

LECTURES
ON THE
MARRIAGES OF THE PRIESTHOOD
OF THE
OLD IMMORAL WORLD,

DELIVERED IN THE YEAR 1835,
BEFORE THE PASSING OF THE NEW MARRIAGE ACT.

By Robert Owen.

FOURTH EDITION.

WITH AN APPENDIX,

CONTAINING THE
MARRIAGE SYSTEM OF THE NEW MORAL WORLD;

And proving that the Author never entertained the sentiments attributed to him by the opponents of Socialism.

LEEDS:

PRINTED AND PUBLISHED BY J. HOBSON, MARKET STREET, BRIGGATE;
SOLD BY ABEL HEYWOOD, OLDHAM STREET, MANCHESTER;
AND J. CLEAVE, SHOE LANE, FLEET STREET, LONDON.

1840.



PREFATORY REMARKS.

In consequence of the frequent gross misapprehension of Mr. OWEN's views on the subject of Marriage, the Editor, in offering to the public the present edition of these lectures, deems it expedient, for the sake of truth, to prefix the following remarks.

It has been imagined that Mr. OWEN desires to abrogate *all* Marriage. That this is a gross error is evident from the fact, that so long ago as 1830, in a course of Lectures he then delivered in London, he published the laws by which he proposes that Marriages should be regulated in the New State of Society; which laws were again published in 1833 in the "Charter of the Rights of Humanity;" and subsequently, in an address to his disciples, (*see 'New Moral World,' page 443,*) he most explicitly stated that marriage regulations ought, on no account to be abandoned, and that it is his opinion, they must ever exist—improved as society advances in knowledge and goodness.

All reasonable persons must admit that it is a grievous evil for man or woman to be induced to become, or compelled to continue, united in marriage to an individual for whom they cannot feel a sincere affection; and none but the most irrational can consider it otherwise than a most gross and lamentable error to call such marriages virtuous, or to imagine that the sanction of legal or religious ceremonies, so called, can render them other than most vicious, demoralizing, and wretched. It is needless to expatiate on this point: few are so utterly stultified that their feelings will not respond to the truth of these remarks. Any person who reads Mr. OWEN's writings with but a moderate degree of attention and candour, will at once perceive that it is *these* Marriages, with their innumerable evil consequences, which he desires to put an end to, by introducing arrangements and regulations dictated by common sense, or right reason, to insure all the happiness that can be derived, and avoid all the vice and evil that have hitherto been experienced, from the social converse of man or woman.

Nor can it, with any pretension to truth, be asserted that it is the object of Mr. OWEN to lessen conjugal fidelity, or the permanence of marriage; for he expressly states in these Lectures that "the unions of the New Moral World will be the result of affection; and therefore, in the very great majority of cases, will be of a permanent nature:" and in the Manchester Lectures he says, "under the arrangements of this new state of human existence, the affections will receive every aid that can be devised to induce them to be permanent; and there can be no doubt they 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." In a word, a candid attention to the true tendency of Mr. OWEN's writings must convince all but the most superficial or obtuse, that this single object, as regards the social converse of man and woman, is to promote, to the greatest possible extent, true purity, delicacy, virtue, and happiness, now most lamentably deficient, through the false notions of society on these subjects, and the vicious customs and institutions which have emanated from those notions.

LECTURE FIRST.

MR. OWEN commenced his Lecture, by stating that in that morning's Discussion a lady had brought forward three questions, which were put by the celebrated Chateaubriand in a work he had written, but which was not to be published until after his death. The questions showed the anxiety in the minds of the Statesmen of the world about the present state of society, which they were satisfied could not much longer be bolstered up.

The first question asked is: "What shall be the *new* state of society?" What! does one of the leading ministers of France, and a high Tory—does he ask such a question as this; and a question, too, that shows that he and his friends have made up their minds that a change must take place? Without entering further into the subject now, I will merely say, that the new state of society will be entirely different from the present state, and will be based on principles totally distinct. I hope our friends, in investigating our plans, will make no attempt to unite the two states of society. I have said again and again, that they never can amalgamate in any proportion, and it will, therefore, be useless to draw inferences on the new system from any thing we see around us.

The second question is, "How shall women arrive at legal emancipation? Up to the present day, society has proceeded upon the principle of classes, bodies or corporations, and of distinct families." The third is: "What *appearance* will society present when these regulations shall *no longer exist*, and women become INDIVIDUAL, as is the TENDENCY that they should become?"

I rejoice that these questions have been put, and that too by so eminent and intelligent an individual ; they go to confirm my own impressions on the subject.

In my previous lectures I have stated, that the chief of the Satanic institutions over the world, though somewhat varied in name and form, are the priesthood ; the lawyers and magistrates ; the military ; the unnatural and artificial union of the sexes ; individual and national competition and contest ; and the single-family, or universally disuniting arrangements of society ; and the metal, or any other medium liable to change in value, for the circulation of wealth. And I then hastily glanced at some of the leading evils necessarily arising from the priesthood, the laws and magistracy, and the military. I now proceed to notice, in the same hasty manner, some of the remainder of these Satanic institutions, or institutions of moral evil ; and first of the unnatural or artificial union of the sexes. It seems that many of the readers of the *NEW MORAL WORLD*, many of my usual audience, as well as a large portion of the public, are much opposed to any thing being said openly, to a mixed assembly, on the subject of marriage, because, say they, we are none of us prepared to enter upon the consideration of this delicate subject. The disciples of our system say : “ We readily acknowledge the truth of the three fundamental errors of moral evil, and the three fundamental principles of moral good. We fully understand the facts whence they are derived, and consider the developement of them, in this plain intelligible form, the greatest boon that man has yet acquired from his intellectual faculties. To know the cause of evil and of good among the human race is the most valuable knowledge that can be given to man ; it is to know the *cause of misery and of happiness* : in fact, it is to learn how to make the earth a pandemonium or a paradise.” All this the disciples of the system readily admit ; but they add : “ What has all this to do with the present marriages of the world, seeing that the prejudices of the human race are so deeply rooted in favour of their continuance ? ”

When I hear these sentiments repeated time after

time, by many who have long professed themselves disciples of our system, and some who are esteemed the most intelligent among them, I am obliged to say, as I have often done, greatly to the annoyance of those who deemed themselves sufficiently advanced in a knowledge of the new system to be the experienced instructors of others: "You really know nothing yet about the system which you are teaching to others." And upon this occasion, as we are now about to lay a solid foundation in the minds of those who are to take an active part in our future proceedings, it is incumbent on me to declare to you, that no parties can be considered to understand correctly or practically any part of the system which I contemplate, unless they know how to apply the third fundamental principle of moral good, and to trace the third fundamental error of moral evil to practice, and also to carry them out through all their ramifications into the domestic and public arrangements of society, and to trace the endless train of moral evil, and consequent misery, which the present marriage system in all countries necessarily engenders.

