for the first time*, the power and capacity of humanity for the attainment of knowledge, truth, and virtue, and the enjoyment of happiness. For it is, *only*, in a state free from the

fear of poverty, and of unjust oppression from wealth, and power, and when placed upon an equality, to the extent of age, with all his fellows, that man can know himself, or the state of excellence and happiness to which he can attain. In this stage, the science of forming a superior character for each individual, and of creating superior external circumstances around all, will be so well known, that the Colonists, in the fourth, if not in the third, generation, will be well prepared to enter upon the promised Millennium, and to become inhabitants of the real "New Jerusalem;" in which ignorance, disease (except of infancy and old age), vice, and misery, will be unknown; and, in which, happiness, of a much higher order, than any hitherto attained by man, shall be permanently enjoyed by all.

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#### MANAGEMENT OF THE HOME COLONIES, AND EMPLOYMENT OF THEIR INHABITANTS.

THE next important subject for consideration is, the judicious employment of all the members of these Associations, as they extend throughout civilized society. The nature of this employment will depend, in some degree, on the localities of the situation. In some, the chief employment might be in agriculture; in others, agriculture and manufactures; in others, agriculture and fishing; in others, agriculture, fishing, and manufactures; and in others again, agriculture and employment in mines. It is proposed, however, that agriculture should form the basis in all; and that in each, it shall be carried on to an extent sufficient, on the average of seasons, to supply the whole of the inhabitants with a full quantity of the best food. And it is likewise intended that the clothing and general furniture which they may require, should be manufactured by themselves, that they may be at all times and seasons in possession of

the necessaries and comforts of life. But, beyond the creation of food, clothes, and furniture for their own consumption, there will be a large surplus of labour to be employed for the benefit of society, and this will be directed to the extension of agriculture, fisheries, manufactures, or mines—each person being well instructed in agriculture, and at least in some one other art, science, manufacture, or useful occupation. The object of these occupations, as well as every part of the plan, being to give happiness to the whole population, the particular employments of each man, woman, and youth, will be such as may be best suited to their capacities and inclinations. On this principle, all will be taught agriculture and gardening, because these are the most necessary and the most healthy occupations that can be provided for human nature. But there are seasons and periods when employment in the fields and gardens would be useless and disagreeable. It is, therefore, desirable that the parties should be familiar with other kinds of work, which may be carried on at such times within doors; and in some of these they will be properly instructed. It has been generally supposed, that by teaching an individual more than one trade, art, manufacture, or occupation, his powers of production, and his utility to himself and others, would be diminished. A long experience has induced me to come to an opposite conclusion, and convinced me that Adam Smith's principle of the division and subdivision of intellect and labour, has been long since carried far beyond the beneficial limit, and that the world for many years has suffered grievously from its errors in this respect. Under the proposed arrangements, every individual, male and female, will be so instructed, before he shall be twelve years of age, as to have a general knowledge of the earth, and of the animal, vegetable, and mineral kingdoms—of the useful sciences, and of human nature and its past history. There will, therefore, be no obstacle to prevent individuals from learning, if they should be so inclined, as much both of theory and practice in the arts and sciences, as will afford them full employment, and agreeable recreation; on the contrary, facilities will be provided for these pursuits. They will have access to a well selected library, con-

taining scientific and useful works, and possess the means of making experiments, with a view to further improvements in mechanism, chemistry, or any art, science, or manufacture. With such a solid foundation of knowledge, derived from actual facts, it may be expected that the human mind will make a greater advance in a year, than it has hitherto made in many years; and that future inventions, improvements, and discoveries, will be commensurate with the improved and extended cultivation of the human faculties. In the present state of society, how very small—how insignificant, a part of the intellect of the world is permitted to be called into action!

By the inexperienced it may be supposed, that there would be some difficulty in allotting the various occupations to suit the inclinations of the different parties. I would here remark, that human beings have been, hitherto, so circumstanced, that any cordial union among them has been impracticable. They have not been placed in a situation to co-operate in general measures, with a view to obtain increased comforts and advantages for each. Some societies at present existing in the United States of America, do, however, claim to be excepted; for, notwithstanding the many errors and absurdities which attach to their system, and greatly detract from their enjoyments, they present decisive proofs, not only of the practicability of what I recommend, but of the easy and rapid accumulation of wealth, under an association of families united in one common interest. I have indeed no hesitation in saying, that the difficulty which has been alluded to, will speedily vanish when we come to practice. The inhabitants of these villages will fully comprehend that they are occupied as members of a community, the whole arrangements of which are devised to give the greatest amount of good and happiness to each. Human nature, under such circumstances, will be ready to undertake, willingly, far more than it will be necessary at any time to require from any one.

The judicious permanent employment of all the colonists, according to age, as these colonies extend in our own country and over the world, as they rapidly will after the first colony shall have been seen in practice, is a subject of prominent interest in this new

arrangement of society, and it has therefore called for due consideration from the projector of these proposed Home Colonies. But as competition, in all the general trades, manufactures, and mercantile occupations, and in the various professions, throughout Great Britain and Ireland, is carried on with so much keenness and excited contest, considerable numbers in every walk of life are now without profitable occupation, and many well disposed among the industrious are continually seeking productive employment, and cannot obtain it.

In consequence, it became necessary to make such arrangements in the first or transition colonies, as should not increase this competition ; and yet that their active industry should be sufficiently profitable, by the extraordinary economy of the arrangements, to induce the most respectable wealthy individuals to be desirous of investing their capital in these colonies, on account of the great home security, and the large beneficial return they would afford at the smallest possible risk. To accomplish these results, it is proposed to make the Transition Colonies Educational and Boarding-House colonies,—to effect which, there must be sufficient extent of these occupations to employ the population, and consume the surplus produce from the land: and these first colonies have been arranged accordingly. The profits, under the existing system, will arise from the superior Educational and Boarding-House arrangements which these colonies will ensure to the more wealthy classes, at a reduced cost, and so superior to those now anywhere in existence, that there can be no doubt of the eager desire of the wealthy to secure these advantages. The profits arising from these Educational and Boarding-House arrangements have been stated in the previous pages, and also given in a tabular form.

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## RULES AND REGULATIONS FOR THE GOVERNMENT OF THE COLONIES.

IN the *first* or Transition State of these Home Colonies, they will be governed, as previously stated, by the *third class* of occupants, or the lessees of the property. These parties will govern the *first and second classes* of the Colonists, as labourers, servants, or assistants, in accordance with the principles of equity, charity, and kindness, previously explained in this Development; and they will likewise conduct the domestic arrangements and general business of the *fourth class* of colonists, or Family Club, on the same superior principles, so far as they are applicable to an unemployed and independent portion of the Colonists. Their own class will be governed under rules and regulations suited to their position in the *first* or Transition State, and approaching as near as these first or preliminary arrangements will permit, to laws for the government of the *second* or more advanced stage of these colonies, when they shall be based on equality of education and of condition, according to age; each division of age then having its own occupations, and rules and regulations for its conduct, as described in the Appendix.\*

The first and second classes will be labourers, servants, or assistants, in the Transition Colonies, under the sole direction of the third class, who will consider them as fellow-workers in the great cause of human regeneration, and who, as such, will treat them as fellow-men, who are to be gradually improved, until they (or if that should be impracticable, their children), shall become full and independent members of the colony.

The third class will be governed under the following

### GENERAL RULES AND REGULATIONS.

*1st. The Members* shall consist of persons who have mutually agreed to co-operate with their labour and skill, in measures for producing, distributing, and enjoying in the most advantageous manner, a full supply of the necessaries and comforts of life, and for securing for their children the best physical and mental education, and the most advantageous permanent employment through life, with a due proportion of rational recreation and amusement.

*2d. That*, at the commencement, this class shall not exceed the number

\* See Extract from Six Lectures, delivered in Manchester, by Mr. Owen, in 1837,—in Appendix.

requisite to conduct and manage the whole business of the colony ; and that the great principle of government, to produce efficiency and success, must be the unity of the governing power.

*3d.* That the whole of the Members above the age of twenty-one years, shall elect, by ballot, a person, deemed the most competent, to direct the general business of the colony ; and that such person be authorised to select a Committee of Aid, to assist, under his direction, to manage every department of the colony.

*4th.* That a sufficient number of officers be appointed by the Governor, to transact the business of the colony, in every department, in the most exact and correct manner ; and especially in the financial department, in order that no confusion may ever arise in the accounts, and that all the members may at all times know the state of their property in this respect, until such an amount of surplus wealth shall be annually produced, that poverty, or the fear of it, shall cease.

*5th.* That the Members shall assist, by all the means in their power, to aid the governing power for the time being to carry its views successfully into execution ; and that no opposing forces shall counteract this union of principles and practice, unless it shall prove, by its unsuccessful measures, to be unequal to the task of producing prosperity and happiness.

*6th.* That the Treasurers be empowered to receive all monies due to the colony, and pay its disbursements, on orders signed by the Secretary ; and that they balance and report their accounts every week to the Governor and Committee, who shall appoint two of their number to examine and pass them under their signatures.

*7th.* That the Secretary shall keep a regular detailed daily statement of all the accounts and transactions of the colony ; and that such statement be presented weekly to the Governor and Committee, and submitted to the examination of two of their number, who shall pass it under their signatures, with such observations as may occur to them.

*8th.* That the books of the accounts and transactions of the Society be open to the inspection of all its members.

*9th.* That the business of the Colony be divided into the following departments : —

1. Agriculture and Gardening.
2. Manufactures and Trades.
3. Commercial transactions.
4. Domestic Economy, — comprehending the arrangements for heating, ventilating, lighting, cleansing, and keeping in repair, the dwelling-

- houses and public buildings of the colony — the arrangements connected with the public kitchens and dining halls — those for the furnishing of clothes, linen, and furniture, and for washing and drying — and the management of the dormitories.
5. Health, or the medical superintendence of the sick, — including arrangements to prevent contagion or sickness.
  6. Police, — including the lighting and cleansing the square — the repairing of the roads and walks — guarding against fire — and the protection of the property of the colony from external depredation.
  7. Education, or the formation of character from infancy. To this department will also belong the devising of the best means of recreation.

10th. That for the general superintendence of these departments, the Governor and Committee shall appoint Sub-committees, from their own number, or from the other Members of the Society. Each of the Sub-committees shall lay a Weekly Report before the Governor and Committee, to be examined and passed, with such observations as may be deemed necessary.

11th. That should there not be, at first, a sufficient number of persons in the colony, fully competent to the management of the different branches of industry which it may be desirable to establish, the Governor and Committee be empowered to engage the assistance of skilful practical men from general society.

12th. That in regulating the employments of the Members, according to their age, abilities, previous acquirements, and situation in life, the Committee pay every regard to the inclinations of each, consistent with the general good; and that the employment be, if possible, so ordered as to permit every individual, who may be so disposed, to occupy part of his time in agriculture. Great facilities will be afforded to agriculture by the power which the Colony will always possess of calling out an extra number of hands, at those times and seasons when it is of the utmost importance to have additional aid.

13th. That as, under the proposed arrangements, every invention for the abridgment of human labour will bring an increase of benefit to all, it be a primary object with the Governor and Committee to introduce, to the utmost practical extent, all those modern scientific improvements, which, if rightly applied, are calculated to render manual labour only a healthy and agreeable exercise.

14th. That the first object of the Colony be to produce a full supply of

the necessaries and comforts of life for domestic consumption, and, as far as localities will permit, directly from their own land and labour.

15th. That in regard to domestic consumption, each Member of the colony shall be fully supplied with the necessaries and comforts of life.

16th. That all the Members be equal in rights and privileges, according to their respective ages, under the governing power.

17th. That, to avoid the evils arising from a system of credit, the commercial transactions of the Colony be conducted for ready money only—that these transactions on the part of the colony be always performed in good faith, and without the slightest attempt to deceive buyer or seller—and that, when any individuals with whom they deal, show a disposition to impose upon the colony, all dealings with such individuals shall from that time cease.

18th. That the proportion of the surplus proceeds of the united exertions of the Colony, which remains as the property of the Members, after discharging rent, interest, taxes, and other expenses, be invested to form a fund for the purchase of the establishment from the company of proprietors, upon the terms previously agreed upon.

19th. That in the domestic department, the following arrangements and regulations be adopted:—

1. The heating, ventilating, and lighting, of the dwelling-houses and public buildings, shall be effected according to the most approved methods.
2. An ample supply of water shall be provided, and distributed to each building, for domestic purposes, and as a security against fire.
3. Provisions of the best quality only shall be cooked in the public kitchens; and it shall be a special object to those persons who have the direction of this department, to ascertain and put in practice the best and most economical means of preparing nutritious and agreeable food. Any parties being ill, or desirous of having their meals alone, may have them sent to their private apartments.
4. The furniture of the dwelling-houses, dormitories, and public buildings (as far as the same be provided out of the public funds), shall be devised in reference to intrinsic use and comfort. A similar regulation will apply to the clothing of the colony. Among the children, very essential improvements may be introduced, which will not only save much useless expense, but be the means of increasing, in a very high degree, the strength of the constitution.
5. The dormitories designed for the children above two years of age, and

those for the youth of the colony until the period of marriage, shall be divided into compartments, and furnished with the accommodations suited to the different ages.

20th. That the employment of the female part of the colony consist, in preparing and superintending the preparation of food and clothing — in the care of the dwelling-houses, dormitories, and public buildings — in the management of the washing and drying houses — in the education (in part) of the children, and other occupations suited to the female character. By the proposed domestic arrangements, one female will, with great ease and comfort, perform as much as many menial servants can do at present ; and instead of woman being a constant drudge and slave, she will have sufficient leisure for mental improvement and rational enjoyment.

21st. That it be a general rule, that every part of the establishment be kept in the highest state of order and neatness, and that the utmost personal cleanliness be observed.

22d. That the following objects and regulations, connected with the department of health, be attended to and adopted :—

1. That on the first appearance of indisposition in any of the members, immediate attention be given to it, and every possible care be taken of the patient till complete recovery ; — the prevention of serious complaints being always far more easy than to effect a cure after the disease has fixed itself in the constitution.
2. That the complaint of indisposition by any individual shall place him or her on the invalid list, on which the patient will remain until the medical attendant pronounce his or her recovery complete.
3. The arrangements of the apartments for the sick, shall be such as to afford every possible comfort to patients, and provide much more effectual means of recovery than their private dwellings could admit.
4. Removal to the apartments for the sick, shall be at the option of the individual.
5. As the health of the colony may be materially improved or injured by the interior plan of the dwelling-houses, by their situation with respect to other buildings, by dress, food, employment, the temper and general state of the mind, and by various other circumstances — the attention of the Sub-committee of this department shall be continually directed to these important considerations.

23d. That, as the right Education of the rising generation is the base upon which the future prosperity and happiness of the colony must be founded, the Governor and Committee shall regard this as the most important of all

the departments committed to their direction, and employ in its superintendence those individuals whose talents, attainments, and dispositions, render them best qualified for such a charge.

The children will be educated in the schools and exercise grounds provided for them, where they will at all times be under the eye and inspection of their parents, but under the control of their teachers.

By properly conducting their education it will be easy to give to each child,—

1st, Good temper and habits, with as sound a constitution as air, exercise, and temperance can bestow.

2d, A facility in reading, writing, and accounts.

3d, The elements of the most useful sciences, including mechanics and chemistry.

4th, A practical knowledge of agriculture and domestic economy, with a knowledge of some one useful manufacture, trade, or occupation, so that his employment may be varied, for the improvement of his mental and physical powers.

And, *lastly*, a knowledge of himself and of human nature, to form him into a rational being, and render him charitable, kind, and benevolent to all his fellow-creatures.

24th. That when the children of the Members shall have attained their sixteenth year, they be permitted either to become members, or to go out into general society with every advantage which the colony can afford them.

25th. That intelligent and experienced matrons be appointed to instruct the young mothers in the best mode of treating and training children from birth until they are two years old—the age at which it is proposed to send them to the schools and dormitories—that their constitutions, habits, and dispositions may not be injured during that period.

26th. That in winter, and unfavourable weather, a sufficient variety of amusements and recreations proper for the colonists, be prepared within doors, to afford beneficial relaxation from employment and study.

27th. That, as liberty of conscience, religious and mental, will be possessed by every inhabitant of the colony, arrangements be made to accommodate all denominations with convenient places of worship; and that each individual be strongly recommended to exhibit in his whole conduct the utmost forbearance, kindness, and charity towards all who differ from him.

28th. That in advanced age, and in cases of disability from accident, natural infirmity, or any other cause, the individual shall be supported by the colony, and receive every comfort which kindness can administer.

*29th.* That on the death of parents, the children of the Members shall become the peculiar care of the colony, and proper persons be appointed to take the more immediate charge of them, and, as far as possible, supply the place of their natural parents.

*30th.* That the Governor and Committee shall not be empowered to admit a new Member without the consent of three-fourths of the Members of the colony, obtained at a general meeting.

*31st.* That,—although at the period when all the colonists shall have been trained and educated under the proposed arrangements, any regulations against misconduct will probably be unnecessary, and although it is anticipated, that the influence of these new circumstances upon the character of the individuals whose habits and dispositions have been formed under a different system, will be sufficiently powerful to render any serious differences of rare occurrence among them,—yet, in order to provide against such, it shall be a law of the colony, that when differences arise, they be referred to the decision of arbitrators, to be elected by the society, who after hearing the parties, shall decide upon the case.

*32d.* That if the conduct of any individual be injurious to the well-being of the colony, and it be so decided by three-fourths of the members assembled at a general meeting, the Governor and Committee shall explain to him in what respect his conduct has been injurious, and at the same time intimate to him, that unless the cause of complaint be removed, they are instructed to expel him from the colony.

*33d.* That any Member wishing to withdraw from the colony, be at full liberty to do so at any time; and the Governor and Committee shall be authorised to allow any such gratuity, as the circumstance of the case may require.

*34th.* That the Governor and Committee form arrangements by which all the Members shall enjoy equal opportunities of visiting their friends elsewhere, or of travelling for information or other objects.

*35th.* That the Governor and Committee appoint duly qualified persons to travel from time to time to collect scientific and other information for the benefit of the colony.

*36th.* That in order to extend the benefits of a system of union and co-operation, which is applicable to mankind in every part of the world, measures be adopted by the Governor and Committee to disseminate knowledge of the new principles and arrangements.

*37th.* That, as this system is directly opposed to secrecy and exclusion of any kind, every practicable facility shall be given to strangers, to enable

them to become acquainted with the constitution, laws, and regulations, of the colony, and to examine the results which these have produced in practice.

38th. That the Governor and Committee be charged with the duty of communicating on all occasions to the Government of the country, an unreserved explanation of the views and proceedings of the colony.