Surely none of you can imagine that I decided upon relinquishing a situation, which was perhaps the most enviable that man could hold under the existing vicious system of the world, bringing me in, at the same time, many thousands a-year, merely that I might instruct my suffering fellow men in a few theoretical truths, which of themselves could never be applied to useful practice, much less to emancipate the human race from ignorance, sin and misery? Or that I gave up a situation in which I could effect much practical good, to teach *some truths*, and *refrain from teaching others*; to flatter the prejudices of any man, woman, or child; when the latter truths were essential to effect the great good intended, and which could never be attained until all ancient prejudices were removed? Or do any of you imagine that I meet you here to pander to your prejudices upon important subjects, in which your permanent happiness is involved? No, my friends; I have made the sacrifice of extensive wealth; of an extraordinary personal consideration among the great and good ones of the

earth, as they are now called ; that, being freed from all such shackles, I might attain the highest elevation and the most enviable condition to which a human being can aspire ; that is, to be at full liberty to speak to the world a new language of truth, unmixed with error, upon subjects of the most vital interest to all of human kind, and to send forth these truths, without fear of man, to the great ones of the earth ; to emperors and kings, and to the learned and wise, as they are called, until they shall attend to them, become conscious of their truth and high value, and shall willingly adopt them.

Think you that I am to be withheld from this course because a few or many of my readers or hearers are alarmed at new, and to them astounding truths ? truths essential to be known and publicly acted upon for the eternal well-being and happiness of the human race.

Those who have imbibed these impressions little indeed know the early determinations of my mind, and the thoughts which have long been within me. I tell you now, I am not teaching in the midst of the metropolis of the British Empire to please my hearers, flatter their prejudices, and live upon their ignorance. I am purposely come among you to oppose all your oldest, strongest, and most inveterate prejudices ; to stir them up from their *lowest foundations*, and to withdraw them, root and branch, out of your constitutions, or to sacrifice all that man holds dear in the attempt.

You are prepared, you say, to give up some of your old errors and prejudices ; but you wish I would not touch upon others, and especially upon the present married state.

What would you think of the wisdom of those who were afflicted with some dreadful disorder, hitherto deemed incurable, saying to a physician, who had happily discovered a certain and effectual cure for it : " We are indeed diseased from head to foot ; we feel the malady most excruciating from morning to night and from night to morning, but, pray, dear good doctor, do not touch this sad and incurable disorder, it

is too bad to be interfered with ; but you may, if you please, cure our toothache, or one of our little fingers that occasionally gives us some pain !”

Such is your state and condition ; and knowing what different beings you will be when you shall be restored to sound health, I shall disregard your sickly or feverish complainings, and proceed to effect your cure.

And I now tell you, and, through you, the population of all the nations of the earth, that the present marriages of the world, under the system of moral evil in which they have been devised and are now contracted, are the sole cause of all the prostitution, of all its incalculable grievous evils, and of more than one half of all the vilest and most degrading crimes known to society. And that, until you put away from among you and your children for ever, *this accursed thing*, you will never be in a condition to become chaste or virtuous in your thoughts and feelings, or to know what real happiness is. For now almost all who are in the married state are daily and hourly practising the deepest deception, and living in the grossest prostitution of body and mind ; and misery is multiplied by it beyond any of your feeble powers, in your present irrational state, to estimate ; for it extends directly and indirectly through all the ramifications of life. Yes ! your fathers, mothers, brothers, sisters, husbands, wives, and children, are one and all suffering most grievously from this opposition to nature ; from this ignorance of your own organization ; from this unnatural crime ; which destroys the finest feelings and best powers of the species, by changing sincerity, kindness, affection, sympathy and pure love, into deception, envy, jealousy, hatred and revenge. It is a Satanic device of the Priesthood to place and keep mankind within their slavish superstitions, and to render them subservient to all their purposes ; and until you can acquire fortitude and moral courage to look this subject fairly in the face and meet it fully on the ground of common sense and right reason, and can show it to be, as it is, in direct opposition to the laws of your organi-

zation, it is eminently calculated to make you, in the greatest extreme, ignorantly selfish, wretchedly vicious, and most unhappy. And while this evil is suffered to remain you cannot reasonably expect to advance one single step in practice in the right road to real virtue and happiness. There is, therefore, no hope whatever, for you until you acquire sufficient strength of mind to overcome this evil, and openly denounce it both in principle and practice. It is now ascertained that you have not been organized to feel or not to feel at your pleasure. You, therefore, commit a crime against the everlasting laws of your nature when you say that you will "love and cherish" what your organization may compel you to dislike and to loathe, even in a few hours. Away then with this eminently false delicacy and sickly appetite for truths which are the most essential to the progressive improvement and permanent happiness of our species!

The species, man, as approaching towards a rational nature, is yet in its cradle; and if we do not soon remove it from this infant condition it will be rocked too long, and the reasoning powers of man will be not only of no benefit to him, but a grievous evil, and place him, relatively to the enjoyment of happiness, greatly below the majority of terrestrial animals.

Not speak of the present marriage state and its endless crimes: why what absurdity yet remains in the public mind! Not to speak and expose the greatest of the practical sources of vice and misery! As well may we at once close our eyes and put a seal upon our lips, that we may not see or speak of the greatest deceptions, the most abandoned wickedness, and the cause of the most extended calamities known to the human race. The time is now past for those who have a desire to ameliorate the condition of the human race upon everlasting principles of truth, to pander to the prejudices of any portion of mankind; much less to this prejudice in favour of artificial marriage and unnatural union of the sexes: of a prejudice which is one of the deepest seated in human society, and the most fatal to the happiness of men and women from their birth to their death.

Under this baneful crime against nature, man must continually degenerate in his physical, mental, and moral powers, as he has done during many past ages, in proportion as this crime has been extended, and made, through the influence of increasing wealth and superstition, more and more unnatural and artificial. The inhabitants of the British Empire, said to be the most advanced of modern nations, although, through the progress of science, the most powerful in all the means requisite to insure the highest physical intellectual and moral qualities to every member of its extensive and widely-spread population, are greatly inferior, individually, in all these respects, to the individuals of former times, who possessed greater physical powers, more intellectual strength and vigour, and more exalted notions of public virtue, and of truth and sincerity, than are to be found in modern times. When we look at the ancient inhabitants of Greece and Rome, and compare the present race of men to them, we find the comparison greatly to the disadvantage of ourselves. It is true we have scientific powers which they had not; but on these we are accustomed to place too much reliance. We, the said-to-be-envied of the world, have gradually degenerated, through all ranks and degrees, into mere pedlars and panderers for money gains, or some tom-foolery of name or personal distinction, which makes the individual appear only the more conspicuously irrational to those who understand the nature and real character of man. And instead of natural connexions being formed between those whose sympathies or qualities of mind and body are in harmony with each other, wealth, family, titles, or privileges of some kind, have been the artificial uniting motive, in opposition to natural desires or pure and chaste feelings.

It is full time that this increasing degeneration of the species, bodily and mental, should cease, and that the natural association of the sexes should be resumed, but improved by all the experience of the past.

Previous to the great change which we have ultimately in view, relative to the new position in which the sexes

will be placed, many highly necessary arrangements and provisions must be made, to render these changes practicable and beneficial. For in the present irrational condition of the human race relative to the association of the sexes and to the single-family arrangements, to mix the two most opposing principles and practices together, would be to make the present confusion of ideas and feelings and conduct ten times more perplexed and irrational.

Many of our friends have, perhaps naturally, with their very limited views of the great changes which must be made in passing from a state of moral evil to moral good, supposed that the principles and practices of the one state were intended or could be made to assimilate or amalgamate with the other. Yet, had they any clear conception of these two systems, they would, at once, discover that the greatest of all impossibilities will be to unite the practice of the one with any part of the practice of the other. We have now the pure unadulterated system of moral evil, both in principle and in practice, producing a perfect terrestrial pandemonium. Were any of our friends to attempt, individually, to introduce any of our principles and practices of moral good into this pandemonium of single-family feuds and mal-arrangements, they would increase, ten-fold, the evils which now reign triumphant throughout almost all the families of mankind. But this now most interesting of all questions, at this crisis of our proceedings, must not longer be left in doubt or mystery, or in a state liable to be misunderstood by the friends and of moral good.

Therefore, *let it now be known to all*, that when the mind of man shall be regenerated, and he shall enter upon the state of moral good, in an association of sufficient numbers to support and protect itself, and its rising generation, against the ignorance and consequent prejudices of moral evil; that CELIBACY, beyond the the period plainly indicated for its termination by nature, (although esteemed a high virtue under the reign of moral evil,) will be known to be a great crime, necessarily leading to disease of body and mind, and to

unnatural thoughts, feelings, and conduct, and to every kind of falsification of our real impressions sympathies and sensations, all of which are of nature's most wise creation, in perfect accordance with the superior organization which it has given to man over the inferior animals.

Also, in the present state of moral evil, it is esteemed a high and superior virtue to be chaste, according to the unnatural notions and imaginations of a most degraded order of men, called the Priesthood, who, in various parts of the world, have taken upon themselves to direct the opinions and feelings of the human race, as though they were themselves divinities, and could by their fiat of absurdities and almost ceaseless irrational ravings, reverse the laws of earthly things, and change the everlasting decrees of that universal and hitherto incomprehensible power which "directs the atom and controls the aggregate of nature." This order of men, to whose oppressions of mind and body no rational being will longer submit, have chosen to make chastity to consist in having sexual intercourse in accordance only with *their* most fantastic whims and unnatural notions; and whom they thus discordantly join, "*let*" say they "*no man put asunder!*" This human decree of the Priesthood is the origin of all prostitution, and of all its endless crimes, evils, and sufferings; of all impure and unchaste thoughts and desires, and of all the known and unknown, and almost unimagined multiplied crimes and miseries of the present married life; and has been the most unnatural grievous misconception of all the crudities which the various insanities of the Priesthood have engendered. They have ever been totally ignorant of the laws of man's organization, and they have been governed in all their proceedings by the imbecility of infancy or the ravings of a disordered intellect or distempered imagination.

Had they not been thus ignorant, they never would have supposed that pure and undefiled chastity consisted in men and women abiding by *their* bidding. Chastity is a feeling and sympathy mysteriously implanted in human nature, and exists only between the sexes when

in their intercourse they feel a sincere and genuine affection for each other: and this delightful union of heart and mind the Priesthood never gave by their unhallowed and grossly absurd ceremonies, which they have invented for their gain, and called marriages; nor do they yet know how to create these pure affections, or to retain them when created.

Real genuine chastity is a sentiment and a feeling far too elevated and refined for their ignorant and gross conceptions, or they could never have artificially tied bodies in their bonds of wedlock, and then said: "Be you united, mind and body, for life; or be miserable in this world and everlastingly damned in the next." What a sacrilege of the best and finest sympathies of our nature! What ignorance of the organization of man and woman! What horrid sacrifice of the happiness of the human life!

In the New Moral World no such destruction of common sense; of our most refined and best feelings; of our just and natural rights and privileges; of our open-hearted sincerity; and of our highest enjoyment and purest happiness, will ever be required or permitted. No; for the unerring laws of our nature, that guide which, when referred to, never deceives us, will alone direct the mode by which the association of the sexes shall be maintained, as well as every other arrangement for the well ordering and conducting the whole business of human life; but, assuredly, the present marriages of the Priesthood of the world, the source of so much crime and misery, will form no part of it.

Celibacy is a virtue of the Priesthood of the world, but it is a vice against Nature; and, I ask, shall Nature or the Priesthood prevail?

When you and the public shall have had time to digest this highly important and deeply interesting subject, I will return to it, and expose, in detail, more of its innumerable crimes and miseries.

In the meantime let no one misunderstand me. The present system of society over the world is founded on notions of unmixed falsehood, leading, of necessity, to every absurdity and evil in practice; a perfect unmixed

system in principle and practice of moral evil, most admirably calculated to give a false direction to all the higher qualities and best feelings of our nature, and to render the whole mass of the population of the world a compound of ignorant selfishness, of folly and absurdity, of counteraction and division, of vice and crime, and of sickening disappointment to all superior minds, and of grievous misery to all: and that the New Moral system is the reverse of it in all these particulars, and so opposite in principle and practice that it will be for ever utterly impossible to bend or blend the one to conform to the other. The world must have the whole of the one or of the other.

Now, my friends, I have just placed before you the last obstacle in our way, and the most difficult to be overcome. In 1818, I proclaimed that ignorance and error, crime and folly, had their source in the different religions of the world. I was at that time, perhaps, the most popular man in the world. No daily newspaper then refused to publish, however long, the addresses delivered by me in London. I well knew I was opposing all the stronger prejudices of the world; and that when I stated what I did on the subject of religion, I was casting away from me all the popularity which I then possessed; but which I considered then, and I consider it now, not worth one straw, except when expressed in favour of truth.

I was then preparing the public mind for the principles I advocated; and it has taken me ever since, a period of seventeen years, to prepare it sufficiently for the introduction of the subject of the present evening's lecture. We are now fairly and fully before the world, and we must keep our position. I now denounce the priestly marriages of the old world, as I then denounced religions.

Do not mistake me, my friends. Were you to attempt to unite any parts of the two systems, you would be sure to fail. When you go into the world, tell your friends and neighbours, of all I have said; but tell them also that we shall reserve the practice of these principles till we are so situated, in the New Moral World, as to have a society of our own; when, and not

till then, we shall be prepared to put on the marriage garment.

Can you go away, knowing all this, and not try to change the existing state of things? We are now forming an association to effect this change soon, and which, I hope, will spread over the world. I care not what some individuals may think of our little nucleus here; I hope we shall soon show them that we are the grain of mustard-seed, which shall flourish and spread until it covers the whole world.

LECTURE SECOND.

In my lecture on Sunday evening last I denounced the present unnatural and artificial marriages of the world, and stated them to be a cunningly devised fable of the priesthood to keep the population of all countries subservient to them, and to the unnatural and artificial laws of the governments of all countries.