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**ESTIMATE of the Cost of one of the Superior HOME COLONIES  
or FAMILY CLUBS.**

2000 Acres of Land, average quality, at £70 per acre (including timber),	-	-	-	-	£140,000	0	0
72 Dwelling-houses, at £3500 each,	-	-	-	-	252,000	0	0
4 Colleges for Education, at £4000 each,	-	-	-	-	16,000	0	0
4 Central buildings, one on each side of the square, for adults, at £8000 each,	-	-	-	-	32,000	0	0
4 Culinary and Refectory arrangements, at £6000 each,	-	-	-	-	24,000	0	0
Furnishing Houses, Colleges, Public Buildings, Culinary and Refectory Establishments,	-	-	-	-	60,000	0	0
Water, Gas, and Heating Apparatus for all the public and private buildings and apartments,	-	-	-	-	60,000	0	0
4 Farm-Houses and appendages for Farms, of about 500 acres each, at £4000 each,	-	-	-	-	16,000	0	0
Stocking the above, at £4000 each,	-	-	-	-	16,000	0	0
Baths, Gymnasia, and Cloisters for each side of the square, at £6000 each side,	-	-	-	-	24,000	0	0
Drainage, laying out the interior of the Square, and Terrace in front of it,	-	-	-	-	20,000	0	0
4 Towers over the culinary establishments, for chimneys and other purposes, at £5000 each,	-	-	-	-	20,000	0	0
Contingencies,	-	-	-	-	20,000	0	0
					<u>£700,000</u>	<u>0</u>	<u>0</u>
£700,000 at 5 per cent.	-	-	-	-	£35,000	0	0
Annual repairs,	-	-	-	-	10,000	0	0
Annual cost,					<u>£45,000</u>	<u>0</u>	<u>0</u>



CONTRAST BETWEEN THE PRESENT AND THE  
PROPOSED SYSTEMS OF SOCIETY,

IN THEIR MENTAL RESULTS, AND IN THE ECONOMY OF PRODUCING AND  
DISTRIBUTING WEALTH.

THERE are not many men or women whose minds are yet prepared to make a just contrast between the irrational system of society, which has been alone known to all the past generations of our race, and the Rational System which I advocate. Erroneous education respecting human nature, and that, hitherto mysterious, Power which directs the atom and controls the universe, and limited practice in the general business of life, which confines the acquired knowledge of the most experienced, to an imperfect acquaintance with some very partial division of a most heterogeneous, confused, and artificial, state of society, have made men and women incompetent to grasp the conception of two distinct systems for the government of the world; and, more especially, as those systems are founded on opposite principles, and lead to two opposite practices. The one is the present system, which, of necessity, keeps the human race in ignorance and poverty, foment division of opinion about mysteries which no one can comprehend, and thereby creates every uncharitable and unkind feeling from man to man over the earth—errors which produce falsehood, every bad passion, and endless crime and misery; the other system, the one advocated in this work, will, of like necessity, overcome ignorance or inexperience, by judicious arrangements, purposely calculated to secure to each individual, gradually, from birth, a real knowledge of the qualities of all the tangible objects around him, and, as the powers of his mind grow, to enable him clearly to comprehend them, as far as these qualities have yet been discovered by human experience. This system will also give to each individual an accurate knowledge of the qualities of human nature, so far as FACTS have developed them; this knowledge having lately become sufficient to ensure, by its proper application to practice, truth, charity, and kindness, from each to all; also to

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give to the individual, thus educated, an accurate or scientific knowledge of the elements of society, and of the means by which these elements may be combined, to produce at all times, by the pleasurable exercise of the human faculties, physical and mental, a surplus of wealth for all, without any of the demoralizing effects necessarily arising from the competition and frauds hourly practised in the various attempts to obtain wealth, under the existing system of endless deception and falsehood.

Whenever the unavoidable prejudices of education can be overcome, the extraordinary difference between these two opposing systems cannot fail to make a deep and lasting impression upon all who shall give due attention to the subject; and the difference may be thus shortly stated:—

1st. The old system cultivates a small portion only, and that in a most imperfect manner, of the powers and faculties of the human race.

2d. It gives such an injurious direction to the exercise of these faculties, as to produce a most imperfect character, physical and mental, in all; while, by a right education and direction of all our faculties and powers, with much less cost of capital, labour, and good feeling, a very superior character might be insured to each individual.

3d. This old system prevents the creation of an enormous amount of the most valuable wealth; and produces, with a large capital, and great, severe, and unhealthy, labour, a much smaller amount of wealth, while this smaller amount is also inferior or deteriorated in quality.

4th. It distributes this deficient and deteriorated wealth in the most inefficient, costly, and injurious, manner.

5th. This system has created, and now supports, over the world, at a most extravagant expenditure, various opposing systems of *Theology*; all founded upon the wildest imaginations of ignorant and irrational men;—of men before they know how to observe facts, or study the laws of nature, without superstition; while facts now prove that all theologies tend to perplex and confound the men-

tal faculties, and in practice to destroy all real charity and kindness in man. These conflicting and deranging systems of theology, also most powerfully tend to keep the world in ignorance, division, and poverty, and consequently to produce the crime and misery which necessarily result from these three evils. The loss thus sustained, by the human race in character, and wealth, and happiness, exceeds any estimate that can now be made; the human faculties, mistrained as they have hitherto been, are yet unequal to the task. The direct and indirect pecuniary loss to the subjects of Great Britain alone, may safely be stated greatly to exceed a thousand millions sterling annually — or twice the amount of wealth now annually produced in the British Empire. This is a part of the subject which deserves the best attention of the political economists.

6th. This old system has created, and now supports, Codes of *Laws* founded on the imaginary notion that man can believe and feel as he chooses, in opposition to the instincts of his nature, which compel him to believe in obedience to the strongest convictions made on his mind, and to feel in obedience to the influence which external objects make upon his various senses and general organization. Yet man made neither the one nor the other. And individual rewards and punishments with a view to improve man in his character and condition are unnecessary, useless, and injurious; and are the instruments only of man in a state of savage ignorance, governed by irrational institutions. The misery and degradation of character which these Codes of Laws produce over the world, cannot be estimated; for the evils they produce are, also, beyond the powers of the human mind, as it has been hitherto formed, to trace through all their ramifications. But the pecuniary loss sustained directly and indirectly by this division of the old system, in the British Empire, may also be safely stated to exceed half the amount of loss arising from theology, or much more than five hundred millions annually.

7th. This old system has created, and now supports, the spirit of *war*, and supports the means of carrying the evils arising from wars to an extent that baffles all attempts at an approach to apprecia-

tion; but, independently of war demoralizing to a fearful extent all nations subjected to its innumerable evil influences, the wealth which it consumes and destroys, enormous as it is, is a mere bagatelle, compared with the amount which it prevents being created, and which, but for it, would be created. The pecuniary waste and loss arising, directly and indirectly, from this division of the old system, in Great Britain and its dependencies alone, may be safely stated to exceed the amount both of theology and law. Had the nations of the earth but a correct knowledge of the loss and suffering created by their armies and wars, there is not one individual — prince or peasant — civil or military — who would not abhor the error, and use his utmost endeavour to terminate for ever all motives to war.

8th. This old system, by its innumerable physical and mental errors, fills the world with *disease and accidents*, and, while keeping the mass of the people in worse than brutal ignorance, renders the medical profession, like the previously named professions, necessary to maintain this old system. The loss to the productive and educational powers of society, by so many naturally talented individuals being engaged in this profession, and so placed as to have an apparent interest in opposition to their fellows, is not only a great evil, by preventing all persons being so trained and educated as to become their own best physician or medical adviser, but also a very large pecuniary loss is thus created and sustained annually by society.

9th. This old system has created, and supports, the most vicious system of *producing and distributing wealth*; a system by which man is greatly demoralized; his best faculties being continually occupied in mercenary speculations to obtain money, first to purchase those things necessary to a comfortable support for a family, and, afterwards, to acquire power and influence in society, to be applied for individual purposes, regardless of the interests of others. The pecuniary loss by this division of the old system, in the British dominions alone, cannot be estimated at less than many hundred millions annually, if not, more correctly, at thousands in-

stead of hundreds; for this system prevents the annual creation of wealth that would be more than sufficient to saturate the whole population with all that a rationally trained and placed people would desire for use, to secure their happiness.

10th. This old system, as long as men shall remain so insane as to support it, in opposition to the highest and best interests of their race, will permanently keep the inhabitants of the world dis-united and violently opposed to one another, — will for ever prevent the introduction, *in practice*, of universal charity, or kindness, or a good, intelligent, or rational, character being formed for any portion of the human race. It is based on error, and can produce, of necessity, only deception, fraud, and misery, with a small portion of a low degree of uncertain happiness.

This is a true description, without exaggeration, of the system, which the present generation, through the want of a rational education, so madly desire to maintain, in opposition to the introduction of a system based on truth, that would secure, to themselves in part, but fully to their children's children, to the end of time, the most important permanent advantages.

The proposed New System being based on the everlasting truths of nature, it is an united system, formed of parts all congruous, and perfectly consistent, each part with every other; making an uniform, scientific, arrangement of society, to secure, ultimately, and at no distant period, the happiness, from birth to death, of all its members. And for the following reasons:—

1st. Because in this new system *all* the faculties and natural powers of *all* individuals will be well cultivated, and duly exercised, from birth, in proportion to their strength and capacity; and the most useful and superior character will be thus ensured to the human race, to the extent that their constitution, when born, will admit.

2d. Because it will give a natural, and therefore a right, direction, in the application to practice of all the organs, faculties, and powers, of every individual, in order that they may be, at all times, exer-

cised to the point of temperance, to secure their physical and mental health.

3*d.* Because, by this training, education, and exercise, of the physical and mental powers, of every individual, such a character will be secured for each, that the necessity for any of the professions will gradually diminish, until they entirely cease. And, thus, besides overcoming the enormous amount of deception, error, and crime, with their consequent misery, which these professions now hourly produce, throughout society, there will be many thousands of millions of wealth saved and produced, which these professions now waste, or prevent being produced.

4*th.* Because, under this system, by a simple and beautiful arrangement only, a surplus of wealth, all of superior qualities, will be annually *produced*, with great pleasure and advantage to the producers and consumers of it.

5*th.* Because this wealth, so produced, will be *distributed* with little trouble or expense, most beneficially for the advantage, and to the entire satisfaction, of all.

6*th.* Because, under this system, *realities*, and not mysteries, will occupy the attention of all; by which change more valuable knowledge will be elicited among mankind in one year, than has yet been usefully introduced in a century.

7*th.* Because, under this system, *justice* will take the place of *law*; and all differences, if it be possible for such to arise in a rational state of society, will be promptly decided by arbitration, without expense to either party, and with a view also to permanent reconciliation. Individual punishment and reward, after the present generation shall have passed away, and every one shall have been educated from birth in the principles and practices of this new system, will be altogether unnecessary, as well as prejudicial, and most unjust, and, therefore, never adopted. The only code of laws in this system will be nature's laws, made plain to all, easy of adoption, and always beneficial in their practice.

8*th.* Because, under this system, *war* cannot exist. There will be

no motive to it; for man will be cordially united to man, and nation to nation, throughout the earth. All will be made too wise not to perceive the gross immorality, extravagant waste, and loss of property, and utter madness, of war, or of party or individual divisions, to give the slightest encouragement to either of these evils. And, thus, incalculable wealth will be saved to the world and to every individual in it.

9th. Because, under this system, *health* will take the place of *disease*—the *causes* of disease being removed far from the whole of the population; as may be discovered by the inspection of the practical arrangements proposed, and the mode of conducting the business of life, of those so placed, trained, and educated.

10th. Because, under this system, a superior mode of *producing and distributing wealth*, in great abundance, without producing any motive to falsehood or deception of any kind, will be adopted; and by which the interest, prosperity, and happiness, of all, will be essentially promoted; and wealth and power, can be no longer objects of contest, between individuals or nations.

In short, the difference between the two systems is the difference, as previously stated, between truth and falsehood, health and disease, morality and immorality, poverty and wealth, union and division;—or misery and happiness; or between a very inferior and a very superior, state of human existence.

Under this view of the subject it must now become evident, to those whose experience enables them to grasp a more extended subject than has ever yet been presented to the human mind, that the difference between the two systems is not to be estimated by pounds, shillings, and pence, or dollars and cents; but even in this respect there can be no comparison; for the general economy, from what has been said, must be upwards of ninety per cent. in its favour;—but with respect to the formation of character, and the enjoyment of superior happiness, there can be no comparison.

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APPENDIX.





## A P P E N D I X.

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### Nº. I.

EXTRACTS from “ *Moral Philosophy, or the Duties of Man*, considered in his Individual, Social, and Domestic Capacities,” by GEORGE COMBE,—pp. 196–221.

1. “ THERE are two views of human nature, both of which are plausible, and may be supported by many facts and arguments. The first is, that man is essentially a mere superior animal, destined to draw his chief enjoyments from a regulated activity of his animal nature. I do not mean his mere sensual appetites, but the whole class of faculties common to him and the inferior creatures, and which have individual interests for their object. Life, for example, may be regarded as given to us that we may enjoy the pleasures of sense, of rearing a family, of accumulating wealth, of acquiring distinction, and also of gratifying the intellect and imagination by literature, science, and the arts. According to this view, self-interest, and individual aggrandisement, would be the leading motives of all sensible men during life; and the moral faculties would be used chiefly to control and direct these selfish propensities in seeking their gratifications, so as to prevent them from unduly injuring their neighbours, and endangering their own prosperity. There would be no leading moral object in life; our enjoyments would not necessarily depend on the happiness and prosperity of our fellow-men; and the whole duty of the higher sentiments would be to watch and direct the lower.

The other view is, that man is essentially a rational and moral being, destined to draw his chief happiness from the pursuit of objects directly related to his moral and intellectual faculties, the propensities acting merely as the servants of the sentiments, to maintain and assist them while pursuing their high and beneficent objects. History represents man, in past ages, as having been ever in the former condition; either openly pursuing the gratification of the propensities, as the avowed and only object of life, or merely curbing them so far as to enable him to obtain higher satisfaction from them, but never directly pursuing moral ends as the chief object of his existence. This is also our present condition.

Even in civilized communities, each individual who is not born to hereditary fortune, enters into a vivid competition for wealth, power and distinction, with all who move in his own sphere. Life is spent in one incessant

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struggle. We initiate our children into the system at the very dawn of their intelligence. We place them in classes at school, and offer them marks of merit, and prizes to stimulate their ambition; and we estimate their attainments, not according to the extent of useful knowledge which they have gained, but according to the place which they hold in relation to their fellows. It is proximity to being dux which is the grand distinction, and this implies the marked inferiority of all below the successful competitor.

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Viewed on the principle that the object of life is self-aggrandisement, all this order of proceeding appears to be proper and profitable. But if you trace out the moral effects of it, they will be found extremely questionable.

The tendency of the system is to throw an accumulating burden of mere labour on the industrious classes. I am told that in some of the great machine manufactories in the west of Scotland, men labour for sixteen hours a-day, stimulated by additions to their wages in proportion to the quantity of work which they produce. Masters who push trade on a great scale, exact the most energetic and long-continued exertion from all the artisans whom they employ. In such circumstances, man becomes a mere labouring animal. Excessive muscular exertion drains off nervous energy from the brain; and when labour ceases sleep ensues, unless the artificial stimulus of intoxicating liquors be applied, as it generally is in such instances, to rouse the dormant mental organs, and confer a temporary enjoyment. To call a man, who passes his life in such a routine of occupation,—eating, sleeping, labouring, and drinking,—a Christian, an immortal being, preparing, by his exertions here, for an eternity hereafter, to be passed in the society of pure, intelligent, and blessed spirits,—is a complete mockery. He is preparing for himself a premature grave, in which he shall be laid, exhausted with toil and benumbed in all the higher attributes of his nature, more like a jaded and ill-treated horse than a human being. Yet this system pervades every department of practical life in these islands. If a farm be advertised to be let, tenants compete with each other in bidding high rents, which, when carried to excess, can be paid only by their converting themselves and their servants into labouring animals, bestowing on the land the last effort of their strength and skill, and resting satisfied with very little enjoyment from it in return.

By the competition of individual interests, directed to the acquisition of property, and the attainment of distinction, the practical members of society are not only powerfully stimulated to exertion, but actually forced to submit to a most jading, laborious, and endless course of toil; in which neither time, opportunity, nor inclination, is left for the cultivation and enjoyment of the higher powers of the mind.

The whole order and institutions of society are framed in harmony with this principle. The law prohibits men from using force and fraud in order to acquire property, but sets no limits to their employment of all other means. Our education and mode of transacting mercantile business, support the same system of selfishness. It is an approved maxim, that secrecy is the soul of trade; and each manufacturer and merchant pursues his speculations secretly

so that his rivals may know as little as possible of the kind and quantity of goods which he is manufacturing, of the sources whence he draws his materials, or the channels by which he disposes of his produce. The direct advantage of this system is, that it confers a superiority on the man of acute and extensive observation and profound sagacity. He contrives to penetrate many of the secrets which are attempted, though not very successfully, to be kept; and he directs his own trade and manufacture, not always according to the current in which his neighbours are floating, but rather according to the results which he foresees will take place from the course which they are following; and then the days of their adversity become those of his prosperity. The general effect of the system, however, is, that each trader stretches his capital, his credit, his skill, and his industry, to produce the utmost possible quantity of goods, under the idea, that the more he manufactures and sells, the mere profit he will reap. But as all his neighbours are animated by the same spirit, *they* manufacture as much as possible also; and none of them know certainly how much the other traders in their own line are producing, or how much of the commodity in which they deal the public will really want, pay for, and consume, within any specific time. The consequence is, that a superfluity of goods is produced, the market is glutted, prices fall ruinously low, — and all the manufacturers who have proceeded on credit, or who have limited capital, become bankrupt, and the effects of their rash speculations fall on their creditors. They are, however, excluded from trade for a season, — the other manufacturers restrict their operations, the operatives are thrown idle, or their wages are greatly reduced. The surplus commodities are at length consumed, demand revives, prices rise, and the rush towards production again takes place; and thus in all trades the pendulum oscillates, generation after generation, first towards prosperity, then to the equal balance, then towards adversity, — back again to equality, and once more to prosperity.

The ordinary observer perceives in this system what he considers to be the natural, the healthy, and the inevitable play of the constituent elements of human nature. He discovers many advantages attending it, and some evils; but these he regards as inseparable from all that belongs to mortal man. The competition of individual interests, for example, he assures us, keeps the human energies alive, and stimulates all to the highest exercise of the bodily and mental powers; and the result is, that abundance of every article that man needs, is poured into the general treasury of civilized life, even to superfluity. We are all interested, he continues, in cheap production; and although we apparently suffer by an excessive reduction in the prices of our own commodities, the evil is transitory, and the ultimate effect is unmixed good, for all our neighbours are running the same career of over-production with ourselves. While we are reducing our shoes to a ruinously low price, the stocking-maker is doing the same with his stockings, and the hat-maker with his hats; and after we all shall have exchanged article for article, we shall still obtain as many pairs of stockings, and as many hats, for any given quantity of shoes, as ever; so that the real effect of competition is to render

the nation richer, and to enable it to maintain more inhabitants, or to provide for those it possesses more abundantly, without rendering any individuals poorer. The evils attending the rise and fall of fortune, the heartbreaking scenes of bankruptcy, and the occasional degradation of one family and elevation of another, they regard as storms in the moral, corresponding to those in the physical world; which, although inconvenient to the individuals whom they overtake, are, on the whole, beneficial, by stirring and purifying the atmosphere: and, regarding this life as a mere pilgrimage to a better, they view these incidental misfortunes as means of preparation for a higher sphere.

This representation has so much of actual truth in it, and such an infinite plausibility, that it is almost adventurous in me to question its soundness; yet I am forced to do so, or to give up my best and brightest hope of human nature and its destinies. In making these remarks, of course I blame no individuals; it is the system which I condemn. Individuals are as much controlled by the social system in which they live, as a raft is by the current in which it floats.