These proceedings of the priesthood and governments some parties contend, were necessary while men were savages, or in a partial state of civilization; that they were then necessary to control their brutality or mere intellectual animal violence; but they admit that now they may be advantageously abrogated, and that better arrangements for society may be in this enlightened age, most beneficially introduced.

I will not now occupy time in discussing the question with these parties whether real knowledge and straightforward truth would not have civilized society much more speedily than the devious course of error, mystery, and superstition; because I am satisfied with the admission which they have made, that the time is come when man may be instructed and treated as a rational animal.

But I am desirous of proving to all classes, that the marriage state, as devised and supported by the priesthood of the world, and the single-family-arrangements necessary thereon, are calculated to produce, and have produced, a most ignorant, selfish, vicious character for man and woman, and a disunited miserable state of human existence: and that while the marriages devised by the priesthood and the single-family-arrangements shall be permitted to continue under the protection and sanction of governments, this inferior character of man will be formed and this miserable condition of the human race will increase daily, and hypocrisy and wickedness will more and more abound; that in fact,

there can be no wise legislation, or government, or virtue and happiness for the people, while these errors in principle and practice shall be supported by the governments, or by public opinion.

The evil of these institutions is not confined to any sex, age, or class, for all classes and ages of both sexes, suffer grievously from this unnatural mal-arrangement of society. Unnatural, as well as most absurd and farcical, because two persons of different sexes are induced to make solemn engagements to live together during life, and to love each other, without reference to the changes which may arise in the appearance, qualities, and character of the parties. Now as men and women have not been formed with power to create their own feelings, or to love or hate at their own pleasure, but are on the contrary, compelled to receive such feelings as the influence of external objects produce in their organization, it is blasphemy, if any thing is blasphemy, against the laws of their nature, for man or woman to make any promises or engagements relative to their future feelings of affection or hatred, or of liking or disliking, for each other. These feelings are neither to be promised nor bartered away with impunity, for nature will have her course, and her course is a wise one; and nature declares that man and woman shall associate together without evil only when they shall have a real affection for each other; and that affection will be strong and durable in proportion to the extent of the good and superior qualities which shall have been cultivated in each from infancy. Man, with the present immoral and irrational character which has been formed for him—immoral, because irrational—can form no adequate conception of the altered state of mind and condition in which he will be when he shall be taught truth only, and shall be trained to be truly good and virtuous; for his mind will be born again, and all his thoughts, desires, and affections will be regenerated, and man will no longer see man as through a glass darkly, but face to face; and he will know others as he knows himself, and as others shall know him; and there will be no secrets or mysteries or hiding of the thoughts or feelings among men. These thoughts and feelings

will be known to be nature's thoughts and feelings, and not of man's creation; and nature can do no wrong. The secrets of nature will be therefore no longer unwisely hidden, and man and woman will acquire more knowledge of themselves and of human nature in one day, than they have hitherto attained in a hundred years.

The marriages devised by the priests have been the chief cause of this long night of ignorance and superstition, of mystery and secrecy. Man and woman in an artificial and unnatural bond of wedlock, could be only hypocrites to each other and to the world. And the more they became acquainted with the facts from which the general laws of nature are deduced, the greater would be their hypocrisy relative to the most obvious laws of their nature, and the greater would be their sufferings; for hypocrisy and suffering advance together, for deception always produces misery.

Now the present artificial marriage state is most injurious in all its consequences to the husband, wife, and children of both sexes and all ages, to society, and to human nature.

It is my intention to enter more fully on these subjects in my lecture on Sunday next; for it is now necessary that all the disciples of the System should make themselves well acquainted with every part of this all-important subject. In fact they must understand it thoroughly in principle, and how it should be applied in practice, before they can become members of any rational community.

LECTURE THIRD.

In my lecture on Sunday last I stated that the marriages of the world, devised by the priesthood, placing the whole of society in the most artificial and vicious state, were the most injurious in their consequences to the husband, to the wife, to the children of both sexes and of all ages, to society, and to human nature.

And first, it is most injurious to the husband, who has been trained from infancy by the priesthood, to believe that he has the power to feel or not to feel at his pleasure. This is the foundation on which the priesthood and governments form his character. With this impression deeply made on his mind, we will suppose him in the ordinary circumstances attending these irrational unions; and that he is about to form a marriage of affection, and of affection, too, on both sides. He supposes, as he has been taught naturally to believe, that the delightful feelings of affection which he entertains for his wife on the day in which they are made by the priests and the government, to engage to be *one* during their lives and to love each other until death, will remain, and that he shall have no difficulty in permanently retaining those feelings. Nothing, according to his previous instruction, can be more easy than to love or hate whom he pleases, and for as long or short a time as he pleases. He had been told "that to be good, he must love his neighbour as himself." He therefore naturally concludes there can be no difficulty in loving the selected most favourite object of his choice with the most sincere and ardent affection so long as they both may live. The solemn engagement is therefore entered into, and the promise unhesitatingly given by the "happy pair," as they are

usually denominated by their relatives and neighbours, and the ceremony concludes by the parties discovering, in one short hour, that they are inseparably bound for life.

Little are most men aware of the new and altogether altered position in which they stand immediately after marriage, from that in which they were immediately before the ceremony was performed. They are in this short space taken out of all their old accustomed bachelor circumstances, and placed within others altogether new to them; and they find themselves as it were by magic (and *it is* a legerdemain trick,) linked to a being of whose nature, as well as their own, they have, from infancy, been not only ignorant, but of which they have been continually misinformed, kept in the dark, and totally deceived. The husband has thus been taught to consider his wife a being possessing powers and capacities altogether different from those which nature has given her.

To this being of whom he is thus made ignorant, he now, for the first time, feels and knows that he is, in a mysterious manner, bound for life; that he is hers and she is his, for better and for worse; and both have placed themselves in a state of bondage to each other, not for any limited term, to ascertain if it increased or diminished their happiness, but until the one or the other shall die. Such is the wisdom of the engagement, sacred and solemn as the priests and the law know how to make it!

The single independent man now becomes the husband, and he is at once placed in a condition in which, from morning to night, and from night to morning, he is acted upon by an overwhelming new circumstance of untried influence—one which, in most cases must increase or diminish his pleasurable sensations. It is barely possible, but not very probable, that it will do neither, but keep them in *statu quo*. When this case occurs, it is the exception to the general rule. Now, the two parties which are thus joined for life, are very complicated, compound beings, each possessing a natural and acquired character, consisting of a great variety of faculties and qualities, physical, intellectual, and moral;

and some of these faculties and qualities are in constant action while in each other's presence or thoughts, the qualities of the one continually influencing the feelings, thoughts, and actions of the other. Previous to this continued influence from the *wife*, the husband could form no correct conception of the effects which it would have upon him, that is, upon the physical, intellectual, and moral parts of his nature. We say wife, because the feelings, thoughts and actions which a *wife* produces on the husband, are almost always very different from the feelings, thoughts and actions, which the wooed maiden calls into existence. The day after marriage both husband and wife are placed in such new circumstances, that they become almost new persons in the eyes and to the feelings of each other; and not only to each other, but it is no uncommon occurrence to see new married persons exhibit a character and conduct sometimes for the better, and oft times for the worse, the reverse of that which their relatives friends and neighbours, previous to the union, had anticipated from both. This change of character has not been the result of the will of the parties, or of any premeditated design, but it has arisen from one organization perpetually acting upon the other, and imperceptibly changing both through the natural influence of these new impressions, and of the other new circumstances of a married life, so different from their former state.