In all the systems which I have described, you will discover no motives, higher than those furnished by the propensities regulated by justice, animating the competing members of society in their evolutions. The grand object of each is to gain as much wealth, and, as its consequence, as much power and distinction to himself as possible: he pursues this object without any direct regard to his neighbour's interest or welfare; and no high moral or intellectual aim elevates, ennobles, or adorns his career. The first effect is, that he dedicates his whole powers and energies to the production of the mere *means of living*, and he forces all his fellows to devote their lives to precisely the same pursuits. If leisure for moral and intellectual cultivation be necessary to the enjoyment of a rational, a moral, and a religious being, this is excluded; for the labour is incessant during six days of the week, and the effect of this is to benumb his faculties on the seventh. If the soft play of the affections; if the enjoyment of the splendid loveliness of nature and the beauties of art; if the expansion of the intellect in the pursuits of science; if refinement of manners; if strengthening and improving the tone and forms of our physical frames; and if the adoration, with minds full of knowledge and souls melted with love, of our most bounteous Creator, constitute the real objects of human life in this world, the end for which we live; and if the fulfilment of this end be the only rational idea of preparation for a higher state of existence; then the system of action which we have contemplated, when viewed as the leading object of human life, appears stale, barren, and unprofitable. It no doubt supports the activity of our minds and bodies, and surrounds us with innumerable temporal advantages, not to be lightly valued; but its benefits end here. It affords an example of the independence of the several natural laws. The system is one in which the mind and body are devoted for ten or twelve hours a-day, on six days in the week, to the production of those useful and ornamental articles which constitute wealth; and in this end we are eminently successful. Verily we

have our reward ; for no nation in the world possesses so much wealth as Britain ; none displays such vast property in the possession of individuals of every rank ; none approaches her in the general splendour of living ; and none in the multitude of inhabitants who live in idleness and luxury on the accumulated fruits of industry. But still, with all the dazzling advantages which Britain derives from her wealth, she is very far from being happy. Her large towns are overrun with pauperism and heathenism ; and in many English counties, even the agricultural population has lately been engaged in burning corn-stacks and farm-offices, out of sheer misery and discontent. The overwrought manufacturers are too frequently degraded by intemperance, licentiousness, and other forms of vice. In the classes distinguished by industry and morality, the keen competition for employment and profit imposes excessive labour and anxiety on nearly all ; while the higher classes are often the victims of idleness, vanity, ambition, vice, ennui, and a thousand attendant sufferings of body and mind. The pure, calm, dignified, and lasting felicity which our higher feelings pant for, and which reason whispers ought to be our aim, is seldom or never attained.

The present condition of society, therefore, does not seem to be the most perfect which human nature is capable of reaching : hitherto man has been progressive, and there is no reason to believe that he has yet reached the goal."

2. .... " The evils of the selfish system have the tendency to prolong and extend themselves indefinitely. We have seen, for example, that the institution of different employments is natural, springing from differences in native talent and inclination. This leads to the division of labour, by which every person has it in his power to confine his exertions to that species of art for which he has the greatest aptitude and liking ; while, by interchanging commodities, all become richer. But, under the present system, this institution is attended with considerable disadvantages. Workmen are trained to perform the minutest portions of labour on a particular article, and to do nothing else : one man can point a pin, and do no more ; another can make the pin's head, but finish no other part of it ; one can make the eye of a needle, but can neither fashion the body nor point it. In preparing steam-engines, there are now even different branches of trade, and different workshops for the different parts. One person makes boilers, another casts the frame-work and heavy iron-beams, a third makes cylinders, a fourth pistons, and so on ; and the person who furnishes steam-engines to the public, merely goes to these different workshops, buys the different parts of the skeleton, and his own trade consists in fitting them together, and selling the engine entire.

These arrangements produce commodities better and cheaper,\* than if one man made the whole needle or pin, or one manufactory fabricated the whole

\* This is a great mistake : the principle of union in production, consumption, and education, will produce far more wealth and of much superior qualities, with less capital and labour, and without vice and misery.—THE AUTHOR.

steam-engine; but there is an attendant disadvantage, when we view the system in its moral effects. It rears an immense number of industrious men, who are utterly ignorant, except of the minute details of their own small department of art, and who are altogether useless and helpless, except when combined under one employer. If not counteracted in its effects by an extensive education, it renders the workmen incapable of properly discharging their duties as parents, or members of society, by leaving them ignorant of every thing except their narrow department of trade. It leaves them also exposed, by ignorance, to become the dupes of political agitators and fanatics, and renders them dependent on the capitalist. Trained from infancy to a minute operation, their mental culture neglected, and destitute of capital, they are incapable of exercising sound judgment on any subject, and of combining their labour and their skill for the promotion of their own advantage. They are, therefore, the mere implements of trade in the hands of men of more enlarged minds and more extensive property; and as these men also compete keenly, talent against talent, and capital against capital, each of them is compelled to throw back a part of the burden on his artisans, demanding more labour, and giving less wages, to enable him to maintain his own position.

Nor does the capitalist escape the evils of the system. In consequence of manufacturer competing with manufacturer, and merchant with merchant, who will execute most work, and sell his goods cheapest, profits fall extremely low, and the rate of interest, which is just the proportion of profit corresponding to the capital employed in trade, becomes depressed. The result is, that the artisan's wages are lowered to the verge of a decent subsistence, earned by his utmost exertions; the manufacturer and merchant are exposed to incessant toil and risk, and are moderately recompensed; and the capitalist, who desires to retire from active business, and live on the produce of his previous industry, in the form of interest, participates in their depression, and starves on the smallest pittance of annual return. Thus, selfish competition presents the anomaly of universal abundance co-existing with individual want, and a ceaseless struggle to obtain objects fitted chiefly to gratify our inferior powers.

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Another example of the solidity and consistency of the prevailing system may be noticed. Many persons erroneously imagine that there is no social obstacle to the rich leaving off their vanities and luxuries, and dedicating their surplus revenues to moral and religious purposes, and that great good would result from their doing so; but the consequences, even of this virtuous measure, would, while the present system endures, prove highly detrimental to thousands of meritorious persons. Multitudes of laborious and virtuous families subsist by furnishing materials for the luxuries of the rich, and a change in the direction of their expenditure would involve these families in ruin. Fluctuations in fashion, as taste varies, often occasion great temporary suffering to this class of the community, but a total abandonment of all luxurious indulgences, on the part of the wealthy, would involve them in irretrievable misfortune.

The attainment of power and distinction in politics, in rank, or in fashion, is the Alpha and Omega of the machinery of our social system ; yet it does not produce general happiness. Every moral, and I may almost say religious advantage, is incidental to, and not a part of the system itself. There are laws to compel us to pay taxes, for the maintenance of officers of justice, whose duty it is to punish crime after it is committed ; but there are no general laws to prevent crime by means of penitentiaries and of abundant and instructive schools. There are laws which tax us to support armies and navies for the purpose of fighting our neighbours ; but no laws to compel us to pay taxes for the purpose of providing, in our great cities, the humblest luxury, nay almost necessities for the poor, such as baths to preserve their health, reading-rooms, or places of instruction and amusement, in which their rational faculties may be cultivated and their comfort promoted, after their days of toil are finished. There are taxes to maintain the utterly destitute and miserably poor after they have fallen into that condition, but none to provide means for arresting them in their downward progress towards it. In short, the system, as one of self-interest, is wonderfully perfect. From the beginning to the end of it, prizes are held out to the laborious, intelligent, and moral, who choose to dedicate their lives out and out, honestly and fairly, to the general scramble for property and distinction ; but equal facilities are presented to all who are incapable of maintaining this struggle, to fall down, and sink to the lowest depths of wretchedness and degradation. When they have reached the bottom, and are helpless and completely undone, the hand of a meagre charity is stretched forth to support life, till disappointment, penury, and old age, consign them to the grave. The taxes occasioned by our national and immoral wars, render us unable to support imposts for moral objects.

Now, it is worthy of remark, that if the system of individual aggrandisement be the necessary, unalterable, and highest result of the human faculties, as constituted by nature, it altogether excludes the possibility of Christianity ever becoming practical in this world. The leading and distinguishing moral precepts of Christianity, are those which command us to do to others as we would wish that they should do unto us ; to love our neighbours as ourselves ; and not to permit our minds to become engrossed in the pursuit of wealth, or infatuated by the vanity and ambition of the world. But if a constant struggle for supremacy in wealth and station be unavoidable among men, it is clearly impossible for us to obey such precepts, which must therefore be as little adapted to our nature and condition, as the command to love and protect poultry, but never to eat them, would be to that of the fox.

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Man's ignorance of himself and of external nature, and his consequent inexperience of the attainments which he is capable of reaching, appear to have been the chief causes of his past errors ; and the following among other reasons authorise us to hope for better things hereafter. His propensities, although strong, are felt by all to be the inferior powers in dignity and authority. There is, therefore, in man a natural longing for the realization of a more perfect social condition than any hitherto exhibited, in which justice

and benevolence shall prevail. Plato's "Republic" is the most ancient recorded example of this desire of a perfect social state. Josepus describes the sect of the Essenes, among the Jews, as aiming at the same object. "The Essenes," says he, "despise riches, and are so liberal as to excite our admiration. Nor can any be found amongst them who is more wealthy than the rest; for it is a law with them, that those who join their order should distribute their possessions among the members, the property of each being added to that of all the rest, as being all brethren."—"They reject pleasure as evil; and they look upon temperance and a conquest over the passions as the greatest virtue."—(*War*, ii. ch. 7.) In the days of the apostles, an attempt was made by the Christians to realize these principles, by possessing all things in common. The same end is aimed at also by the Society of Friends, by the Harmonites of North America, and by the followers of Mr. Owen in Britain: Plato's Republic, and Sir Thomas More's Utopia, which was a similar scheme, were purely speculative, and have never been tried. The word "Utopian," indeed, is usually applied to all schemes too perfect and beautiful to admit of being reduced to practice. The Essenes laboured in agriculture and in various trades, and seem to have maintained their principles in active operation for a considerable period of time. We are not told whether the primitive Christians formed themselves into an association for the purpose of producing wealth: so far as we are aware, they merely contributed their actual possessions, and then gave themselves up to religious duties; and as their stores were soon consumed, the practice ceased. The Harmonites are stated to have been a colony of Moravians, united under one or more religious leaders. In their own country they had from infancy been bred to certain religious opinions, in which they were generally agreed; they had all been trained to industry in its various branches, and disciplined in practical morality; and thus prepared, they emigrated with some little property, purchased a considerable territory (first in Pennsylvania, and afterwards) in Indiana, which was then one of the back settlements of the United States, and proceeded to realize the scheme of common property and Christian brotherhood. They sustained many privations at first; but in time they built a commodious and handsome village, including a church, a school-house, a library, and baths. They cultivated the ground, and carried on various manufactures; but all laboured for the common good, and were fed and clothed by the community. They implicitly obeyed their chief pastor and leader, Mr. Rapp, who exercised a mild though despotic authority over them. They lived as families in distinct dwellings, and enjoyed all the pleasures of the domestic affections; but their minds were not agitated by ambition, nor racked by anxiety about providing for their children. The latter were early trained to industry, co-operation, and religion; and if their parents died, they were at once adopted by the community. The Harmonites were not distracted with cares about their old age or sickness, because they were then abundantly provided for. There was division of labour, but no exhausting fatigue: a fertile soil, favourable climate, and moral habits, rendered moderate exertion amply sufficient to provide for every want. There were natural distinctions of rank; for all were subordinate to Mr. Rapp, and the individuals most highly gifted



filled the most important offices, such as those of religious instructors, teachers, and directors of works, and were venerated and beloved by the other members accordingly; but no artificial distinctions found a place. This community existed many years, enjoyed great prosperity, and became rich. Mr. Owen at last appeared, bought their property, and proceeded to try his own scheme.\* They then retired again into the wilderness, and recommenced their career. At that time they were about 2000 in number.

Here, then, the vice and misery which prevail in common society were in a great measure excluded; and though the external circumstances of the Harmonites were peculiarly favourable, their history shews what human nature is capable of attaining.

The leading principle of Mr. Owen is, that human character is determined mainly by external circumstances; and that natural dispositions, and even established habits, may be easily overcome. Accordingly, he invited all persons who approved of his scheme, to settle at New Harmony; but as those who acted on his invitation had been trained in the selfish system, and were, in many instances, mere ignorant adventurers, they naturally failed to act in accordance with the dictates of the moral sentiments and intellect, and Mr. Owen's benevolent scheme proved completely unsuccessful. The establishment at Orbiston, in Lanarkshire, set on foot ten years ago, by the admirers of that gentleman, fell closely under my personal observation; and there, the same disregard of the principles of human nature, and the results of experience, was exhibited. About three hundred persons, very imperfectly educated, and united by no great moral or religious principle, excepting the vague idea of co-operation, were congregated in a large building; they were furnished with the use of two hundred and seventy acres of arable land, and commenced the co-operative mode of life. But their labour being guided by no efficient direction or superintendence, and there being no habitual supremacy of the moral and intellectual powers among them, animating each with a love of the public good, but the reverse, — the result was melancholy and speedy. Without in the least benefiting the operatives, the scheme ruined its philanthropic projectors, most of whom are now either in premature graves, or emigrants to distant lands, while every stone which they reared has been razed to the foundation.†

These details are not foreign to the subject in hand. They prove, that while ignorance prevails, and the selfish faculties bear the ascendancy, the system of individual interests is the only one for which men are fitted. At the same time, the attempts above narrated shew that there is in the human mind an ardent aspiration at a higher, purer, and happier state of society than has ever yet been realized. In the words of Mr. Forsyth, there is in

\* The author's own plans have never been tried either in America or Europe: they were partially put in practice at New Lanark under his own direction, and there they succeeded beyond his most sanguine expectation, and to the astonishment of the leading persons, foreigners and natives, who witnessed them.

† This experiment was commenced without the author's knowledge, and in opposition to his plans. The author had no connection whatever with Orbiston from the commencement to its termination.

some men "a passion for reforming the world;" and the success of Mr. Rapp, at Harmony, shews that whenever the animal propensities can be controlled by the strength of moral and religious principle, co-operation for the general welfare, and a vast increase of happiness, become possible.\* As, however, individuals are liable to be led away on this subject, by sanguine dispositions and poetical fancies, our first object should be to judge calmly whether past experience does not outweigh, in the scale of reason, these bright desires, and this almost solitary example,† and teach us to regard them as dangerous phantoms, rather than indications of capabilities lying dormant within us. Certainly the argument founded on experience is a very strong one; yet it does not seem to me to be conclusive — and as the question of the capabilities of human nature is one of great and preliminary importance, a statement will be given in the next lecture, of the reasons which render it probable that man is still susceptible of improvement to an unascertained extent. Our opinions on this point must necessarily exercise a great influence on our ideas of social duty; and the subject is, therefore, deserving of the fullest consideration.

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## No. II.

### EXTRACTS illustrative of the Prosperity of CO-OPERATIVE COLONIES.

#### 1. *From "MELISH's Travels in the United States," in 1811.*

"THE Harmonists, or Rappites, are a colony of German emigrants, who settled in America in the year 1803. When the Society was first established, the whole of their property amounted to only 20,000 dollars. The present stock of the Society we estimated as follows:—

9000 acres of land, with implements, . . .	90,000	<i>Dollars.</i>
Stock of provisions for 900 persons, one year, . . .	25,000	
Mills, machinery, &c., . . .	21,000	
Dwelling-houses and public buildings, . . .	18,000	
Horses, cattle, and 1000 sheep, . . .	16,000	
Stock of spirits, manufactures, &c., . . .	50,000	
	<hr/>	
	220,000	

"They possess about 9000 acres of land, 2500 acres of which are cleared. The society now consists of about 800 members. It is impossible to convey any adequate idea of the diligence, industry, and perseverance of this extra-

\* There are fifteen other communities in America founded on public property, excluding private property, and all successful in a pecuniary point of view.—(See the following extracts.)

† Compare any of the existing communities of public property with the one now proposed by the author, and the difference in principle and practice must be most obvious to every experienced person.

ordinary people; wherever we went we found them all activity and contentment; but they have every inducement to perseverance — they are all on an equal footing; every member is equally interested in the good of the Society. The moral deportment of these co-operators is highly praiseworthy, — there are no vicious habits amongst them. As to lying and cheating, so common in competitive society, they have no temptation to it. As individuals they have no use for money, and *no fear of want.*”

## 2. *From the “Penny Magazine.”*

### “COLONY OF ZOAR.

“This flourishing COMMUNITY, as well as those of the Shakers, have lately been visited by one of our most eminent political economists, who gives the following account of them :—

“The capital of this colony is estimated at 137,400 dollars, about £34,300, which is altogether clear profit; for the settlers had not a single shilling of their own when they first embarked in this association. Their constitution is as follows :—The chief management of the colony, the keeping of the accounts, correspondence, and direction of divine service, have been unanimously entrusted to their leader, M. Baumler, who had acquired the confidence of the whole community while they were living in Germany. He is assisted by three directors, who are chosen for three years, but one of whom is obliged to resign every year. The election is by ballot, in which every person of the age of twenty-one has the right of participating. Each director has his own department of agricultural, domestic, and administrative economy; they meet every night at the house of their leader, consult upon matters affecting the welfare of the community, and determine the labours of the following day. On the following morning, such persons as have no stated employment assemble upon a given signal, and each of the directors chooses the person whom he considers best qualified for his particular business. The directors are, however, obliged to take a personal share in the most difficult part of their labours, and to excite their workmen by their example.

“With abundance of food and other necessities, it may be truly said that a person may live free from all care in Zoar. Every child, too, from the ages of three or four, is sent to the general public school, which is superintended by three females. The children are instructed in easy labours suitable to their age; the girls, for instance, in spinning, and the boys in plaiting straw; so that each has a fixed task, at the termination of which they are turned into the play-ground.”

## 3. *From MISS MARTINEAU’S “Society in America.”*

“Our first visit to the Shakers,” says Miss Martineau, “was at their establishment, two miles from New Lebanon, Massachusetts. There are 700 mem-

bers at Lebanon, and 300 at Hancock, not far off. The Lebanon establishment is in possession of about 3000 acres of land, which are cultivated to a perfection seen nowhere else in the United States, except at Mr. Rapp's settlement on the Ohio, where community of property is also the binding principle of the society. This principle seems to us to have acted most beneficially, wherever we have seen it in operation; and this is not to be wondered at, since there is an absence of all that makes people reckless, and a presence of all that stimulates them to do perfectly what they have to do. His kind affections, too, are engaged to do his best for others who are doing their best for him. Nothing has been seen to equal the perfection of the Shaker and Rappite arrangements, in their fields, vineyards, gardens, and homes. They have the best crops, the best wines, the best provisions for the table, the best medicines, furniture, house-linen, roads, fences, and habitations in the country, with an enormously increasing amount of wealth, and a very moderate labour.\* They are free from the operation of nine-tenths of the penal law; from all that relates to the protection of property. They have all that they want, and have the means of obtaining all that they can ever wish for. They are free from all temptation to theft and fraud; and the enormous mass of law which relates to the maintenance and transference of property, bears no relation to them. I believe no member of these societies has ever been charged with any breach of the laws of the country.

"The road through the settlement had not a stone bigger than a walnut upon it. Not a weed was to be seen in any garden; nor a dunghill in all the place. The collars of the men, and the caps of the women, were white as snow. The windows were so clear, they seemed to have no glass in them. The frame-dwellings, painted straw-colour, and roofed with deep red shingles, were finished with the last degree of nicety,—even to the springs of the windows, and the hinges of the doors. The floors were as even, and almost as white as marble. The wood was put up in piles, supported by stone corner-posts; and not a chip was astray, not a log awry. The shop was stocked with the surplus of their manufactures; linen and woollen drapery, knitted wares of every kind, sieves, baskets, boxes, cordage, casks, and pails; medicines, confectionary, and toilet luxuries. They command a very extensive sale for all their productions; especially garden seeds and medicines, of which they send large quantities yearly to London."