When the husband is the wooer, his will was in abeyance to the will of his beloved object; but usually when the wooer becomes the husband, the reverse takes place, and the wife is *expected* to be obedient to her husband. They are now placed, as they have been trained, in a false and most vicious position; one well calculated to commence a life of misery. Living, as they do continually, together from morning to night, and from night to morning, one or other must become the leader or master-mind; and in the struggle for this superiority the affections generally begin to abate in fervour—and then once lost or weakened they are often difficult to renew—and then painful sensations take the place, more or less gradually, of those highly enjoyed pleasurable ones which were experienced previous to the

marriage bond; and of these painful sensations the husband begins to feel daily more and more; and they necessarily become more distressing from the sickening knowledge that relief from them cannot be obtained, without loss of character and consideration in the circle in which his habits and association of ideas have been formed; and in ninety-nine cases out of a hundred, as society is now constituted, the husband had better smother all the feelings which he is compelled to have, and play the hypocrite to his wife and to the world, than to openly avow the truth, and say: "I married, expecting to increase my happiness; but the new influences of wedded life, of which, when I married, I was totally ignorant, have produced, and are producing, the most painful sensations, which are daily increasing; and as the union I formed was under the expectation of adding to my happiness, surely it would be better and far wiser that my wife and I should not thus continue to destroy each other's well-being and comfort—it would be better that we should at once separate." But no, this language is too natural and rational, and this mode of proceeding would be too near an approach to common sense—an approach which the cherished system of moral evil will not with impunity permit to any of its slaves or victims of the priesthood, and victims consequently, of hypocrisy and vice of every description.

The husband, thus finding his situation without remedy, as to change, tries to make the best of what he feels to be the worst bargain he ever made, producing day by day misery and the most vicious thralldom of both body and mind. But he finds, by living daily and hourly with a being who was trained in a family of its own peculiar notions and habits different from his own, that there is occasion for continual difference of opinion upon family matters of one kind or another; and, when there are children, relative to their treatment and management; and they are called upon, by their peculiar situation as heads of a single-family establishment, to coincide in numberless matters, more or less important, upon which a decision must be made; and thus a necessity is

most unwisely created to render it unavoidable that the taste, feelings, and judgment of the one should be sacrificed to the other, to insure a life of even ordinary indifference.

Thus the husband day by day looses the delightful feelings of the lover; the affections daily diminish; indifference succeeds: and but too often, it is to be feared, when unsuspected by the world, dislike and hatred, and the most sickening hopeless misery is the consequence.

To be relieved for a short time from these dreadfully annoying feelings, he seeks alleviation by change of scene and person; he goes from home; he sees others properly or duly prepared to receive visitors, and, when it is a pleasure to the party, to communicate their thoughts and feelings without any family annoyances; and the husband thinks that he has made an unfortunate choice; that he could have escaped those dreadful differences of opinions and feelings which he suffers at home, if he had been more prudent, and thought more coolly and calmly before he had ventured upon this throw of the dice for life. He has not been taught to consider the very varied circumstances in which he is placed when disputing with his wife about pecuniary or other family matters, and when he is conversing with a person feeling himself independent, and bringing only her best feelings and most fascinating powers of look, language and manners into action. If the husband had been taught to know himself and the influence of circumstances upon human nature, he would become conscious that the pleasurable sensations which he experienced in the company of the person visited, and the painful ones inflicted upon him in the company of his wife, arose more frequently from the *difference of the circumstances* in which these parties were placed, than from the *difference of persons*. Were the wife, as she was the first choice of the husband, placed in the position of the visited female, and the latter within the circumstances of the wife, it is most propable that in nineteen cases out of twenty, the feelings respecting them would be reversed. This unfavourable effect of

the married life arises naturally, and of necessity, from the impolicy of forcing two persons, dissimilarly trained, into daily and hourly unceasing communication with each other, under circumstances which are almost sure to create, sooner or later, many opposing opinions and feelings, or the frequent sacrifice of them by one party or the other. But the husband finds his home less and less competent to give him pleasurable sensations, and daily increasing in those unfavourable circumstances which are painful. He then, according to his class in life, seeks relief from his painful sensations, and naturally desires to exchange them for those which give him pleasure. He seeks his relief by some of the various roads which present themselves, in the higher, middle, or lower walks of life, to tempt or seduce men from their disagreeable homes. And thus, by degrees, the husband withdraws more and more from his wife and family, in which he can no longer feel healthy or pleasurable sensations; and he condemns the unfortunate step which he has taken in forming this engagement for life, without ever understanding that he has been made the unnecessary victim of a most irrational and ignorant convention among the human race, to make each other miserable. The husband, trained in the ignorant manner in which all human beings have been, naturally attributes this permanent destruction of his happiness to his wife; and she becomes, in his heart; whatever appearance to the contrary he may assume to her and the world, an object of disgust and hatred; and hence the bickering, quarrels, and fightings in the lower ranks, and the more-hidden differences among the middle classes, and separations in them and in the higher orders.

If such is the general sketch of the positions, change of habits and feelings of the husband, we shall find those of the wife equally, if not more unfortunate. Before marriage she is usually the idol of her lover; her will is a law to him; and he even attends to her whims, and anticipates her wishes. All is done by him from affection, and therefore it is done with alacrity and pleasure. On the day of her marriage she, all at once,

feels conscious that some great change has taken place in her circumstances ; she has now upon every occasion, another will to consult and obey instead of her own. This of itself is a new position, which, without experience, she could not know, but merely conjecture ; but this new will is strange to her, for it had been heretofore in abeyance to hers ; she has now to learn what kind of one it is, and she becomes perplexed often to divine what it may be under the new circumstances in which both find themselves. No human beings ought to be thus most unfavourably placed : the great chance is, that now their permanent happiness may be shipwrecked any hour. They know not whether their physical, their mental, or moral natures will assimilate or accord. It is experience only that can give them this knowledge, and we know how dearly this experience is often acquired. We know that both often sorely repent the union in a few months, not unfrequently in a few weeks, and too often, it is to be feared, in a few days ! But the poor wife is most generally the most to be pitied of the two. If her expectations previous to marriage have been raised too high, which is most frequently the case with husband and wife, the disappointment is the greater when these delightful anticipations vanish like a dream, and the sad reality of misery take their place. Under these altered circumstances, as she is now her husband's by religion and law, she must have no will of her own, no opinions, nor any feelings, but in accordance with the will, perhaps a capricious one, of her lord and master.