#### 4. *From Miss MARTINEAU'S "Society in America."*

1. "THE most remarkable order of land-owners that I saw in the United States was that of the Shakers and the Rappites; both holding all their property in common, and both enforcing celibacy. The interest which would be felt by the whole of society in watching the results of a community of

\* "THE RAPPITES," says Miss Martineau, "have an abundance so much beyond their need, that it is surprising that they work, except for want of something else to do."

property is utterly destroyed by the presence of the other distinction ; or rather of the ignorance and superstition of which it is the sign.

The moral and economical principles of these societies ought to be most carefully distinguished by the observer. This being done, I believe it will be found that whatever they have peculiarly good among them is owing to the soundness of their economical principles ; whatever they have that excites compassion, is owing to the badness of their moral arrangements.

I visited two Shaker communities in Massachusetts. The first was at Hancock, consisting of three hundred persons, in the neighbourhood of another at Lebanon, consisting of seven hundred persons. There are fifteen Shaker establishments or "families" in the United States, and their total number is between five and six thousand. There is no question of their entire success, as far as wealth is concerned. A very moderate amount of labour has secured to them in perfection all the comforts of life that they know how to enjoy, and as much wealth besides as would command the intellectual luxuries of which they do not dream. The earth does not show more flourishing fields, gardens, and orchards, than theirs. The houses are spacious, and in all respects unexceptionable. The finish of every external thing testifies to their wealth, both of material and leisure. The floor of their place of worship (the scene of their peculiar exercises), the roofs of their houses, their stair carpets, the feet of their chairs, the springs of their gates, and their spitting-boxes, — for even these neat people have spitting-boxes — show a nicety which is rare in America. Their table-fare is of the very best quality. We had depended on a luncheon among them, and were rather alarmed at the refusal we met, when we pleaded our long ride, and the many hours that we should have to wait for refreshment if they would not furnish us with some. They urged, reasonably enough, that a steady rule was necessary, subject as the community was to visits from the company at Lebanon Springs. They did not want to make money by furnishing refreshments, and did not desire the trouble. For once, however, they kindly gave way ; and we were provided with delicious bread, molasses, butter, cheese, and wine ; all home-made, of course. If happiness lay in bread and butter, and such things, these people have attained the *summum bonum*. Their store shows what they can produce for sale. A great variety of simples, of which they sell large quantities to London ; linen-drapery, knitted wares, sieves, baskets, boxes, and confectionary ; palm and feather fans, pin-cushions, and other such trifles ; all these may be had in some variety, and of the best quality. If such external provision, with a great amount of accumulated wealth besides, is the result of co-operation and community of property among an ignorant, conceited, inert society like this, what might not the same principles of association achieve among a more intelligent set of people, stimulated by education, and exhilarated by the enjoyment of all the blessings which Providence has placed within the reach of man ?

The wealth of the Shakers is not to be attributed to their celibacy. They are receiving a perpetual accession to their numbers from among the "world's people," and these accessions are usually of the most unprofitable kind.

Widows with large families of young children are perpetually joining the community, with the view of obtaining a plentiful subsistence with very moderate labour. The increase of their numbers does not lead to the purchase of more land. They supply their enlarged wants by the high cultivation of the land they have long possessed ; and the superfluity of capital is so great, that it is difficult to conceive what will be done with it by a people so nearly dead to intellectual enjoyments. If there had been no celibacy among them, they would probably have been far more wealthy than they are ; the expenses of living in community being so much less, and the produce of co-operative labour being so much greater, than in a state of division into families. The truth of these last positions can be denied by none who have witnessed the working of a co-operative system. The problem is to find the principle by which all shall be induced to labour their share. Any such principle being found, the wealth of the community follows of course.

Whether any principle to this effect can be brought to bear upon any large class of society in the old world, is at present the most important dispute, perhaps, that is agitating society. It will never now rest till it has been made matter of experiment. If a very low principle has served the purpose, for a time at least, in the new world, there seems much ground for expectation that a far higher one may be found to work as well in the more complicated case of English society. There is, at least, every encouragement to try. While there are large classes of people here whose condition can hardly be made worse ; while the present system (if such it may be called) imposes care on the rich, excessive anxiety on the middle classes, and desperation on the poor : while the powerful are thus, as it were, fated to oppress ; the strivers after power to circumvent and counteract ; and the powerless to injure, it seems only reasonable that some section, at least, of this warring population should make trial of the peaceful principles which are working successfully elsewhere. The co-operative methods of the Shakers and Rappites might be tried without any adoption of their spiritual pride and cruel superstition. These are so far from telling against the system, that they prompt the observer to remark how much has been done in spite of such obstacles."—Vol. II. p. 54-59.

2. " The followers of Mr. Rapp are settled at Economy, on the Ohio, eighteen miles below Pittsburgh. Their number was five hundred when I was there ; and they owned three thousand acres of land. Much of their attention seems to be given to manufactures. They rear silk worms, and were the earliest silk-weavers in the United States. At my first visit they were weaving only a flimsy kind of silk handkerchief ; last summer I brought away a piece of substantial, handsome black satin. They have sheep-walks, and a large woollen manufactory. Their factory was burnt down in 1834 ; the fire occasioning a loss of sixty thousand dollars ; a mere trifle to this wealthy community. Their vine-yards, corn-fields, orchards, and gardens, gladden the eye. There is an abundance so much beyond their need that it is surprising that they work ; except for want of something else to do. The

Dutch love of flowers was visible in the plants that were to be seen in the windows, and the rich carnations and other sweets that bloomed in the garden and green-house. The whole place has a superior air to that of either of the Shaker "families" that I saw. The women were better dressed ; more lively, less pallid ; but, I fear, not much wiser. Mr Rapp exercises an unbounded influence over his people."—Vol. II. p. 62–63.

5. *From a LECTURE given by J. S. BUCKINGHAM, Esquire, in Exeter Hall, in December 1840.*

"We descended the beautiful Ohio, and on the banks of that romantic river, visited the co-operative community of the Rappites, at their settlement of Economy. In this we were delighted with the patriarchal character of the venerable founder, now healthy and vigorous, though past his eightieth year ; and with the health, competency, contentment, and morality, of this cheerful community, who have completely proved, by their success, the soundness of the principle, that co-operation in society ensures the most equitable mode of distribution, and largest share of enjoyment for all."

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N<sup>o</sup>. III.

EXTRACT from "*A Report of the Proceedings at the several Public Meetings held in Dublin, by ROBERT OWEN, Esq. in 1823.*"

THE peculiar feature which distinguishes the New System, is its capability to afford the best means of training and educating the young. And I think that many of you cannot have followed me, even thus far in its development, without perceiving that we have already prepared the ground upon which that important work may be auspiciously undertaken — that some of the great leading circumstances have been already traced, with which it is necessary to surround the rising generation, before we can hope to succeed in giving a uniformly beneficial direction to those infant powers and capacities, or to that natural character, however varied, which constitutes what is called human nature, at birth. Being aware of the prejudices and misconceptions which have so generally prevailed on this subject of human nature, I have endeavoured to place the views, which I have been led to entertain respecting it, in as great a diversity of lights as possible, in order to render them the more easily intelligible to different minds. If, notwithstanding, there should be any who, because they have been unable to perceive their practical application, still regard these views as not being necessarily connected with the object of the present meeting, I have a confident hope

that they too will not fail to retract such an opinion, when the proposed arrangements shall have been fully explained to them, and been allowed to receive a calm consideration.

Education, in the sense in which I understand it, constitutes the most essential part of the system before you. The science of education, however, is by no means yet understood by the public, — and to me, indeed, it seems to be everywhere yet in its infancy. It is a common expression, when the subject is mentioned, to say, “Yes — education may do much, but it cannot do everything.” That it cannot do everything I readily admit; but I am prepared to maintain that it can do far more than it has yet done. Fortunately, it cannot make human beings all alike, or even any two of them; yet, excepting cases of natural defects, such as idiotism, insanity, or madness, it can make all good, wise, and happy, — and that is sufficient for all practical purposes.

To do full justice to human nature, provision for the education of the infant must be made before he comes into the world. The mother and the nurse must be previously instructed in a knowledge of the influence which surrounding circumstances have upon his health and disposition from the hour of birth, and more particularly with regard to the effect of their own looks, language, and conduct, when they may be in presence of the child. There are not yet, anywhere, as it appears to me, proper circumstances formed to create the character that is wished for by the best and most intelligent part of society. It is not, however, that this character cannot be universally produced, but because, hitherto, the influence of circumstances has been imperfectly understood, and, as a science, been altogether unknown — and, consequently, mankind have applied the power either at random, or under the limited views and prejudices of party, class, sect, and country. Society may now take much higher ground. It may with ease arrange the whole combination of circumstances required to effect the desired result, and thus do far more justice to each human being, than any, even the most favoured, individual, has yet experienced.

But certain prejudices and errors, which at present stand in the way of this improvement, must first be overcome. Parents must not seek to give their children more indulgences than are given to those who surround them. The same general treatment should be applied to all — one iota of partiality should never be perceived by any child — individual reward should never once be hinted to him. On the other hand, he should never discover, from look, speech, or conduct, the least indication of any desire to injure or to think ill of him, or to be in any manner unkind to him; but he should be satisfied that those under whose care he is, feel a sincere wish to afford him every benefit which he can enjoy in union with his fellows.

The arrangements before you, have been devised with reference to these views. Parents, properly instructed, will have the immediate charge and care of their infant children; but for the benefit of both, it will be necessary, that, at a certain age, all the children of each village should be placed under the same general circumstances and training, that they may be



formed really to become children of one family, and truly, and indeed, to love one another as brethren. It is of no use to give the precept, without putting them in a situation in which they can fulfil it.—The children, therefore, from an early age, will associate together in all their pursuits and occupations.—During the day they will attend the schools provided for the different ages, enjoy equal means of instruction and recreation, and assemble together at meals. At night they will lodge in dormitories, suited to their respective periods of life, in which cleanliness and health will be particularly attended to, and in which each can be equally well accommodated in every respect. This latter object could not be so well attained, if they should sleep in the apartments appropriated to the parents and infant children; more especially in the case of a numerous family, who would thus be subjected to serious and unnecessary inconvenience.

But all this may be done without separating children from their parents, as much as they are *necessarily* separated at present. On this part of our subject, a most erroneous impression seems to be entertained by some individuals. The parents may themselves, whenever they wish it, put their own children to bed—may see them, whenever they shall find it convenient, while in school—may have them with them in the pleasure grounds between or after school hours—at meals also, as well as in evenings. The intercourse, in short, will be infinitely more beneficial, more affectionate, and delightful, on both sides, than it can possibly be under any of the existing arrangements, not only among the working classes, but among any class, however high in rank. Indeed the manner in which children, in the highest ranks, in all countries, are at present obliged to be educated, is such as, in almost all cases, to render their birthright a curse, and not a blessing. With the best intentions, almost every thing that is done to children of high birth, from the hour they are born, tends to deteriorate the human being—to render him dependent, full of passions, ignorant of himself and of his fellow-creatures, unhappy in his own person, and a powerful instrument for extending misery to others. There are, no doubt, exceptions to this observation; but so strong is the impression on my mind, of the real injury that is done to a human being and his offspring by such supposed elevation, that I am always inclined to regret, when any whom I know and respect are thus advanced into an artificial state of society, which is almost sure to produce much more real misery than happiness, to them and their children.

For the correctness of these impressions I appeal to the reflecting part of those who now fill these situations. They can tell you how little they possess beyond their fellows, that adds to their real happiness. The time will, I trust, soon come, when *they* will greatly prefer to have their children trained without local prejudices, and educated to become rational and superior human beings. At present, they generally send them from home to receive a second education, after they have been already more than half spoiled by the first; but this second or public education is equally as injurious as the first—sometimes even more so.

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The middle ranks, suffer equally by the circumstances in which they are placed. The parents are often engaged from early to late in their profession or business, which, to enable them to support their family in the station which they wish to maintain in society, usually occupies the greater part of their time, and their almost undivided attention. The children are, therefore, consigned to tutors and governesses, or to public schools. All know how very little and what useless experience the first can possess towards qualifying them to do justice to the training of human nature; and it is equally evident how very imperfect the whole arrangements of the best public schools in Europe are for the proper training and educating of a human being, who is intended to acquire a correct knowledge of himself and of his species, in order that he may contribute to the excellence and happiness of both, and attain some rational ideas of the Almighty Power that creates, controls, and directs the universe.

Can the prevailing modes of education form such a character in our children? Do they tend to implant in them real charity, a sincere love for their fellow-creatures, and an ardent desire to promote their welfare—more particularly the welfare of those who immediately surround them.

If we analyze the circumstances in which they are placed, we must acknowledge that, trained as they are, they necessarily imbibe feelings of violence and hostility towards a very large portion of their species, and are soon forced into such situations as compel them to act upon the principle that the interests of those around them are opposed to their own, and that they must therefore prepare themselves to counteract this opposition. In doing which they cannot avoid becoming, like their adversaries, insincere, and intent on all occasions to take every fair advantage, as it is called, of their fellow-creatures. The whole trading system of the world, is, at present, of necessity, one great combination of hostile interests, leading to endless ramifications of chicanery and fraud. Nor will truth permit me to say, that the other departments of life, which the children of this class are destined to fill, are less unfavourable to the developement of character, or that they are a less fertile source of contention and unhappiness. They all of them tend to generate, in those who are subjected to their influence, injustice, errors, and bad feelings—and to overshadow the finest natural dispositions and understandings, rendering the best qualities of our nature useless, and creating a medium of prejudice around us so dense, that only some extraordinary and very singular concurrence of circumstances can emancipate a single individual from the slavery which is thus imposed upon his intellect, feelings, and actions.

The reflecting part of my hearers—those who have been at all accustomed to trace cause and effect—in contemplating the circumstances, character, and conduct of the various classes of which society is composed, will not be startled at the statement, which I have felt it my duty to make.

If such be the evils arising from the circumstances, in which the rising generation in the higher and middle ranks in all countries, are now educated

and settled in life — how much more to be deplored are the circumstances which surround the poor man's child in this country, and the destiny which awaits his subsequent years.

From the hour of his birth, he is trained amidst whatever can tend to depress—to deteriorate and demoralize human nature. Rendered by all that surrounds him the less capable of resisting temptations, he is placed in a situation, in which temptations are increased around him a hundred-fold. Where, if it be not a mockery to ask, are the advantages and comforts of the poor man's cabin? They exist, I fear, only in the lively imaginations of a very worthy divine, who, in entertaining such an impression, may evince theoretical wisdom, but who, certainly, discovers no knowledge of the practice and realities of life. The child of the Irish peasant is effectually taught by all he sees, hears, and feels, that every man's hand is against him, and that, to exist, he must acquire all the arts of the weak against the strong. Even in infancy, his parents are often compelled to leave him, to seek for food and fuel, and he is left amidst dirt and discomfort, liable to be burned, if enough of fire still remains in the cabin — or, in winter, to be starved, should no more fuel be at hand than may suffice to boil their miserable meal of potatoes. His parents return, tired by their incessant and ill directed labour, with feelings probably vexed and steeled by the hardships which they have experienced, and the contrasts which they have witnessed, between their own and the situations of others. The child, after passing six or seven years of his life under the influence of such circumstances, and receiving every unfavourable impression from them, has had all the best and finest feelings of his nature checked in every possible way. His character is now—for the valuable period for forming character is gone by — so fixed and hardened as it were, that it will generally require a very long counteraction of favourable circumstances to efface these early impressions, if they ever can be effaced—and to produce in him those delightful qualifications which, under other circumstances, might with so much ease have been given to this now poor outcast of nature. But is he, at this period of his existence, placed under such circumstances as may afford him some chance of becoming, what good men say they wish to make all men—intelligent, virtuous, and happy? No!—His lot is far different. Necessity often induces the parents to force him to beg, and, if unsuccessful, to steal something for immediate support. Or are they near to some wealthy proprietor, through whose exertions and capital a school has been established in the neighbourhood? The child goes, half-fed and half-clothed, to learn—what?—strange sounds, which convey no meaning to his mind. He receives, perhaps, some little instruction in writing and accounts. And this is esteemed a useful and good education for a human being, who has no book to read that he can comprehend, no paper or pens to use, and no use for such figures as he has been taught; for, without going to school for two or three years, to have his faculties not cultivated, but essentially injured, he would have acquired far more useful knowledge, and with much more pleasure to himself, from a week's conversation with an in-

telligent person, who should have walked with him, and shown and explained to him the various objects of art and nature, with which it was necessary he should become acquainted, to qualify him for the kind of life which he was afterwards to lead. Well, after being thus taught, for a longer or a shorter time at school, he must look around for some employment to support his existence; but now, he is again as much at a loss what to do as ever. All employments are full. There is already a surplus of everything for those who can buy; and he seeks, day after day, and often month after month, and year after year, to obtain the most uncertain, degrading, and useless, occupations, to save him from absolute starvation. Such is his lot, while he continually sees many around him, who, with perhaps little or no effort, or with not one tenth of the labour which he has exerted, or of the anxiety which he has suffered, are in the possession of a surplus of all things, which is at the same time so used and applied, as to rob the possessor of his health, and of all real enjoyment. Yet the poor man, to whom a very small part of the surplus would be of the greatest service, knows not how, with all his efforts, he can honestly obtain that small portion. The propensities, which nature has bestowed for the preservation of the species, being irresistible, he marries and has a family; but the want of employment leaves him without any honest means of supporting his wife and children. He is therefore driven to extremities. He takes from the apparent superfluity of others. His mind becomes irritated and disordered. He is seized, imprisoned for a time, and discharged. He again steals or murders, and he is hanged.

Such is not an exaggerated representation of the delights of an Irish peasant's cabin, or of the effects of the circumstances, which at this day are permitted to inflict their noxious and overwhelming influence on a great part of the population of this island, notwithstanding all the knowledge and experience acquired by society during the lapse of 6000 years. No one, who has witnessed the scenes which the south of Ireland exhibits, can, I think, avoid coming to the conclusion, that there is nothing in such a state of society which it would not be desirable radically to change, and that no system whatever, that should supplant it, even if it emanated from the arch-fiend himself, could possibly produce results more fatal to the happiness of the present, or to the prospects of the rising, generation.

I gladly turn from contemplating the past and present proceedings of mankind, to the consideration of what they will be in future, when human nature shall be understood, and vicious circumstances shall no longer be permitted to counteract the developement of its excellent capabilities.

Before proceeding to describe the employments of the members of the proposed villages, I have yet a few words to add on the subject of training and educating the children. When the principle relating to the formation of character is known, the use of severity in any shape, as a means of conducting a child in the way in which we wish him to go, is clearly seen to be cruel and unjust, as well as highly injurious, and directly calculated to defeat every important object which we have in view. Notwithstanding the

practice which has hitherto generally prevailed in society, I believe no instance can be adduced in which a system of well-directed kindness has not effected infinitely more than severity and punishment could ever accomplish.

Every child, then, will always be treated kindly, whatever his natural character, physical or mental, may be. Should this be what in common language is called bad or inferior, it will only constitute an additional claim upon the sympathy and attention of those under whose superintendence he is placed,—and increased care and attention on their part, will tend to overcome, to the greatest possible extent, any natural defects. With regard to the instruction to be given at the schools, it is proposed that the mode of communicating knowledge by means of sensible signs, and of conversations with the teacher, shall supersede, for a considerable period, the usual practice of learning from books, which latter, if commenced before the child can have acquired an adequate number of correct and useful ideas, is calculated not only to disgust him, but to fill his head with mere words, to which either no ideas, or very erroneous ones, are attached,—and thus materially to injure his faculties, and retard or prevent his intellectual improvement. In short, in this case, as well as in every other, we must follow, not counteract, nature. A child in health, unless he be constitutionally defective, or has been spoiled by previous bad training, will be quite as eager to receive knowledge or instruction, as we can be to impart it to him; for childhood is the period when curiosity is intense, because every thing which surrounds the human being at that age, possesses the interest of novelty—and he is strongly excited to examine whatever object may be presented to his senses. But his mode of proceeding is that of nature. He will shun the tuition of an artificial system; or if he be constrained to it, the result will be a sacrifice both of intellect and good-feeling. If, therefore, we fail in arresting his attention to the subjects which we bring before him, we may with certainty conclude, that either the matter or the manner of our instruction is defective,—and instead of blaming or punishing him because he rejects what we offer, it is our duty to alter and amend our plan.

Experience has fully convinced me, that if we act upon these principles, and give children a knowledge of facts, beginning with those which are the most simple and the most agreeable to them to learn, and proceeding, gradually, as their minds strengthen and expand, to others of a more complex nature, they may at an early age become well informed as to all the general facts from which the present knowledge of the world is derived. Thus instructed, and trained as they will be under circumstances so favourable to moral and intellectual culture, and to health and happiness, they will be in no danger of falling into that lamentable error respecting human nature, which is the cause of all uncharitableness in thought, and of all unkindness, contention, and evil, in practice.

N<sup>o</sup>. IV.

## OUTLINE OF THE RATIONAL SYSTEM OF SOCIETY,

*Founded on Demonstrable Facts, developing the First Principles of the Science of Human Nature; being the only effectual remedy for the evils experienced by the population of the world; the gradual adoption of which would tranquillise the present agitated state of Society, and relieve it from Moral and Physical Evils, by removing the Causes which produce them.*

BY ROBERT OWEN.

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THE FIVE FUNDAMENTAL FACTS ON WHICH THE RATIONAL SYSTEM OF SOCIETY IS FOUNDED.

1st. That Man is a *compound being*, whose character is formed of his constitution or organization at birth, and of the effects of external circumstances upon it, from birth to death; such original organization and external influences continually acting and reacting each upon the other.

2d. That man is compelled by his original constitution to receive his *feelings* and his *convictions* independently of his *will*.

3d. That his *feelings*, or his *convictions*, or both of them united, create the motive to action called the *will*, which stimulates him to act, and decides his actions.

4th. That the organization of no two human beings is ever precisely similar at birth; nor can art subsequently form any two individuals, from infancy to maturity, to be precisely similar.

5th. That, nevertheless, the constitution of every infant, except in case of organic disease, is capable of being formed into a *very inferior*, or a *very superior*, being, according to the qualities of the external circumstances allowed to influence that constitution from birth.

THE FUNDAMENTAL LAWS OF HUMAN NATURE, OR FIRST PRINCIPLES OF THE SCIENCE OF MAN.

I.—Human nature is a compound of animal propensities, intellectual faculties, and moral qualities, or the germs of them.

II.—These propensities, faculties, and qualities, are united in different proportions in each individual.

III.—This diversity constitutes the original difference between one individual and another.

IV.—These elements of his nature, and their proportions, are made by a power unknown to the individual, and consequently without his consent.

V.—Each individual comes into existence within certain external circumstances, which act upon his peculiar original organization, more especially during the early period of his life, and by impressing their general character upon him, form his local and national character.

VI.—The influence of these general external circumstances is modified in a particular manner, by the peculiar organization of each individual; and thus the distinctive character of each is formed and maintained through life.

VII.—No infant has the power of deciding at what period of time, or in what part of the world, he shall come into existence,—of what parents he shall be born,—in what religion he shall be trained,—what manners, customs, or habits, shall be given to him,—or by what other external circumstances he shall be surrounded, from birth to death.

VIII.—Each individual is so organized that, when young, he may be made to receive either true ideas, derived from a knowledge of facts, or false notions, derived from the imagination, and in opposition to facts.

IX.—Each individual is so organized, that he must necessarily become irrational when he is made from infancy to receive, as truths, false fundamental notions; and can only become truly rational when he shall be made to receive true fundamental principles, without any admixture of error.

X.—Each individual is so organized, that, when young, he may be trained to acquire injurious habits only, or beneficial habits only, or a mixture of both.

XI.—Each individual is so organized, that he *must believe* according to the strongest conviction that is made upon his mind; which conviction cannot be given to him by his will, nor be withheld by it.

XII.—Each individual is so organized, that he *must like* that which is pleasant to him, or which, in other words, produces agreeable sensations in him; and *dislike* that which is unpleasant to him, or which, in other words, produces in him disagreeable sensations; and he cannot know, previous to experience, what particular sensations new objects will produce on any one of his senses.

XIII.—Each individual is so organized, that his *feelings and his convictions* are formed *for him*, by the impressions which circumstances produce upon his individual organization.

XIV.—Each individual is so organized, that his *will* is formed *for him* by his feelings or convictions, or both; and thus his whole character—*physical, mental, and moral—is formed independently of himself.*

XV.—Each individual is so organized, that impressions which, at their commencement, and for a limited time, produce agreeable sensations, will, if continued without intermission beyond a certain period, become indifferent, disagreeable, and ultimately painful.

XVI.—Each individual is so organized, that when, beyond a certain degree of rapidity, impressions succeed each other, they dissipate, weaken, and otherwise injure his physical, mental, or moral, powers, and diminish his enjoyment.

XVII.—Each individual is so organized, that his highest health, his greatest progressive improvement, and his permanent happiness, depend upon the due cultivation of all his physical, intellectual, and moral, faculties, or elements of his nature ;—upon their being called into action at a proper period of life ;—and being afterwards temperately exercised, according to his strength and capacity.

XVIII.—Each individual is so organized, that he is made to receive what is commonly called a *bad character*, when he has been placed, from birth, amidst the most unfavourable circumstances.

XIX.—Each individual is so organized, that he is made to receive a *medium character*, when he has been created with a favourable proportion of the elements of his nature, and has been placed, from birth, amidst unfavourable circumstances :—

Or, when he has been created with an unfavourable proportion of these elements, and when the external circumstances in which he is placed are of a character to impress him with favourable sensations only :—

Or, when he has been created with a favourable proportion of some of these elements, and an unfavourable proportion of others, and has been placed, through life, in varied external circumstances, producing some good and some evil sensations. This compound has hitherto been the general lot of mankind.

XX.—Each individual is so organized, that he is made to receive a *superior character*, when his original constitution contains the best proportion of the elements of human nature, and when the circumstances which surround him from birth, and through life, are of a character to produce superior sensations only ; or, in other words, when the laws, institutions, and customs, under which he lives, are all in unison with the laws of his nature.

#### THE CONDITIONS REQUISITE FOR HUMAN HAPPINESS,

*And which will ultimately be secured to all under the  
Rational System of Society.*

I.—The possession of a good organization, physical, mental, and moral.

II.—The power of procuring, at pleasure, whatever is necessary to preserve the organization in the best state of health.

III.—The best education, from infancy to maturity, of the physical, intellectual, and moral, power of all the population.

IV.—The inclination and means of promoting, continually, the happiness of our fellow-beings.



V.—The inclination and means of increasing, continually, our stock of knowledge.

VI.—The power of enjoying the best society ; and more particularly of associating, at pleasure, with those for whom we feel the most regard and the greatest affection.

VII.—The means of travelling at pleasure.

VIII.—The absence of superstition, supernatural fears, and the fear of death.

IX.—Full liberty of expressing our thoughts upon all subjects.

X.—The utmost individual freedom of action, compatible with the permanent good of society.

XI.—To have the character formed for us to express the truth only upon all occasions, —and to have pure charity for the feelings, thoughts, and conduct, of all mankind, —and a sincere good-will for every individual of the human race.

XII.—To reside in a society whose laws, institutions, and arrangements, well organized and well governed, are all in unison with the laws of human nature.

#### THE PRINCIPLES AND PRACTICE OF THE RATIONAL RELIGION.

I.—That all facts yet known to man indicate that there is an external or an internal Cause of all existences, by the fact of their existence ; —that this all-pervading Cause of motion and change in the universe, is that Incomprehensible Power which the nations of the world have called God, Jehovah, Lord, &c. &c. ; —but that the facts are yet unknown to man which define what that Incomprehensible Power is.

II.—That it is a law of Nature, obvious to our senses, that the internal and external character of all that have life upon the earth, is formed *for* them, and not by them ; that, in accordance with this law, the internal and external character of man is formed *for* him, and **NOT** *by* him ; and therefore he cannot have *merit* or *demerit*, or deserve *praise* or *blame*, or *reward* or *punishment*.

III.—That the knowledge of this fact, with its all-important consequences, will necessarily create, in every one, a new, sublime, and pure, spirit of Charity for the convictions, feelings, and conduct of the human race, and dispose them to be kind to all that has life — seeing that this varied life is formed by the same Incomprehensible Power that has created human nature, and given man his peculiar faculties.

IV.—That it is man's highest interest to acquire an accurate knowledge of those circumstances which produce **EVIL** to the human race, and of those which produce **GOOD** ; and to exert all his powers to remove the former from society, and to create around it the latter only.

V.—That this invaluable practical knowledge can be acquired solely through an extensive search after *truth*, by an accurate, patient, and unprejudiced enquiry into *facts*, as developed by Nature.

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VI.—That man can never attain to a state of superior and permanent happiness, until he shall be surrounded by those external circumstances which will train him, from birth, to feel pure charity and sincere affection towards the whole of his species,—to speak the truth only, on all occasions,—and to regard with a merciful and kind disposition all that has life.

VII.—That such superior knowledge and feelings can never be given to man under those institutions of society which have been founded on the mistaken supposition that man forms his *feelings* and *convictions* by his *will*, and, therefore, has merit or demerit, or deserves praise or blame, or reward or punishment, for them.

VIII.—That under institutions formed in accordance with the Rational System of Society, this superior knowledge and these superior dispositions, may be given to the whole of the human race, without chance of failure, except in case of organic disease.

IX.—That in consequence of this superior knowledge, and these superior dispositions, the contemplation of Nature will create in every mind, feelings of high adoration, too sublime and pure to be expressed in forms or words, for that Incomprehensible Power which acts in and through all Nature,—everlastingly composing, decomposing, and recomposing the material of the universe,—producing the endless variety of life, of mind, and of organized form.

X.—That the *Practice* of the Rational Religion will, therefore, consist in promoting, to the utmost of our power, the well-being and happiness of every man, woman, and child, without regard to their class, sect, sex, party, country, or colour; and its *Worship*, in those inexpressible feelings of wonder, admiration, and delight, which, when man is surrounded by superior circumstances only, will naturally arise from the contemplation of the Infinity of space, of the Eternity of duration, of the Order of the Universe, and of that Incomprehensible Power, by which the atom is moved, and the aggregate of Nature is governed.

#### THE ELEMENTS OF THE SCIENCE OF SOCIETY OR OF THE SOCIAL STATE OF MAN.

I.—A knowledge of the laws of *human nature*, derived from demonstrable facts which prove man to be a social being.

II.—A practical knowledge of the best mode of *producing*, in abundance, the most beneficial necessities and comforts for the support and enjoyment of human life.

III.—A practical knowledge of the best mode of *distributing* these productions most advantageously for all.

IV.—A knowledge of the principles and practice by which to form the new combination of circumstances for *training* the infant to become, at maturity, the most rational being.

V.—A knowledge of the principles and practice by which to *govern* man

under these new arrangements in the best manner, as a member of the great family of mankind.

VI.—A knowledge of the principles and practice for uniting in one general system, in their due proportions, these separate parts of the SCIENCE OF SOCIETY; to effect and secure, in the best manner for all, the greatest amount of permanent benefits and enjoyments, with the fewest disadvantages.

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## A GENERAL CONSTITUTION OF GOVERNMENT,

AND

## UNIVERSAL CODE OF LAWS,

*Derived from the Constitution and Laws of Human Nature, and which will ultimately be secured to all who shall have been born and trained within the arrangements of the Rational System of Society.*

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*A Rational Government will attend solely to the Happiness of the Governed.*

It will ascertain what Human Nature is; — what are the laws of its organization, and of its existence, from birth to death; — what is necessary for the happiness of a being so formed and matured; — and what are the best means by which to attain those requisites, and to secure them permanently for all the governed.

It will devise and execute the arrangements by which the conditions essential to human happiness shall be fully and permanently obtained for all the governed: and its laws will be few, easily to be understood by all the governed, and perfectly in unison with the laws of human nature.

### LIBERTY OF MIND OR CONSCIENCE.

I.—Every one shall have equal and full liberty to express the dictates of his conscience on religious, and all other, subjects.

II.—No one shall have any other power than fair argument to control the opinions or belief of another.

III.—No praise or blame, no merit or demerit, no reward or punishment, shall be awarded for any opinions or belief.

IV.—But all, of every religion, shall have equal right to express their opinions respecting the Incomprehensible Power which moves the atom and controls the universe, and to worship that Power under any form or in any manner agreeable to their consciences—not interfering with the equal rights of others.

## PROVIDING FOR AND EDUCATING THE POPULATION.

I.—Every one shall be equally provided, through life, with the best of every thing for human nature, by public arrangements ; which arrangements shall give the best known direction to the industry and talents of every individual.

II.—All shall be educated, from infancy to maturity, in the best manner known at the time.

III.—All shall pass through the same general routine of education, domestic teaching, and employment.

IV.—All children, from their birth, shall be under the especial care of the community in which they are born ; but their parents shall have free access to them at all times.

V.—All children shall be trained and educated together, as children of the same family ; and shall be early taught a knowledge of the laws of their nature.

VI.—Every individual shall be encouraged to express his feelings and convictions only ; or, in other words, to speak the truth solely upon all occasions.

VII.—Both sexes shall have equal education, rights, privileges, and personal liberty ; their marriages will arise from the general sympathies of their nature, uninfluenced by artificial distinctions.

## GENERAL ARRANGEMENTS FOR THE POPULATION.

VIII.—Under the Rational System of Society — after the children shall have been trained to acquire new habits and new feelings, derived from the laws of human nature—there shall be no *useless* private property.

IX.—As soon as the members of these communities shall have been educated from infancy in a knowledge of the laws of their nature, trained to act in obedience to them, and surrounded by circumstances all in unison with them, there shall be no individual punishment or reward.

X.—Society shall not be composed, as at present, of single families ; but of communities or associations of men, women, and children, in the usual proportions, from three hundred to two thousand, as local circumstances may determine.

XI.—As these new communities increase in number, unions of them shall be formed for local and general purposes, in tens, hundreds, thousands, &c., according to the less or more extended objects and interests which shall require their consideration and direction.

XII.—Each of these communities shall possess around it land sufficient for the support, for ever, of all its members, even when it shall contain the maximum in number.

XIII.—These communities shall be so arranged as to give to all the members of each of them, as nearly as possible, the same advantages ; and to afford the most easy communication with each other.

## GOVERNMENT OF THE POPULATION, AND DUTIES OF THE COUNCIL.

XIV.—Each community shall be governed in its *home* department by a general council, composed of all its members between the ages of thirty and forty; and each department shall be under the immediate direction of a committee, formed of members of the general council, chosen by the latter, in the order to be determined upon; and in its *external* or *foreign* department, by all its members from forty to sixty years of age.

XV.—After all the members of the community shall have been rendered capable of taking their full share of the duties in the general council of government, there shall be no selection or election of any individuals to office.

XVI.—All the members at thirty years of age, who shall have been trained from infancy in the communities, shall be officially called upon to undertake their full share of the duties of management in the home department; and at forty they shall be excused from officially performing them: at forty they will be officially called upon to undertake the duties of the external or foreign department; and at sixty they will be excused from officially attending to them.

XVII.—The duties of the general council of the *home* department shall be, to govern all the circumstances within the boundaries of its community, —to organize the various departments of production, distribution, and formation of character, —to remove all those circumstances which are least favourable to happiness, —and to replace them with the best that can be devised among themselves, or of which they can obtain a knowledge from other communities. The duties of the general council of the *external* or *foreign* department will be, to receive visitors or delegates from other associations or communities, —to communicate with other similar associations, —to visit them and arrange with them the best means of forming roads, and conveying surplus produce to each other, —to travel, to give and receive information of inventions, discoveries, and improvements, and of every other kind that can be useful; — and also to regulate and assist in the establishment of new associations composed of the surplus population of the community from among themselves, and to send delegates to the circle of communities to which their community shall be attached.

XVIII.—The general councils, home and foreign, shall have full power of government *in all things under their direction*, as long as they shall act in unison with the laws of human nature, which shall be their sole guidance upon all occasions.

XIX.—All individuals trained, educated, and placed, in conformity to the laws of their nature, must, of necessity, at all times, think and act rationally, except they shall become physically, intellectually, or morally, diseased; in which case the council shall remove them into the hospital, for bodily, mental, or moral, invalids, where they shall remain until they shall be recovered by the mildest treatment that can effect their cure.

XX.—The council, whenever it shall be necessary, shall call to its aid the practical abilities and advice of any of the members not in the council.

## ON THE ADJUSTMENT OF DIFFERENCES.

XXI.—If the general councils should ever attempt to contravene the laws of human nature — which is scarcely possible — the elders of the community who have passed the councils shall call a general meeting of all the members of the community between sixteen and thirty years of age, who have been trained from infancy within it. This meeting shall calmly and patiently investigate the conduct of the general councils; and if a majority shall determine that they have acted, or attempted to act, in opposition to these laws, the general government shall devolve upon the members of the community who have passed the councils and are above sixty years of age, united with those who have not entered the council and are between thirty and sixteen years of age. It is scarcely possible to conceive that this clause will ever be required; and, if required, it can only be of temporary application.

XXII.—All other differences of every description — if indeed it be possible for any to exist in these communities — shall be immediately determined and amicably adjusted between the parties, by the decision of a majority of the three senior members of the council: except when the difference shall exist between members of the councils — when it shall be, in like manner, decided by the three members who have last passed the councils.

## CONCLUSIONS

*Deduced from the foregoing Facts and Principles, considered in reference to the present excited and unsatisfactory state of the Civilized World.*

I.—That the period for introducing the Rational System, for remodelling the character of man, and for governing the population of the earth in unity, peace, progressive improvement, and happiness, is near at hand; and that no human power can resist the change.

II.—That the governments of the world will soon be compelled, in their own defence, to adopt this superior system, to prevent their being involved in anarchy, war, and ruin.

III.—That this change will root up and utterly destroy the old vicious and miserable system of ignorance, poverty, individual competition, and contest, and of national wars throughout the world; and will introduce, in place thereof, the Rational System of Society, in which competition, strife, and wars, will cease for ever, and all will be trained, from infancy, solely to promote each other's happiness.

IV.—That this system can be best commenced by convincing governments of the truth of the principles on which it is founded. There must be also a sufficient number of individuals imbued with its spirit of genuine charity, affection, and philanthropy, and instructed in the best mode of applying it to practice: they must likewise possess patience and perseverance

to overcome all the obstacles which prejudice will oppose to their progress ; and, above all, they must be united, have full confidence in each other, and be directed by one heart and one mind.