As nature, however, has never once been consulted in all these proceedings of artifice, ceremony, and absurdity, and all her laws have been neglected or openly opposed, she interposes and insists upon having *her laws obeyed* ; and the will, opinions, and feelings of the wife are consequently not the husband's, but nature's, and if he will insist upon that which it is not in the power of his wife to give to any one contrary to nature's laws, he forces her to learn hypocrisy and deceit, and to become an adept in hiding from him her will, her opinions, her feelings, and often her conduct. While to the wife the long life of deception becomes the most destructive of

every ennobling and superior faculty, feeling, and quality of human nature, and she is necessarily forced to become a weak, cunning, deceptive, inferior being, whatever she may be considered by her husband and the world. The fault, however, is not hers; she is greatly to be pitied, as well as her husband; both are forced to become victims, through a wretchedly ignorant system of falsehood, to each other's duplicity.—There can scarcely be any real confidence between parties thus most unnaturally united to produce unnatural children, and to be placed under the most unnatural circumstances, that they may be trained, like their parents, to become most artificial and unnatural characters.

The highest happiness of human existence will be enjoyed when the men and women shall be so naturally and rationally placed, that they can and shall, upon all occasions, speak to each other the innocent language of truth alone; for the language of truth is the only innocent language that man can ever know. The present general converse of the world is the guilty language of falsehood, and there is, perhaps, now more deception expressed in look, manner and words, all forming language, between the husbands and wives, made such by the Priesthood of the world, than there is between any other parties throughout the whole of society, not even excepting the present buyers and sellers of goods or money for pecuniary profit. As soon as mankind shall acquire a small portion of common sense, or the mere elements of rational knowledge, this guilty language of falsehood will be made to terminate, and the innocent language of truth will be made universally to prevail. And then, and not till then, mankind will feel and know, for the first time in the history of their species, what is the true meaning of virtue or happiness, the terms being synonymous, for virtue is happiness, and happiness is virtue.

We have slightly sketched the outline of the ordinary married life, as devised by the priesthood of the world, when it is a marriage of mutual affection, as it affects the husband and wife. We refrain, as useless, from tracing the existence of those parties who unite for

other motives than sincere affection ; some of their usual results in every rank of life may be daily read in the police reports, and in the newspapers, of separations and trials for unfaithfulness, or the want of the chastity of the priesthood, on the part of the wife ; while husbands are allowed unnoticed the full natural sexual animal freedom.

Hitherto, however, we have considered these unnatural marriages devised by the priesthood, as they affect husbands and wives personally. We have now to consider them in the character of parents of unnatural children, or children produced according to man's laws: unnatural, in contradistinction to natural children, or children produced according to nature's laws.

The first effect of these artificial marriages is to make it necessary for the new married couple to have a single-family establishment, varied in the detail, according to the class or rank of life of the parties. Within these new arrangements the husband and wife place themselves, to provide for their family, to the utmost extent of their powers and capacities to advance themselves and children towards the highest pinnacles of society, and thus they are at once placed in a direct or indirect contest with all other families having the same laudable object, as it is now termed, in view.

Now this single-family arrangement is one of the most unfortunate and vicious for the husband and wife, for the children, and for society, that could be devised. It is calculated, in the first place, to make the husband, wife, children, and the public most ignorantly selfish, and to make the greatest mistakes relative to their individual interest. It next places the husband and wife under such unfavourable circumstances relative to each other, that there are many, many, chances, considering the erroneous notions respecting themselves and human nature, which they have been forced from infancy to receive, that they will speedily create an unfavourable difference of feeling for each other, on account of some of these single-family arrangements, or daily and hourly transactions and proceedings. Then this mode of life is highly injurious for well training and educating of children. The family arrangements

are made to be as convenient as the parties know how, for the adult part of it, and they thus become most inconvenient for the children. The whole furniture in the house of a single-family establishment, in all ranks of life, is itself a most vicious and unfavourable circumstance placed around the children from their birth; and within such arrangements one, two, three, or half-a-dozen children will require more care and attention to bring them up, and train them to become ignorant and vicious members of society, than would be necessary to well train and educate one hundred children, to ensure them to become, at maturity, superior, rational members of society, provided the children were placed within the arrangements which are alone calculated to give them health, good dispositions, good manners, useful and valuable acquirements, real knowledge, and a superior character as men and women to become members of the great family of mankind. It is worthy of remembrance, not only that the single-family arrangements are thus most opposed to the forming of good or desirable characters for children, but that parents are very generally the least competent, owing to the excess of their ignorant, selfish, animal attachment for them, to do them justice in forming their characters to become valuable, superior men and women.

And we are speaking now of those parents and single-family arrangements which are esteemed by the world as examples, recommended to be followed by others deemed in these respects greatly their inferiors. A rational being cannot be formed within the existing single-family arrangements of the world.

But as this subject is one of the most vital importance to the well-being of every member of society it is my intention to resume it where I now leave off on Sunday evening next; and when I shall have placed the whole of this subject before the public, the proper and highly necessary preparation will have been made for the rational discussion of it.

Up to the present period the world has been kept so ignorant of this subject, on a right knowledge of which the happiness of mankind mainly depends, and all were made so grossly irrational respecting it, that it was as

useless to address the public, to attempt to enlighten it on this subject, as to speak to the most insane or mad of the inmates of Bedlam, upon the subject matter which was the origin of their disease and madness.

LECTURE FOURTH.

In my last lecture I stated, that as the subject of marriage is one of the most vital importance to the permanent well-being of society, I should resume it in my next lecture; and I now proceed to fulfil this promise.

It has been stated, in previous lectures, that the marriages of the priesthood of the world were the most injurious in their consequences to the husband, to the wife, to the children of both sexes of all ages, to society, and to human nature.

Already we have hastily sketched a few, and but a very few, of the injurious influences which this artificial and unnatural state of society inflicts upon the husband and wife individually. We will now consider, in like manner, some of the innumerable evils which these permanent single-family unions inflict upon the children of both sexes of all ages.

These unions are, in the first place, one of the chief causes of the great inequalities in the condition and wealth of individuals; and all who have studied the unavoidable influences of the extreme of wealth and poverty, upon any population, are aware that ignorance and slavery must be the general lot of extreme poverty, and that tyranny, injustice, and presumption must be the general characteristic of the possessors of great wealth. Most true is the saying, that "It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven;" or, in other words, riches blind the judgment, and give a false direction to all the best feelings of human nature.

The rich man *lives upon, and wastes, extravagantly, the labour of others*; while no man has a just right to the labour of any other man, *without giving equal labour or value in exchange for it*. This is a principle of such vital importance to the permanent well-being, well-doing, and happiness of mankind, that it is now high time the world generally should be enabled thoroughly to understand it, and to trace its practical influences, as they affect all ranks and conditions of men, through every stage of society.

But these most interesting developments relative to the effects of the inequality of property we shall leave to future Lectures, when they will come in their due and proper course; all we shall now say on this subject is, that after the most calm and deliberate consideration of the proceedings of human affairs, as now conducted, by all gradations, in all the countries we have had an opportunity of visiting; we are obliged to come to, or, more correctly speaking, to receive, the conviction, that no society can be just, honest, or virtuous, that admits of great inequalities of wealth, of condition, or of education. And that any individual, be he who he may, who is in the possession of great riches, in a country in which numbers of his industrious fellow-men have been reduced to a state of wretched poverty, and whose children, in consequence, are brought up in ignorance and vice, necessarily leading to the misery of the individuals, and to the general disorder of society; that that rich man is an enormous evil to his country and to the world; and that, while he retains those riches unemployed for the general benefit, IT IS UTTERLY IMPOSSIBLE THAT HE CAN BE A GOOD OR A JUST MAN.

Now the artificial union of the sexes as devised by the priesthood, requiring single-family arrangements, and generating single-family interests, is directly calculated to lay the foundation of this injurious inequality throughout society, and perpetually to increase it.

Some of these unions do not produce any children, others produce one or two only, while some of them produce many. All circumstances being supposed to be the same with these parties at their marriage; and

the management of their domestic affairs, and of their business, profession, or pursuits in life being equal; the parties who have no children will become annually more and more wealthy than those who have large families or a numerous offspring; those with one or two children, will annually become less wealthy than the first, and more wealthy than the last. And the last will, in the lower walks of life, sink into poverty, and often into the extreme of vice and misery.

The same gradations of wealth take place in the middle and upper classes, and the increasing presumption of these who are rising into more wealth, and the growth of envy in those who are declining into less wealth, and especially into poverty, are the natural fruits of these unwise and unjust proceedings;—unwise, because any general measures which have a tendency to increase artificially the inequalities of society are injurious to the whole population, and destructive of the best feelings of human nature, as well as being obstacles in the way of attaining the best state of human existence;—unjust, because in these unions we have supposed all the parties to have been equally industrious, clever, and well-conducted; yet without any other qualification than incapacity to procreate or bear children, the barren pairs are rewarded with little care and much wealth; while the prolific pairs are burdened with an excess of parental care and trouble, and are further punished by annually increasing the inequality of condition between them and the barren pairs.

It is not supposed, at this *enlightened* period, as it is called, that any one will attribute merit to *barrenness*, and demerit to men and women for being *prolific*, except my friend, Mr. Malthus, and his ardent, but inexperienced disciples; inexperienced in all the great principles of man's nature and of human society, or they would long since have abandoned notions which are in direct opposition to common sense and the everyday practice of every class of producers in town and country; notions which have so confounded and perplexed the mind of political economists, so called, that they cannot perceive any of the common transactions

of human life in their natural and ordinary course, or understand the necessary consequences to which they lead.

Even our talented late Lord Chancellor has been so bewildered by these unnatural and impracticable theories of Mr. Malthus, that, when in office, with the greatest desire, no doubt, to benefit mankind, he could conceive no better method to have them well educated and employed, as all ought and now easily might be, than through the workhouses of his Poor Law Act,—a measure that will prove the greatest mistake that a talented well-intentioned political economist could have imagined, with a view to relieve society from poverty and vice.

But these unions of the sexes, devised by the priests, still further tend to increase the inequality of wealth in society, by creating motives for wealth to unite in marriage with wealth; and for wealth thus to become the general bond of union between the sexes, instead of affection and suitability of the physical and mental qualities of the parties. These artificial unions are also the least likely to improve the organization or natural constitution of the children at birth; and all know how important it is to have the best materials to commence with, when we desire to form a superior character for mankind.

It has been discovered that it is practicable materially to change and improve the organization of many animals for particular purposes. The subject is so well understood that it is known by some men almost as a science; so accurately can they attain the points and qualities of the animal formation, which they desire to obtain. Now, it is much more important to the well-being and happiness of man that the human organization should be advanced and essentially improved, than that the organization of any of the inferior animals should be thus made more perfect. The improvements of the organization of man, however, have been neglected, and must be neglected, as long as the marriages devised by the priests and sanctioned by governments as a divine institution, and conducted on the principle of individual competition for individual wealth, shall

remain the law of the land. While this irrational and truly impious practice shall be the law, and sanctioned by the public opinion of the most civilized, or rather, least barbarous states, the original constitution or organization of human nature will remain not only unimproved, but it must be annually deteriorated.

The effects of wealth, luxury, and marriages of ambition, upon the upper, and of the manufacturing system upon the lower orders, are now rapidly reducing the superior powers and qualities of the human organization in this country to a very low and inferior standard ; and should these pernicious measures be permitted to continue, this inferior standard must, in every generation, yet become more and more defective physically, intellectually, and morally.

Thus do these marriages of the priesthood tend to injure all children at their birth, and to give society, which is the chief instrument in the forming of every individual character, an inferior material to work upon, and it is thus compelled to commence its most important occupation and chief business of life under great disadvantages ; and instead of having a sound healthy subject, physical, intellectual, and moral, or a good material to work upon, it receives from the deteriorated, unnatural, and immoral parents, an infant organization, defective and diseased to a considerable extent in all its powers, bodily and mental.

In the next place, the children are grossly injured by coming into the world either in poverty or in a state of affluence, the result of individual competition, and derived from a system of gross injustice to the industrious portion of society. They are thus of necessity trained from the hour of their birth to become vicious and ignorant of themselves, of their fellows, and of human nature generally. They are unavoidably trained to acquire all the peculiar vices of poverty or of competitive riches, both of which are grievous and enormous evils ; and necessarily, in different ways, deprive man of the health and enjoyment which all ought to possess, and which, in a state of society devised and governed by common sense, or a comparatively low degree of

correct knowledge, all might be made to possess.

But should this inferior-organized being come into the world in what is called the middle walk in life, it is trained by its also trained-to-be irrational parents in another set of vices, equally injurious to itself and to society. It is not trained immediately to have the notions and feelings of a mere slave, to be obedient to the whims, caprices, and gross tyranny and injustice of an extravagant tyrant who revels in the wealth which he did not create, but which he most unjustly exacts from the over-exerted labour of the industrious poor, and of the helpless against wealth and power. No: the infant born in the middle ranks of life is not directly trained to be the one or the other of these deformities of human nature; but it is carefully educated in a system of the most ignorant and vile hypocrisy, which effectually destroys or perverts all the natural, good, and superior qualities of human nature, and admirably fits it, as it may rise or fall in the scale of society, to become the abject slave of the wealthy, or the oppressor of the poor and helpless. But should it remain through life within the usual range of the middle ranks, it is formed by the tuition and example of its parents, and those around it of the same class, to acquire the double extent of deception and of pious ignorance, to become either the slave of those above it in rank and wealth, or the petty tyrant of those unfortunates who may be below it in these respects.

That there are partial exceptions in all the different ranks of life is true, but they are few, and of small extent in their deviations from these general results; not more, certainly than to prove the almost universal results which have been stated.