## CONCLUDING REMARKS.

Under the past and present irrational system or the world — devised in opposition to Nature — 19 out of 20, or perhaps, more truly, 99 out of 100, of the external circumstances formed by man around society, are of an inferior and vicious character : but under the Rational System of Society now proposed to be formed in accordance with nature, *all* the circumstances under human control will be of a superior and virtuous character.

Under the existing religious, political, commercial, and domestic, arrangements of Great Britain, 250 individuals cannot be supported in comfort on a square mile of land : while under the proposed system, with much less labour and capital than are now employed, 500 may be immediately supported in abundance ; and in a few years after the new arrangements shall have been matured, 1000, 1500, and probably, without any additional new discoveries, 2000 individuals may be so supported upon every square mile of an average quality of soil.

Such is the difference between a Rational System, formed in accordance with nature, and a System founded in opposition to it.

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 N<sup>o</sup>. V.

EXTRACT from “ *SIX LECTURES, delivered in Manchester, by MR. OWEN, in 1837,*” p. 69.

As all men are born ignorant and inexperienced, and must receive their knowledge, either from the instincts of their nature, which are given to them at their birth, or from surrounding external objects, animate and inanimate, which they do not create ; all, by nature have equal rights. Neither can it be justly said, that anything formed without its knowledge, can have more merit, or demerit, from being what it is, than another. All men partake of the same general qualities of human nature, in such proportions, and under such combinations, as are given to them by the power which gives to them and all things, their existence.

The distinctions of class and station are artificial, and have been conceived and adopted by men, while they were ignorant, inexperienced, and irrational. The errors and evils of this classification, have been stated in the two preceding lectures, and it is now proposed to introduce measures, gradually to supersede them, by the natural and rational divisions into which, experience will

prove, it will be greatly for the interest and happiness of all, that society should resolve itself.

NO MAN HAS A RIGHT TO REQUIRE ANOTHER MAN TO DO FOR HIM, WHAT HE WILL NOT DO FOR THAT MAN; OR, IN OTHER WORDS, ALL MEN, BY NATURE, HAVE EQUAL RIGHTS.

The natural and rational classification, when adopted, will for ever preserve those rights inviolate, and it is, beyond all estimate, for the interest and happiness of the human race, that this classification should be universally adopted, for it will calm the evil passions, terminate every contest, *private and public, individual and national*, and introduce order and wisdom into all the affairs of mankind.

The futile, petty disputes between men and nations, about matters of no real interest to the well being of society, would cease; a new spirit of equity, justice, charity, and kindness, would be created, and pervade the population of the world; more, for the permanent well doing and happiness of mankind, would be effected in one year, than can be accomplished, under the existing classification, in a century, or, indeed, within any given period of time.

And the progress made in the knowledge of various sciences, giving man, by a right direction of it, *the power over the production of wealth and the formation of character*, now renders the introduction of measures gradually to effect this change from the irrational to the rational classification, an act of necessity; an act no longer to be resisted, without creating evils to which the population of the world will no longer submit; especially when they discover that a remedy, so highly beneficial for all, may be easily applied.

The natural and rational classification of the human race is, the classification of age—each division of age having the occupations to perform, for which each age is the best adapted by nature.

By this classification, the causes of the evils with which the human race is now afflicted, will be permanently removed; and whatever is to be done, will be effected in a superior manner, willingly, cheerfully, and with high gratification to every one.

There will be no occupation requisite to be performed by one, which will not be equally performed by all; and by all, far more willingly than any of the general affairs of life are now performed, by any class, from the sovereign to the pauper.

In the present irrational state of the human mind and human affairs, no one can form a true conception of what individuals may be trained and educated to acquire and accomplish, at their various periods of life.

Because it is yet unknown what are the capabilities of human nature, when it shall not be forced to imbibe error and falsehood from its birth;—when it shall not be daily trained in most injurious habits, and artificial manners;—when it shall be taught truth, only, by every word, look, and action of all around it;—when it shall be educated to acquire the best habits for its own happiness, and the well-being of society;—when it shall attain the individual self-sustaining manners which, by such training, will naturally arise, and insure pleasure, by its variety, to all;—when it shall possess the valuable know-



ledge which by such training and education will be given to it;—and when it shall acquire the facilities in the practice of the operations of society, in which, as it advances in life, it will be instructed.

It may be, however, confidently stated that each individual, thus trained, educated, and placed, would acquire far more valuable knowledge and power, and accomplish more, and in a superior manner, than any thousand of the human race can acquire or accomplish, under the training, education, and classification, of the existing system, founded on, and emanating from, the absurd notions of man's free-will in forming his own convictions and feelings.

It is, however, somewhat difficult, previous to additional experience, to decide very accurately what should be the precise permanent divisions of human life to form the best classification. But there is now sufficient knowledge for present purposes; and experience will afford more, as soon as it shall be required.

Probably, periods of five years, up to thirty, will afford a useful classification, and each class to be occupied as follows:—

*First class; from birth to the end of the fifth year.*

To be so placed, trained, and educated, as that they may be in a proper temperature for their age; fed with the most wholesome food; lightly and loosely clothed; regularly duly exercised in a pure atmosphere; also that their dispositions may be formed to have their greatest pleasure in attending to, and promoting, the happiness of all who may be around them; that they may acquire an accurate knowledge, as far as their young capacities will easily admit, of the objects which they can see and handle, and that no false impression be made on any of their senses by those around them refusing a simple explanation to any of their questions; that they may have no knowledge of individual punishment or reward, nor be discouraged from always freely expressing their thoughts and feelings; that they may be taught, as early as their minds can receive it, that the thoughts and feelings of others, are, like their own, instincts of human nature, which they are compelled to have; and thus, may acquire in infancy the rudiments of charity and affection for all; that they may have no fear, but full and implicit confidence in every one around them; and that the universal selfish, or individual feeling, of our animal existence, may be so directed as to derive its chief gratification from contributing to the pleasure and happiness of others.

By these measures, a solid foundation will be laid for sound minds, good habits, superior natural manners, fine dispositions, and some useful knowledge. By these means, they will be so well prepared, before they leave this class, that, for their age, they will think, speak, and act, rationally. They will be, therefore, at the end of this period, in many respects, in advance of the average of human beings, as they are now taught and placed, at any time of their lives.

It is true, that at this age, they will not be equal to the men of the old world in physical strength, or in the number of sensations which they have experienced, or impressions received; they will, however, for their age, have

more sound health, and be more active; they will have superior dispositions, habits, manners, and morals; they will have fewer notions and fancies, but they will have a great number of true ideas. These true ideas being, of course, all consistent with each other, and in accordance with every known fact, will be of far more advantage to the individuals, than the matured minds of the old world; in the majority of which, there are but few true ideas, with many false notions. These false notions destroy the value of the few true ideas which the individuals may have acquired; for the true ideas, thus mixed with error, tend only the more to perplex their reasoning faculties, and to confound their judgment.

The first class being prepared by this new rational nursing and infant training, will leave the nursing and infant school, to be removed into the appropriate arrangements for the

*Second class*; which class will consist of children from *five to ten* years complete.

This class will be lodged, fed, and clothed, upon the same general principles as the first class, making only the difference which their age requires; but, now, their exercises will consist in that which will be permanently useful. According to their strength and capacities they will acquire a practice in some of the lighter operations of the business of life; operations, which may be easily made to afford them far more pleasure and gratification than can be derived from the useless toys of the old world. Their knowledge will be now chiefly acquired from personal inspection of objects, and familiar conversation with those more experienced than themselves. By this plan, being judiciously pursued, under rational arrangements, properly adapted for the purpose, these children will, in two years, become willing, intelligent, assistants in the domestic arrangements and gardens, for some hours in the day, according to their strength. Continuing this mode of education, these children from seven to ten will become efficient operators in whatever their physical strength will enable them easily to accomplish; and whatever they do, they will perform as a matter of amusement, and for exercise, with their equally intelligent and delightful companions. These exercises they will pursue under the immediate directions of the juniors of the third class; for it is anticipated, that the young persons twelve years of age and under, will, with the greatest pleasure and advantage to themselves and society, when, thus, rationally trained and placed, perform all the domestic operations of their own immediate association or family; and perform them in a manner far superior to what is now in execution in the most approved clubs in London and Paris. They will also assist to keep the gardens and pleasure grounds, of the family, in the highest order, for the rational enjoyment of themselves, their own immediate association, and also of those numerous superior friends who will visit them from other similar family establishments.

When these children shall be advanced to the age for leaving the second class, they will have their character so formed *physically, intellectually, morally, and practically*, that they can no longer be compared with any of the

irrational characters which have been formed under the old system of man's free-agency. At ten, they will be well trained, rational, beings; superior in mind, manner, dispositions, feelings, and conduct, to any who have yet lived; and their deficiency in physical strength will be amply supplied, by the superior mechanical and chemical powers which will be contrived and arranged, to be ready for them to direct when they enter the next class. These new operations will be, to them, a continual source of instruction and amusement; and to which they will look forward with the delight experienced by the acquisition of new important attainments.

The members of the second class, when they shall have completed their tenth year, will enter the

*Third class*, which will consist of those from *ten to fifteen* years complete. This class will be engaged, the first two years, that is from ten to twelve, in directing and assisting those in the second class from seven to ten, in their domestic exercises in the house, gardens, and pleasure grounds; and from twelve to fifteen, they will be engaged in acquiring a knowledge of the principles and practices of the more advanced useful arts of life; a knowledge by which they will be enabled to assist in producing the greatest amount, of the most valuable wealth, in the shortest time, with the most pleasure to themselves, and advantage to society. This will include all the productions required from the soil; from mines; from fisheries; the arts of manufacturing food, to keep and to prepare it, in the best manner, for daily use; the art of working up the materials to prepare them for garments, buildings, furniture, machinery, instruments, and implements for all purposes; and to produce, prepare, and execute, whatever society requires, in the best manner that the concentrated wisdom and capital of society can direct. In all these operations the members of this class, from twelve to fifteen years, will daily assist, for as many hours as will not injure their physical strength, mental powers, or moral feelings; and, with their previous training, with the daily superior instruction and aid which they will receive from the members of the class immediately above them, they will perform all that will be necessary for them to do, with no more exercise than their physical and mental health will require to keep them in the best state of body and mind. In these five years, also, they will make a great advance in the knowledge of all the sciences; for they will be surrounded with every facility for acquiring accurately the most valuable knowledge in the shortest time; facilities such as will open *more* than a 'royal road' to the acquisition of all knowledge attainable by man, with the aid of all the facts yet discovered. This will be a period of great progress and consequent interest to this new race, thus trained, to become, for the first time in human history, intelligent rational beings. They will now be well prepared to enter the

*Fourth class*, which will be formed of those from *fifteen to twenty* years complete.

This class will enter upon a most interesting period of human life. Within its duration, its members will become men and women of a new race, phy-

sically, intellectually, and morally; beings far superior to any yet known to have lived upon the earth—their thoughts and feelings will have been formed in public, without secrecy of any kind; for as they passed through the previous divisions, they would naturally make known to each other, in all simplicity, their undisguised thoughts and feelings. By this rational conduct, the precise feelings which they were obliged to entertain for each other, will be accurately known to all. Thus will it be ascertained who have the strongest attachment for each other; and these will naturally unite and associate together, under such wise and well prepared arrangements, as shall be the best devised to insure to the individuals uniting the greatest amount of permanent happiness, with the least alloy to themselves, and injury to society.

Under this classification and consequent arrangement of society, every individual will be trained and educated, to have all his faculties and powers cultivated in the most superior manner known; cultivated, too, under a new combination of external objects, purposely formed, to bring into constant exercise the best and most lovely qualities only of human nature. Each one will be, thus, well educated, physically, intellectually, and morally. Under this classification and consequent arrangement of these associated families, wealth, unrestrained in its production by any of the artificial absurdities now so common in all countries, will be most easily produced in superfluity; and all will be secured in a full supply of the best of it, for all purposes that may be required. They will, therefore, all be equal in their education and condition, and no artificial distinction, or any distinction but that of age, will ever be known among them.

There will be, then, no motive or inducement for any parties to unite, except from pure affection, arising from the most unreserved knowledge of each others character, in all respects, as far as it can be known before the union takes place. There will be no artificial obstacles in the way of the permanent happy union of the sexes; for, under the arrangements of this new state of human existence, the affections will receive every aid which can be devised to induce them to be permanent; and under these arrangements, there can be no doubt, that, as the parties will be placed as far as possible in the condition of lovers during their lives, the affections will be far more durable, and produce far more pleasure and enjoyment to the parties, and far less injury to society, than has ever yet been experienced, under any of the varied arrangements which have emanated from the imagined free-will agency of the human race.

If, however, these superior arrangements to produce happiness between the sexes, should fail in some partial instances, which it is possible may yet occur, measures will be introduced, by which, without any severance of friendship, between the parties, a separation may be made, the least injurious to them, and the most beneficial to the interests of society.

No immorality can exceed that which is sure to arise from society compelling individuals to live continually together, when they have been made, by

the laws of their nature, to lose their affections for each other, and to entertain them for another object. How much dreadful misery has been inflicted upon the human race, through all past ages, from this single error? How much demoralization! How many murders! How much secret unspeakable suffering, especially to the female sex! How many evils are experienced over the world, at this moment, arising from this single error of the imaginary free-will system, by which men have been so long, so ignorantly, and so miserably, governed!

This portion of the subject, to do it full justice, would, alone, require a longer course than is now given to the developement of the whole system under consideration; but this limited view must suffice at present, for a sketch or outline of what is in contemplation.

This fourth class will be still more active and general producers of the various kinds of wealth required by society; as well as the kind and intelligent instructors of the senior members of the third class, to enable these senior members to acquire the knowledge which has been previously taught to themselves, when members of the third class. It is not improbable that these four classes, under such simplified arrangements in all the departments of life as may be made, will be sufficient to produce a surplus of all the wealth which a rational and superior race of beings can require; but to remove all doubt respecting this part of the subject, and to make the business of life a pleasure to all, another class of producers of wealth, and instructors in knowledge, shall be added, and they will form the

*Fifth class*; which class will consist of those from *twenty to twenty-five* years complete.

This will form the highest and most experienced class of producers and instructors; and beyond the age of this class, none need be required to produce or instruct, except for their own pleasure and gratification. This fifth class will be the superiors and directors in each branch of production and of education. They will perform in a very superior manner, that which is now most defectively done by the principal proprietors and active directing partners of large producing establishments; and by the Professors of Universities.

The great business of human life is, first, to produce abundance of the most valuable wealth for the use and enjoyment of all; and, secondly, to educate all to well use and properly enjoy their wealth after it has been produced.

We have now most amply provided for the production of the wealth, and also for the formation of a superior character, to use and enjoy it in the most advantageous or rational manner, by the five classes of producers and instructors which have been described. The

*Sixth class* will consist of those from *twenty-five to thirty* years of age complete.

The business of this will be to preserve the wealth produced by the previous classes; in order that no waste may arise, and that all kinds of it may be kept in the best condition, and used, when in the most perfect state, for the beneficial enjoyment of all parties. They will also have to direct the dis-

tribution of it, as it may be required from the stores, for the daily use of the family. Under the arrangements which may be, and no doubt will be, formed for these purposes, two hours each day will be more than sufficient to execute the regular business of this class, in a very superior manner. Some part of the remainder of the day they will most likely feel the greatest pleasure in occupying with visits to various parts of their beautiful and interesting establishment, to see how every process is advancing; with each of which, by their previous training, they will be familiar, and now, at their leisure, they may consider whether any improvement can be made in them, for the general benefit. Another portion of the day they will probably devote to their most favourite studies; whether in the fine arts, in the sciences, in trying experiments, in reading, or conversation, or in making excursions to the neighbouring establishments, to give or to receive information, or to make visits of friendship.

This will be the prime period for the more active enjoyments of life; and all will be, by this classification, most amply enabled to enjoy them. They will have high health, physical and mental; they will have a constant flow of good spirits; they will, by this period, have secured a greater breadth and depth of the most varied useful knowledge, in principle and practice, than any human beings have ever yet attained; they will, also, be familiar with those acquirements which, in addition to their attainments in that which is useful in principle and practice, will render them delightful companions to each other, and to all with whom they may come into communication. And they will be, thus, preparing themselves to become fit members of the class immediately in advance of them, that is, the

*Seventh class.* This will consist of all the members of the family from *thirty* to *forty* years inclusive.

The business of this class will be to govern the home department, in such manner as to preserve the establishment in peace, charity, and affection; or, in other words, to *prevent* the existence of any *causes* which may disturb the harmony of the proceedings. And this result will be most easily effected, for the following reasons:—

First, because they will know what their own nature really is; and that the convictions and feelings of the individuals are not created by their will, but that they are instincts of their nature, which they must possess and retain, until some new motive or cause shall effect a change in them.

Secondly, because, in consequence of this knowledge, all, in the establishment, will be rational in their thoughts, feelings, and conduct; there will, therefore, be no anger, ill-will, bad temper, inferior or evil passions, uncharitableness, or unkindness.

Thirdly, because no one will find fault with another for his physical, intellectual, or moral, nature, or acquired character, as all will know how these have been formed; but all will, of necessity, feel a deep interest in doing whatever may be in their power, by kindness directed by judgment, to improve these qualities in every individual.

Fourthly, because there will be no poverty, or fear of poverty, or want of any kind.

Fifthly, because there will be no disagreeable objects within or around the establishment, to annoy, or to produce an injurious or unpleasant effect upon, any one.

Sixthly, because, according to age, there will be a perfect equality in their education, condition, occupations, and enjoyments.

Seventhly, because by their training, mode of life, and the superior arrangements, in accordance with, and congenial to, their nature, and by which they will be continually influenced and governed, they will, very generally, if not always, enjoy sound health and good spirits.

Eighthly, because there will be no motive to engender ambition, jealousy, or revenge.

Ninthly, because there will be no secrecy or hypocrisy of any kind.

Tenthly, because there will be no buying or selling for a monied profit.

Eleventhly, because there can be no money; the cause now of so much oppression and injustice.

Twelfthly, because there will be no religious or injurious mental perplexities, or estranged feelings, on account of religious or other differences of opinion.

Thirteenthly, because there will be no pecuniary anxieties; for wealth of superior qualities will everywhere superabound.

Fourteenthly, because there will be no disappointment of the affections; both sexes rationally and naturally enjoying the rights of their nature, at the period designed by nature, and most beneficially to insure to all virtue and happiness.

Fifteenthly, and lastly, because every one will know that permanent arrangements have been purposely devised and executed to ensure impartial justice to every one, by each being so placed, trained, and educated, from birth to maturity, that he will be, as he advances in age, secure of experiencing all the advantages and enjoyments which the accumulated wisdom of his predecessors knows how to give to the faculties and powers which he derived from nature.

This class of domestic governors will, naturally, for order and convenience, divide themselves into sub-committees, each of which sub-committees, will, more immediately, superintend or govern some one of the departments which will be divided between them, in the best manner their experience shall direct. In this manner, the whole business and affairs of each association will be governed without jealousy or contest. And, as each establishment will be always kept in high order, and as no *cause* which can create disputes or differences will be permitted to remain, there can be little to govern in families thus made rational; every member of them being, from their birth, placed within rational arrangements, and surrounded solely by rational external objects.

By these arrangements and classifications every one will know, at an

early age, that, at the proper period of life, he will have, without contest, his fair full share of the government of society.

But final decision upon every doubtful point of practice must rest somewhere; and it is, perhaps, most natural that this power should be vested in the oldest member of this class, who will possess this precedence for a short time only; because he will soon be superseded by the next senior member of this class, and he will become a junior member of the

*Eighth class*; which will consist of those from *forty* to *sixty* years complete.

After providing for the production of wealth; for its preservation and distribution; for the training, education, and formation of character from birth to maturity; and for the internal government of each establishment; it is necessary to make arrangements to connect each establishment with all other establishments founded on the same principles, or to form what may not be improperly called the *external or foreign* arrangements.

The eighth class will have charge of this department; a department so important to place under the direction of the best informed and most experienced yet active members of society. The individuals from forty to sixty years of age will be so informed and experienced as a class, after they shall have regularly passed through the seven previous classes.

Their business will be to receive and attend to visitors from other establishments; to correspond with other establishments; to visit, and to arrange the general business of public roads, conveyances, and exchanges of surplus produce, inventions, improvements, and discoveries; in order that the population of every district may freely partake of the benefits to be derived from the concentrated knowledge and acquirements of the world; and that no part may remain in an ignorant or barbarous state. For by these means a new power of invention and discovery will be opened to mankind, many millions of times more efficient than that which has ever yet been in action; and more will be accomplished by it, for the advance of the improvement and happiness of the human race, in one year, than can be attained, under this old, ignorant, wretched, and irrational, system, in any given period.

The members of this class will circumscribe the world in their travels, giving and receiving, in their course, the most valuable knowledge, and, continually, interchanging acts of friendship and kindness with all with whom they come into communication. Their wants, wherever they may go, among these new family associations, will be most amply supplied; for there will be, everywhere among them, a large superfluity of every kind of useful or desirable wealth. The most varied and delightful sensations, appertaining to human nature, when the physical, intellectual, and moral, powers and faculties, shall be called forth in their due order and proportions, and cultivated in the superior manner previously described, will be continually called into action; and this period of human life will be one of high utility and enjoyment. For the earth will not be the wild, barren, waste, swamp, or forest, which, with some exceptions, it ever has been, and yet is; the united efforts of a well trained



world, will speedily change it into a well drained, highly cultivated, and beautiful pleasure scene, which, by its endless variety, will afford health and enjoyment to all, to a degree, such as the human mind in its present degraded and confined state, has not the capacity to imagine. For the human faculties have been cultivated to have a perception of regions of torment, but never of those of happiness; the hitherto fancied heaven of irrational man, would be a state of stupid monotonous existence, most unsatisfactory to an intelligent rational being.

By these arrangements being carried out to the extent intended, the whole human race, from the age of forty, will be, in reality, more truly sovereigns of the world, than any one is now sovereign of any empire or kingdom. These superior rational beings, will have all the productions of the earth, which they can use or enjoy, much more effectually at their control, than any sovereign can now command them. These men of the new classification, will all be well trained, and properly prepared, to make the best use of wealth, and to obtain its highest permanent enjoyment, without making abuse of any part of it. And these high enjoyments will be yet enhanced to these men, by the knowledge that they are not depriving a single human being of similar privileges and advantages; but, on the contrary, that each one of their fellow-men will derive additional gratification from witnessing, or knowing, that this control, over all the enjoyments which the world in its most highly cultivated, or best, state, can afford, is thus possessed, by so many of their fellow-men, justly, and advantageously for all other classes; and which privileges and advantages, all these classes will, also, at the proper period of life, equally enjoy.

A more extended detail of this interesting part of the subject cannot now be given. To do it full justice would require an extended course of lectures.

There is, however, one apparently insurmountable difficulty to be overcome, before the great change in human affairs can be accomplished;—one that appears too deep rooted, too widely spread over all quarters of the world, and too gigantic in its power, for mortal man to attempt to contend against.

This is the power of Prejudice, forced into the minds, and upon the habits, of all men, by their local position;—a position which inflicts upon them their geographical language, religion, manners, habits, associations of ideas, and conduct; and thus compels all men, without exception, instead of being trained to become rational beings, to acquire the character of mere brute animals; to the deep injury of all the inhabitants of the earth.

How is this universal evil to be fairly met and overcome, without creating misery, by the conflict, to all these localized animals?

Mortal man, by any power which, in ordinary language, he can call his own, would never think of attempting that which now appears to all men of the old world, most wild and visionary, nay, not to be exceeded in folly or insanity, by any of the most foolish or mad enterprises ever undertaken by man, in his most rude and irrational state.

Well, then, what earthly power can be brought to this mighty conflict,

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against localized irrational man, to obtain the victory over him, for intelligent rational man; that the human being may no longer remain, or his offspring be forced to become, the mere geographical creatures of local impressions, producing and reproducing, continually, local errors and associations of ideas, destructive of real knowledge, of virtue, and of happiness?

Evidently most vain would it be for any mere earthly power to enter upon this more than mortal conflict. A new and divine weapon must be obtained from that source whence man has derived his organization and his mental faculties; a weapon of such might and power as shall, when duly wielded, and with certain aim directed, sever the gordian knot of human ignorance and prejudice, so effectually, that it shall never more be the cause of inflicting error and misery on man.

But where is this divine weapon to be found? or, when found, who will have the temerity to wield it, and commence the conflict to destroy the localized animal of prejudice, give victory to rational man, and place him, secure for ever, upon the throne of reason, supported by charity and affection; and, thus sustained, enable him to govern the world in peace, with ever increasing prosperity?

Rejoice, all ye who have so long desired to see the period arrive, when all of the human race shall become wise, and good, and happy; for this weapon of mighty power has been discovered!—Its name is Truth! Its sharpness and brilliancy, now that it is, for the first time, fully unsheathed to open view, no mortal can withstand. It is a weapon derived direct from the Supreme Power of the Universe,—the source whence, alone, Truth has ever been obtained, or can ever emanate.

Yet who shall wield this divine weapon? who, among the sons of men, have been trained from their youth upwards to practise with it? who will now dare firmly to grasp it, and boldly go forth to battle against the accumulated prejudice of ages, and say, “VICTORY OR DEATH!”

My friends, fear not. The appointed hour is come. The victory is near at hand. It is already secured.—There is a little band—insignificant in number—but they have shielded themselves with impenetrable armour—have cast all worldly consequences far away. Lovers and worshippers of Truth, without admixture of error,—they have no fear of man, or of what man can do against them. Already have they practised with this divine weapon; and are familiar with its use. They have firmly grasped it. They have gone forth. They have entered upon the conflict; and they return not, until ignorance, falsehood, superstition, sin, and misery, shall be banished from the abodes of the human race; and peace and charity, reason, truth, and justice, love and happiness, shall reign triumphant, and for ever, over the whole family of man, wherever man shall exist; and slavery, and servitude, and oppression, or evil of any kind, among the sons of men, shall be known no more!

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N<sup>o</sup>. VI.

EXTRACTS from MR. OWEN'S WRITINGS, in further explanation of his VIEWS OF MARRIAGE and DIVORCE. [*See the preceding article of this Appendix.*]

FIRST EXTRACT—*From the Preface to the "Manifesto," 1840, 7th Edition.*

"Since the publication of my views upon the old system of 'marriage by the priesthood,' the *form of marriage*, by the New Marriage Act, has been made exactly to meet my ideas and wishes; and all that I now desire to see, is another law enacted, by which *Divorce*, under wise arrangements, and on principles of common sense, may be obtained equally for rich and poor; to remove the chief cause of so much existing deception, prostitution, promiscuous intercourse, and crime, and the dreadful evils which necessarily flow from them, to both sexes, but especially to the poor unprotected part of the female sex, whose extremity of suffering is so much hidden from the world."

SECOND EXTRACT—*From an Address delivered at the Charlotte Street Institution, London, in 1833.*

## INTRODUCTORY REMARKS.

"Many persons grossly mistake our views on the subject of the union of the sexes. Our object is to remove the *causes* of the immense amount of sexual crime, and misery, and consequent physical and mental disease, which now exists. It is nature's laws, now disregarded, which we desire to discover, and implicitly obey; there being none other which can produce virtue and happiness. In the present absence of real knowledge derived from experience, and with the existing irregular feelings of the population of the world, created by a false education, we propose that the union and disunion of the sexes should take place under the following regulations:—

## MARRIAGE.

*Announcement.*—"Persons having an affection for each other, and being desirous of forming an union, first announce such intention publicly in our Sunday assemblies:—

*Preliminary Period.*—"If the intention remain at the end of *three months*, they make a second public declaration:—

*Marriage.*—"Which declarations being registered in the books of the Society will constitute their marriage.

## OBJECT OF MARRIAGE.

"In our new world, Marriages will be solely formed to promote the happiness of the sexes; and if this end be not obtained, the object of the union is defeated.

similar necessitous circumstances with themselves. Under the same roof they probably find a nest of prostitutes, in the next door a den of thieves. In the room which they occupy they hear incessantly the revel of intoxication, or are compelled to witness the riot of licentiousness. When the young men return in the evening from their work, they are surrounded by persons whose seemingly joyous and indolent life, forms a grievous contrast to their own severe and incessant toil: when the young women cross the threshold of their door, they meet the votaries of passion, and are assailed by the arts of seduction. Guilt seems alone to share in the pleasures of life: virtue is left to pine in unnoticed and joyless obscurity. The great and the affluent, whose smile might reward their efforts to sustain the struggle, or whose assistance might revive the expiring members of virtue, are never to be seen; the hideous mass of poverty which they cannot relieve, banishes them from these gloomy abodes. The poor are left alone and unbefriended to sustain the terrible struggle with poverty, temptation, and despair. Present enjoyment seems the universal object of life: the men hasten from their masters' workshop to spend their wages often in the delirium of intoxication; the women to forget their degradation in the arms of their lovers, or seduce the unwary into the pleasures of sin. The habit of indulgence produces an incessant craving for its renewal; and life comes to be spent in the endless routine of labouring to produce the means of gratification; and of suffering life through years of existence, to forget it in hours of pleasure.

The continuance of the story will probably not brighten the picture. One of the sons is inveigled into the society of some of the numerous bands of thieves by whom he is surrounded: he commits a housebreaking, and is transported for his offence. The virtue of the daughters speedily gives way in the tumult of licentiousness by which they are surrounded, and they find themselves left upon the streets, abandoned by their relations, and with no other resource but to entice others into the fatal vortex by which they themselves have been swallowed up. Some perish in early youth from the combined effect of bodily disease and mental anguish; others, grown bold in guilt, fall under the lash of the law, and waste their years in imprisonment or exile. The offspring of a once virtuous and happy family are thrown upon the streets, to pick up a precarious subsistence from charity or depredation; and, born in the midst of crime, they grow bolder as they advance, until the success of their attempts induces others to imitate their example.

All this proceeds, not from any unwonted or extraordinary depravity in the character of these victims of licentiousness, but from the almost irresistible nature of the temptations to which the poor are exposed. Doubtless all in every rank are by nature prone to corruption; but this inherent tendency to evil does not attach to one class of society more than another. The rich who censure their conduct would in all probability yield as rapidly as they have done to the influence of similar causes. *There is a certain degree of misery, a certain proximity to sin, which virtue is rarely able to withstand, and which the young in particular are generally unable to resist. The progress of vice in such circumstances is almost as certain, and often nearly as rapid, as that of physical contagion; and it unfortunately too often happens,*

and idleness fostered by the frequency of example. It is to these great marts of human corruption, that the base and the profligate resort from the simplicity of country life: it is there that they find victims whereon to practise their iniquity, and gains to reward the dangers that attend them. Virtue is there depressed from the obscurity in which it is involved: guilt is matured from the difficulty of its detection: licentiousness is rewarded by the immediate enjoyments which it promises. If any person will walk through St. Giles's, the crowded alleys of Dublin, or the poorer quarters of Glasgow; at night, he will meet with ample proof of these observations: he will no longer wonder at the disorderly habits and profligate enjoyments of the lower orders: his astonishment will be, not that there is so much, but that there is so little crime in the world.

The great cause of human corruption in these crowded situations, is the contagious nature of bad example, and the extreme difficulty of avoiding the seductions of vice, when they are brought into close and daily proximity with the younger part of the people. *Whatever we may think of the strength of virtue, experience proves that the higher orders are indebted for their exemption from atrocious crime or disorderly habits, chiefly to their FORTUNATE REMOVAL FROM THE SCENE OF TEMPTATION: and that where they are exposed to the seductions which assail their inferiors, THEY ARE NOWAYS BEHIND THEM IN YIELDING TO THEIR INFLUENCE\**. Solomon never showed his wisdom more than in recommending to the young to fly from the allurements of the strange woman; knowing well, that to remain and to resist were more than could be expected of human nature. It is the peculiar misfortune of the poor in great cities, that *they cannot fly* from these irresistible temptations: but that, turn where they will, they are met by the alluring forms of vice, or the seductions of guilty enjoyment.

It is the experienced impossibility of *concealing the attractions of vice* from the younger part of the poor in great cities, which exposes them to so many causes of demoralization from which their superiors are exempted; and renders the contagion of guilt so infinitely more rapid than the influence of good example.—Vol. II. p. 76–77.

The higher orders are never tired of expressing their astonishment at the rapid increase of depravity among the labouring classes in great cities; and at the inefficacy of all the means adopted for their improvement. Let us attend to the situation in which the poor are placed in these scenes of vice, and the temptations to which they are exposed, before we join in the clamour.

A family is compelled by circumstances, or induced by interest, to leave the country, and take up their abode in a great city. They bring with them, we shall suppose, the simplicity of country life, and the orderly, religious, habits which prevail in their sequestered home. In what circumstances do they find themselves after they have been six months members of a more populous community? The extravagant price of lodgings compels them to take refuge in one of the crowded districts of the towns, in the midst of thousands in

\* This sentence is not in italics in the original.

## HOME COLONIZATION SOCIETY.

WHATEVER may be said or written on the improvement of all classes of society, it is now evident to those who reflect, that that which is necessary to this end is A SOUND PRACTICAL EDUCATION, AND PERMANENT BENEFICIAL EMPLOYMENT for all who require them. In fact, that any other measures are mere palliatives, and can produce only temporary benefits, at an extravagant waste of time, capital, and labour.

It will also be obvious to those who have thoroughly investigated the subject, that this education and employment cannot be given under the present competitive arrangements of society; and that the best mode of securing these benefits will be by the establishment of "Self-supporting Home Colonies" upon the basis laid down in the preceding Development, on account of their complete efficiency for the purpose, and their great economy over the present system.

A Society has therefore been formed, to promote the establishment of these Colonies: having for its objects,—

1stly, To submit the plans for the Colonies, in all their details, to the most scientific and experienced men in every department of life.

2ndly, To make these plans extensively known to the public; and to demonstrate their efficiency for the purposes designed.

3rdly, To demonstrate that these Colonies, in consequence of their very superior economical arrangements, will afford a safe and profitable investment for capital.

4thly, To arrange the preliminaries for Joint-Stock Companies to carry the same gradually into extensive execution.

5thly, To publish the most useful authentic works, explanatory of the principles of the system of Home Colonization, in order to convey to the public correct information on this most important subject.

The expenses attendant on the above will be met by subscriptions of £5 each and upwards; which shall, at the option of the subscriber, be placed to his or her credit, in behalf of one or more shares which the subscriber may choose to take in the first joint-stock company established; and by donations.

A subscription or donation to the above amount will constitute a member of the society.

A Committee attend daily, to answer inquiries and give explanations of the measures proposed, &c. Communications by letter will also receive attention.

A. C. CUDDON, *Secretary.*

HOME COLONIZATION OFFICE,  
57 Pall Mall, London.

*Note.*—This Society is not confined to any particular class, sect, or party; but invites the co-operation of all who will unite in *practical* measures for the effectual and permanent relief and amelioration of humanity; and the proposed Colonies will contain arrangements for the accommodation of every religion,—the only religious requisition being, the *practice* of charity and kindness towards all.

THE  
SIGNS OF THE TIMES;  
OR, THE  
APPROACH OF THE MILLENNIUM.

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ADDRESS TO THE TORIES, WHIGS, RADICALS, & CHARTISTS;  
CHURCHMEN, CATHOLICS, DISSENTERS, & INFIDELS;  
TO ALL PRODUCERS OF WEALTH, AND NON-PRODUCERS;  
IN GREAT BRITAIN AND IRELAND.

BY  
ROBERT OWEN.

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FRIENDS AND FELLOW COUNTRYMEN,

YOUR Country is in danger, from internal dissensions, and external wars.

Your internal dissensions arise from the superstitions which prevent charity for each other's conscientious convictions and feelings; and from the want of permanent employment, with remunerating returns, for the industrious masses of the population.

You have had before you, again and again, in every varied form, from the leaders and advocates of each, the remedies which they respectively offer.

Ask the experienced men of the world, from which of these divisions, is there the slightest chance, of an effectual and permanent remedy, for these daily increasing evils?

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Men of research and extensive experience know that the theories of all these parties, have been, often, tried in practice through past ages ; and that, not one of them, has produced, or ever can produce, a virtuous, united, intelligent, and happy state of society ; for, not one of them, has ventured to descend, *to the root or real cause*, of the evils of past and present society. There has been, in all, a lack of knowledge, or of moral courage, and of the pure and genuine charity, necessary for this high and important, and now most necessary, task.\*

For the sake of your common interest, and in the name of suffering humanity, I call upon the best minds among you, to pause in your present pursuit, and to ask yourselves, in your calm moments, if the schemes, proposed by any one of these divisions, are likely to imbue you with charity, to unite you in heart and mind, to insure you wealth, or to stay the danger of increased poverty, contention, disorder, and confusion ?

As a remedy for the present evils of society, evidently not one of the schemes, advocated by these parties, can give confidence, except to the weak and blindly-led members of the respective sections ; for these schemes are, either mysterious, impracticable, or inefficient for permanent good.

Those who reflect, and who have acquired experience, know that these evils arise from *ignorance, superstition, division, and poverty* ; and that the *only* remedy is, to go honestly and fearlessly to work in right good earnest, to remove the *causes* which perpetuate them ; *and this course has never, yet, been adopted by any party.*

I, therefore, call upon the truly good men and women, of these opposing divisions, to abandon all party and sectarian proceedings ; and to unite cordially, allowing unmolested full liberty of conscience to each, in decisive measures, now, at once, to remove the causes of ignorance, superstition, division, and poverty, for ever, from among us. This is the *only* course, that can ever reconcile man to man, imbue him with universal charity, and enable him to

\* See Extract from Archdeacon Wilberforce's Primary Charge, 1840, in Appendix.



provide abundance of wealth for all, and to love his neighbour as himself.

The task proposed may appear difficult; but it is so, only, to the *misdirected imagination of party, class, and sect.*

Ignorance and superstition, may now be overcome, in the whole population, *by a sound, good, practical, education for all*; and poverty, with the fear of it, be destroyed, *by permanent beneficial employment for all.*

This education may, now, be given, and this employment may, now, be found, for all who require them.

The British Empire, above all the nations of the earth, abounds in the most ample means to give, and permanently secure, both, to the whole of her population.

To the British Empire, above all the nations of the earth, it is now become an object of imperious necessity, that the people should be so educated and employed; or open rebellion, or secret severe vengeance, may be justly apprehended,—and

1st, Because, this empire contains within its dominions more scientific knowledge, with more ignorance, superstition, and immorality, than any nation upon the earth.

2d, Because, it exhibits more riches and ignorant pride, with more *poverty, disease, destitution, and degradation of mind*, than can be found in any other nation.

3d, Because, within its territories, there is not wanting one single material, or ingredient, of the means requisite to convert, in a short period, this mass of immorality, pride, corruption, ignorance, disease, destitution, crime, and misery, into a sound, healthy, united, intelligent, highly moral, wealthy, and happy society;—a society, not indeed to be “*envied* by surrounding nations,” but to be an example to be followed by all the nations of the world;—a society, which shall hold out the hand of fellowship to every other people, and, willingly, assist them, in the attainment of the same advantages—the same permanently increasing prosperity;—thus, exercising an influence, which will tend to create, and maintain, a cordial, and most beneficial union, among all nations.

4th, Because, the Government of this country, with all its immense power to create wealth and virtue, is, owing to its erroneous system, of governing by force and fraud, now producing more poverty, crime, and misery, than is produced in any other nation upon earth ; while, with ease, under a system of united interest, it may produce more permanent good and extended happiness.

5th, Because, there is in the British Empire, a greater expenditure, for the support of a religion to produce charity and affection for the human race, than is expended in any other country ; while less of both is evinced, in practice, than in any other part of the globe.

6th, Because, throughout the British Empire, there is more superstition, hypocrisy, bigotry, and moral weakness, and less simplicity, honesty, moral courage, and *true religion*,\* than in any nation upon earth.

7th, Because, in the British Empire, a greater expenditure is incurred than in any other, professedly, to govern it, in a very superior manner ; while, with the talent, industry, capital, and materials, at the command of its government, wherewith to produce a superior character in the people, and create permanent prosperity, and general happiness, it is, of all nations, the most inefficiently governed ; for the great mass of the population could not be in a more demoralized, destitute, and degraded condition, than are, at this day, the

\* *True religion*, it is now evident to common sense, consists in the practice of producing the greatest amount of happiness to the human race, and to all that have life upon the earth. Man never has benefited, nor, by all he can do, is it possible for him, in any manner whatever, to benefit, that Incomprehensible Power, which, " by searching, no man can find out," or which, by searching, it is certain, no man has yet found out. If there be presumption, ignorance, and blasphemy, in man, according to any rational notions of blasphemy, it is when mere mortals, who are now, evidently, by their general conduct, less rational than most animals, pretend, or attempt in any way, to "*do good*" to God, to "*glorify*" him, and to "*magnify* his holy name." Can worms magnify or glorify man?—and is not the difference between the Deity and man, infinitely greater than that between man and worms? Such notions and conduct must surely proceed from the very last stage of insanity in the human mind ; and the public exposure of their gross absurdity, it is to be hoped, indicates a speedy change to rational principles in the whole population. The old ceremonial forms for the worship of this Power are, evidently, the invention of the early priesthood of the world, when the people were in the depths of mental darkness ; and it is now continued solely for the intended benefit of the priesthood ; to the prostration of the human mind, and to the incalculable injury of the priesthood themselves, and of the whole human race.

majority of the people of the United Kingdom, without being instigated to revolt, or maddened into open rebellion.\*

8th, Because, the demoralization, destitution, and degradation of both sexes, in the British dominions, are the necessary and unavoidable results, of the want of a *sound practical education, on principles in accordance with human nature; and of permanent beneficial employment, and occupation*, for all classes; and the want of general arrangements, to place *high and low, rich and poor*, within better and more virtuous external circumstances; — seeing that the human race ever have been, are now, and ever must be, the creatures of the external circumstances, whether good or bad, which man makes to surround his fellows.†

9th, Because, the sciences of forming a virtuous and superior character, for all men and women, and creating a superfluity of superior qualities, of wealth for all, *are now known, and may be most easily applied to practice*.

10th, Because, there is now, from one end of the kingdom to the other, one general demand for relief, from an ignorant, and crude, system of force and fraud; — a system of *universal deception*, by which all classes are kept in physical or mental slavery to each other, and by which they are interdicted from the incalculable advantages of a system of *truth*, that may now, with ease, and in a short period, be extended to the whole population.‡

11th, Because, throughout these dominions, all are *actively engaged* in doing that which they ought *not* to do; while they leave undone that which, for their interest and happiness, should be done.

12th, Because, the change, proposed in the author's "Development," will effect the great revolution, preliminary to the commencement of the regeneration, which about this period, so many nations expect; to relieve the population of the world, without force or

\* The British Government takes more from, and does less for, each individual of her population than any nation in Europe; while the Austrian Government takes less from, and does more for, each individual in Austria, than any other nation in Europe.—The one is called free, the other despotic.

† See Mr. Alison on Human Happiness, and Dr. Alison on the Management of the Poor in Scotland.

‡ See the Preface, Introduction, and the Author's Development and Plans for Joint-Stock Companies.

fraud, from the poverty, destitution, contention, prostitution, crime, and misery, now so prevalent throughout all countries, and which evils, as published in so many authentic and official documents,\* are daily increasing, under the present system, throughout Great Britain and Ireland.

Now, no one is justified in thus finding fault with *what is*, without having an effectual remedy to propose for immediate adoption.

A remedy is now offered, to the Government, Priesthood, and People; in the establishment of the author's proposed Joint-Stock Companies, for forming Home Colonies; — one that will be safe for the two former, and beneficial to the whole population.

This remedy, and mode of carrying it into execution, will be, speedily, made more generally known to the public, by various means, in order, that every class, sect, and party, may learn what it really is, and, thus, be enabled to judge for itself.†

But, it will be asked, — who is he, who, thus, arraigns the whole proceedings of the British Empire, in all its separate divisions, and as a whole, — an Empire said to be “the first in wealth, in science, and in arms,” and to be “the envy of surrounding nations, and the admiration of the world?”

A plain, practical man, who, from his birth, has been made to love his species before all other considerations; who, regardless of wealth, honours, present popularity, future fame, or life, has devoted himself to the discovery and removal of the obstacles which ignorance, or inexperience, has placed in the way of making all of human kind highly intelligent, truly good, abundantly wealthy, and as happy as humanity, with these qualities, can be made; when it shall be governed by its own laws, well understood, and surrounded by superior external circumstances, in accordance with those laws.

A man, whose organization *at birth*, and character *from birth*, has

\* See writers referred to in the Author's “Developement,” and especially Dr. and Mr. Alison's late publications.

† That full information may be given to the public on this subject, so deeply interesting to all ranks and classes, an Office, designated the “Home Colonization Office,” has been opened at 57 Pall Mall, London; where a Committee attends daily, from ten to four o'clock, to answer any inquiries, and give whatever further explanations may be required. Letters addressed to the Secretary, at the Office, will be attended to.

been formed *for* him; and whether it has been made *inferior* or *superior*, to that of other men, or *between these extremes*, he takes no blame, he takes no praise, to himself. What he has been through life, and what he now is, the Power which moves and governs the universe, whatever that power may ultimately be discovered to be, if it ever shall be discovered by man, has made the author of this Address. If there be merit or demerit in his organs, faculties, and qualities, either at birth or subsequently, — to that mysterious, and, as yet, to man, utterly Incomprehensible Power, the merit or demerit solely belongs.

Were the human race now *rational*, this statement, on this part of the subject, would be sufficient and complete.

But, as humanity ever has been, and yet is, in a most pitiable irrational state, another step to prepare the way to overcome this irrationality, and to make man, *in future, a rational creature*, must now be made.

To retard, and, if possible, to prevent the ultimate advance of high and important truths—truths on which depend the happiness or misery of the human race — all the usual arts and cunning of this old system, based on error, falsehood, and deception, have been, for years past, set to work, and, latterly, with greatly increased activity, to vilify and defame, by every kind of means, the man who has been made to have more pleasure in preparing a superior state of future existence for his fellow men, than, in any other pursuit, throughout the whole of his life; and who, by a singular combination of external circumstances, has been, evidently, in an especial manner, prepared, by that Incomprehensible Power which directs and overrules all within the universe, for this most difficult, dangerous, and extraordinary task.

But the principles which this man has been compelled to believe to be eternal truths, forbid him to blame, and make him to pity, those who have been made, thus, to act.

In truth, these men have, unconsciously, done much good in their day. They have, now, effectually, called the attention of the civilized world, to the all-important facts, and self-evident deductions from those facts, which are necessary to be known, before man can be

“regenerated and born again,” or prepared, to enter upon a superior mode of life.

It is, however, necessary to be well understood, that it matters not what may be the qualities, or qualifications, of the agents of this All-pervading Incomprehensible Power, which may be the immediate cause of imparting high truths, leading to permanent happiness for the human race : it is sufficient that the happiness be secured.

Most insignificant, therefore, is the question, who or what Robert Owen is, or how he may have felt, thought, or acted, through life.

Yet, as the world, in its irrational state, has been taught to attach much consideration to individual reputation, according to its geographical notions of right and wrong, the author of this Address is most willing to gratify the present error of the human mind to its full extent ; and to have whatever, from his birth to this period, he has thought, said, or done, wrong, made as thoroughly public as it can be made, — upon the simple condition, that the charges shall be made openly and publicly to himself, and that he shall have a fair opportunity, publicly, of replying, fully, to each accusation.

To any parties, therefore, who think they have an interest in finding, or who desire to find, error or evil in his conduct through life, he now offers the means of tracing that life, from birth to the present time. (*See Appendix.*)

Robert Owen claims not to be faultless, according to the prevailing conventional notions of right and wrong, in the geographical position of this country ; but he is most willing that the whole of his sayings and doings, year by year, and day by day, shall pass through the ordeal of a comparison with the sayings and doings of all or any of his accusers, during the entire lives of the parties.

Nay, more ; to bring this senseless question to a point, and to set it at rest for ever, the author of this Address, who, as already stated, claims no merit, and takes no demerit, for what he has been, is, or may become, is most ready and willing to have his life — of now nearly three-score years and ten — most strictly scrutinized, and compared with the life of any other man, religious or infidel ; and, so that the comparison shall be justly made, he is indifferent what manner may be adopted, to ascertain the true conduct of each, as son, brother,

husband, and father, apprentice, servant, and master, citizen, and public instructor, and friend to the human race, even according to the present notions of the world ; although his convictions of what is right and wrong, or good and bad, have been made to differ, very widely, from the prevailing irrational popular notions, as taught to the ordinary mind of the, so-called, civilized portion of society.

Let none, therefore, on account of who or what Robert Owen is, be longer frightened by mysterious names, or mysteries of any kind, from striving to attain the high and important station to which all of the human race are, ultimately, destined to rise ; for, upon close examination, these mysterious names, or mysteries of any kind, will be found to be mere sounds, unsubstantial as the visions, ghosts, and witchcraft, of our ignorant, superstitious, and, therefore, easily deluded, ancestors.

These mere words, signifying nothing, have been the invention from time to time, of mystics, priests, or politicians, and have, powerfully, tended to keep society in a state of abject mental slavery ; and in consequence, the world is now overwhelmed with ignorance, and superstition, and division, and all the vices and miseries which are their unavoidable results.

What then is to be done to relieve the human race from these great evils ? Are the mystics, and priests, and deceived politicians, to be for ever the incubus of the world ; and is man, everlastingly, to remain the slave of senseless superstitions, and be kept more ignorant of his nature, and, thus, be made less rational, more degraded, and more miserable, than any of the tribes of animals, who live in accordance with their nature ?

No ! This cannot be. The Great Spirit of the Universe, — or, The God of the nations of the world, — That Power, from whose mysterious operations, all life and intelligence proceed, — has evidently decreed, that the reign of the mystics, the priests, and the ignorantly selfish, should now cease ; by exposing their ignorance, in their opposing creeds, contradictory mysteries, love of gain, and internal dissensions for worldly honours and individual advantage.

But, as the dominion of this world has been, so long, under the direct or indirect influence of the mystics and priests ; who, by

their assumed power over the consciences of men, enslave the minds of all, *and especially of the women*, who are thus made to assist the priests still more effectually to enslave the men — how is this gross mental darkness to be overcome?

Is it possible, that this victory,—the greatest of all victories that man can attempt,—can be gained, over bigotry, superstition, fanaticism, and mystery, without a serious contest with those who, for worldly or conscientious motives, are now trained, and educated, to maintain the permanent supremacy of the causes which produce these evils?

Shall any one dare attempt, at once, to snap asunder these mental bonds, which have enslaved the population of the world for unnumbered ages, and not be made a victim for his temerity, and, by the priesthood, made to suffer death?

It shall be tried;—if a contest of this description cannot be avoided, and if a victim be necessary, to appease the anger of those who preach peace, charity, and kindness to all, and even the love of enemies — let the conflict come;—and if the sacrifice of a life, in this all-glorious cause, shall be necessary, to secure mental liberty to the human race, the victim is prepared.

In this cause, on which depends the misery or happiness of man, through all future ages, I am now, as I ever have been, ready and willing to sacrifice my life; and if by so doing I can ensure the permanent well-being and progressive excellence and happiness of my poor, deluded, oppressed, and, therefore, miserable, fellow men, I shall consider the sacrifice a great privilege—a privilege the highest that man can enjoy; *because the termination of the reign of the priesthood upon earth, would ensure the well-being and happiness of the human race; and their, immediate, entrance into a new, or millennium state of happy existence.*

ROBERT OWEN.

LONDON, *March* 1841.



## APPENDIX TO THE ADDRESS.

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### I. SHORT NOTICE OF THE AUTHOR'S MOVEMENTS, FROM HIS BIRTH TO THE PRESENT TIME.

THE Author was born at Newtown, Montgomeryshire, North Wales, 14th May 1771. Left it at the age of ten ; went to his eldest brother (William) in London, where he remained a few months, before he engaged himself, for three years, to Mr. James M'Guffog, of Stamford, Lincolnshire. After remaining there about four years, he returned to London, and engaged himself with the house of Messrs. Flint & Palmer, on the Borough side of Old London Bridge. From thence he removed to the, late, Mr. John Satterfields, St. Ann's Square, Manchester. He was afterwards, for a short period, in partnership with a Mr. Jones in a machine-making establishment. He then commenced cotton-spinning in Manchester, on his own account ; but was soon engaged by the late Mr. Drinkwater, to take the management of the first, fine cotton-spinning factory, ever erected, in the British Dominions ; and in which were employed about five hundred men, women, and young persons of both sexes ; but chiefly young women, and some children. He obtained the direction of this establishment in the year 1791, when he was about twenty years of age, and continued it until, with some young men, he commenced the Chorlton Cotton Twist Company, in the Chorlton Mills, Oxford Street, Manchester. While carrying on this concern, he entered into a new partnership, with the, late, Messrs. Borradaills of London, and the late Messrs. Bartons of Manchester ; and while carrying on this concern, he saw, and recommended his partners to purchase the New Lanark Mills ; then the property of the celebrated David Dale of Glasgow. This purchase was made in 1799. Some months afterwards, the Author of this work married Mr. Dale's eldest daughter, and, the year following, he removed from Manchester, and became the managing partner of the New Lanark business, both at New Lanark and at Glasgow. He retained the superintendence of this establishment, and continued to direct, successfully for thirty years, perhaps, the most important experiment, to secure human happiness, ever attempted ; until he withdrew from it, upon his fourth, and last return from the United States of North America, in 1829. He relinquished this most enviable position, that he might be at full liberty to agitate the world, and prepare it, for an entire change of system, in principle and practice. It was here he ascertained, the certainty of the truth of the principles, and the extraordinary benefit of their partial application to practice, under many unfavourable circumstances ; unfavourable from the nature of the employment, the local prejudices of some parties, and a variety of other causes, that naturally arose in opposition to so novel an experiment ; an experiment which, if permitted

to proceed, with the success and popularity it had attained, would, too rapidly, in the opinion of many, have destroyed all faith and confidence in the old worn out principles and injurious practices of existing society. From the period of the relinquishment of this establishment, to the present, the author has had his most permanent residence in London, the metropolis, in fact, of present civilized society. He fixed his residence there, that he might meet the errors of that society at its centre; in their full strength and vigour; that he might effectually overcome them; or himself be overcome.

Between the autumn of the year 1824 and the summer of 1829, the Author was four times in the United States of America, once in the West Indies, and once in Mexico; and about three years since he visited the Governments of France, Austria, Prussia, Bavaria, and Saxony, intending to have extended his journey to St. Petersburg, the Hague, and Belgium; but he was too long detained in the cities which he visited to admit of longer absence. These journeys were made to promote the great object of his life, — “the permanent happiness of the human race.” This short sketch may serve as a key to the Author’s movements; should time be permitted to him, it is his intention to give a detailed history of his life; because it has been a life of no ordinary character.

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## II. *Extract from* ARCHDEACON WILBERFORCE’S PRIMARY CHARGE, 1840.

“Is it not true that there is a great and widening separation in this land between the various classes of society, and even between man and man? Thus the bonds, which of old held the high and low of English Society together, are melting away. Where, for instance, among our vast manufacturing population, are the old bonds of mutual affection and respect — of national care on the one side, and generous trust upon the other, by which the peasantry and gentry were united? And this poison cannot be anywhere present in the circulation of the body politic, without reaching more or less to every part. It creeps on to the trading classes, to the shop-keeping classes, and thence even to the rural districts. This change is passing upon the very conditions of social life in England; and at the same moment, and from the action of the same causes, the straiter bonds of family life and subjection are wearing out; children are becoming more independent, and brethren more disunited” \* \* \* \* \* “And so of the other great cause of separation. No reasonable man can doubt that the idolatry of property is at this time one of our prime national sins. And has not God so ordered things, that rich and mighty nations, when they do become entangled in this idol worship, shall become also his avengers on themselves? — that the careless, selfish rich shall become a prey of the untrained violent needy; that the feebleness of all human institutions, when they rest not upon God’s word [truth], shall sooner, or more late, be proclaimed by all the agonies and horrors which await on civil strife?”

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Edinburgh: Printed by ROBERT HARDIE, St. Vincent Street.

## EXPLANATION OF PLATE I.

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Fig. 1. View of Exterior of one side of the Square.

Fig. 2. View of Interior of one side of the Square.

Fig. 3. Block and Ground-Plan of the Square.

A A A A } ..Dwelling-Houses.  
A A A A }

B B B B } ..Colonnade.  
B B B B }

C C C C ...Public Buildings.

D D D D ...Schools.

E E E E ...Play Grounds and Gymnasias.

F F F F ...Refectories, &c. &c.

G G G G...Towers.

H H H H } Baths.  
H H H H }

I I I I .....Conservatory.

K K K K...Arbours.

L L L L } ..Terrace.  
L L L L }

*For a more detailed description, see pages 37-40 of  
the Work.*

## EXPLANATION OF PLATE II.

### *Ground-Plans of the first, second, and third Stories of the Dwelling-Houses.*

On each Floor are—

Four Apartments, 18 ft. by 16 ft.—12 feet high.

Four smaller do., 11 ft. by 7 ft.—12 feet high.

Two Water-Closets.

Staircase in centre.

Landing or Gallery round the Staircase, in the corners  
of which are concealed Water Pipes, &c.

Fig. 1. A Floor divided with temporary partitions, so as  
to contain 16 double Bed-rooms, with 4 other  
Apartments.

Fig. 2. A Floor containing 28 single Beds.

Fig. 3. A Floor containing 24 Beds.

Fig. 4. A Floor with temporary partitions, to contain 8  
double Bed-rooms and 4 single Bed-rooms, and  
4 Apartments.

Fig. 5. A Floor with temporary partitions, for 8 double  
Bed-rooms, and 4 Apartments.

Fig. 6. A Floor containing 4 double Beds and 4 single  
Beds.

Fig. 7. A Floor with 4 double Bed-rooms, and 4 Sitting-  
rooms.

Fig. 8. A Floor with 4 single Bed-rooms, and 4 Sitting-  
rooms.

Fig. 9. A Floor.