Under these artificial marriages of the priesthood, and the governments, rendering the single-family arrangements a necessary appendage to them, the children in every walk of life are thus of necessity trained to become what the world calls fools or knaves; the duped or the dupes. But, in fact, they are all trained by means of these unnatural unions of the sexes, and all the artificial arrangements requisite to render them at all bearable or suffered by mankind, to be dupes, from the

highest to the lowest, of a grossly erroneous system. And whether trained by their condition at birth to become slaves or tyrants, or to be prepared to become either as circumstances may afterwards decide, not one child of the human race can, under the old immoral system, be trained physically, intellectually, or morally, as it ought to be; nor can any one of them be placed within those arrangements which may now be easily formed, to insure it the full enjoyment that those extraordinary powers, faculties, and qualities, are capable of being trained to receive by all the human race.

But it is now asked very confidently by those who have been trained from their birth to become ignorant and prejudiced upon every subject connected with their daily well-being and permanent happiness, "Are not the parents of children the most fitting and the most competent by nature to bring up, train, and educate their own children?"

The true reply to this question of ignorance of human nature, and of inexperience in the general affairs and proceedings of mankind, is, that the facts which now offer themselves to our notice over the world, as well as the details of all past history, demonstrate that the immediate parents of children are generally the least competent, from their ignorance of human nature, and from their excess of animal affection for their offspring, to well and properly form the character of their own children. Nor, if the parents were *not* so greatly deficient in these respects, are the *external circumstances* within any of the single-family arrangements well calculated, or at all properly disposed, to promote a right training and good education of all children.

This subject, by far the most important to every individual of the human race, is perhaps less understood at this moment in the British Empire, among all classes, than it has long been among the superior tribes of North American Indians, who understand far better how to form a superior Indian character for the life which these tribes lead, than the parents, teachers, or professors of education know how to form a superior character for what is so ignorantly denominated civilized life.

Until nations shall understand the true principles and

right application of them to practice, relative to the formation of the character which ought to be formed for man at maturity, all the religions, laws, and learning hitherto known in the world, will be of no avail in making known the means by which the adult man and woman can be formed into intelligent, good, rational, and happy beings.

But the single-family arrangements are hostile to cultivation in children of any of the superior and ennobling qualities of human nature. They are trained by them to acquire all the most mean and ignorant selfish feelings that can be generated in the human character. The children within those dens of selfishness and hypocrisy are taught to consider their own individual family their own world, and that it is the duty and interest of all within that little orb to do whatever they can to promote the advantages of all the legitimate members of it. With these persons, it is *my* house, *my* wife, *my* estate, *my* children, or *my* husband ; *our* estate, and *our* children ; or *my* brothers, *my* sisters ; and *our* house and property. This family party is trained to consider it quite right, and a superior mode of acting, for each member of it to seek, by all fair means, as almost any means, except *direct* robbery, are termed, to increase the wealth, honour, and privileges of the family, and every individual member of it.

Now, all other families are so placed and taught that they also feel a similar desire to promote, by the same *fair* means, as they are called, the interest of every individual relative within their family circle.

And thus is every family made a little exclusive world seeking its own advantage, regardless of, and to a great extent in direct opposition to, all other families, having the same objects in view ; and, consequently, there is a more or less direct competition between all families.

In this warfare for family advantages, all the inferior qualities, feelings and passions, which can be implanted in human nature, are cultivated with the greatest care and assiduity, and under such terms that the grossest ignorance is called high intelligence, and the worst vices are dignified with the terms of superior virtues. But deep hypo-

crisy and all-pervading deception are the general vices which are fostered with the greatest attention and perseverance, under the names of prudence and discretion, by which they are to hide from all other families what the individuals really think and feel; or, in the language of plain truth, what by their nature, in the circumstances in which they are placed, they are compelled to think and feel.

How absurd then was the assertion of our ancestors that they intended to establish a state of society in which each individual should love his neighbour as himself! Why, my friends, every measure they have adopted has had a directly contrary effect. No arrangements could be better calculated to produce division and disunion in society than those now esteemed as of the greatest perfection.

In this manner, all the cunning deception and stratagem of a covert warfare are kept continually alive among these contending families, each one endeavouring, by all *fair* means within its power and control, to obtain advantages over all the others. And this conduct is pursued and ardently encouraged in public and in private instruction, we must suppose, that each may be taught "to love his neighbour as himself," and to bring about that, hitherto, in vain, ever-looked-for state of society, when "peace and good-will shall universally prevail."

To bring about these divine results, this happy and natural state of human existence, by the present single-family arrangements, created in consequence of the marriages devised by the priesthood, is just as probable as that an infant could drain the seas with a sieve.

The whole of these single-family proceedings, from their commencement to their dissolution by the death of the parent, are one continued compound of absurdity, folly, and wickedness, daily added to wickedness, absurdity, and folly. But, at the death of the head of these families, the property possessed by them at that period is to be divided in some manner among the children, most generally according to the will of the parents; the children know this, when there is property, from an early age; and, in consequence, they are not

only opposers and covert enemies to other families contending with them for advantages of one kind or another, but the children of the same family are thus most unwisely made the rivals of each other for their parents' affections, and, in consequence, they often oppose each other with as much acrimony and virulence as they are taught to exhibit in their contests with the members of rival families.

Then, follow these children of the marriages of the priesthood, and of the consequent single-family arrangements, when they attend the reading of the will of their parents. Look then into their hearts; analyze their thoughts and feelings of and for each other, and say, whether in the great majority of cases, instead of disinterested brotherly and sisterly affection being permanently enthroned within them,—the feelings of envy and jealousy and the god Mammon, do not reign triumphant. It is not at all surprising that these latter results should prevail,—for the whole of the existing arrangements of society are admirably adapted to produce them, and most especially those which necessarily emanate from the marriages devised by the priests, and the consequent singly-family arrangements founded on individual opposing interest.

LECTURE FIFTH.

I have in my previous lectures stated a few of the innumerable evils which the artificial marriages, or unnatural unions of the sexes, formed by the priesthoods of the world, inflict upon the husband, wife, and children of these marriages.

I have now to explain the effects of these unnatural unions upon society.

Inasmuch as men and women are continually taught that these marriages constitute a necessary and virtuous bond of society, and that it is a duty of high importance for each pair sincerely to love each other until death, and that it is a crime not thus to love each other, the husband and wife are at their marriage put within new arrangement of external circumstances, daily influencing them to become bad, wicked, or irrational members of society.

The party thus put into matrimonial bondage, having been taught that they *must* love one another and not love others in a similar manner, and taught also that they can love or hate at their pleasure, are compelled, they know not how or why, to become daily more artificial in their conduct to each other, and to society.

Usually from the day of marriage they commence a regular practice of hiding a certain number of their thoughts and feelings *from* each other, which nature and education compel them to have for each other; and the number of thoughts and feelings thus withheld often gradually increase, until husband and wife know very little indeed of the real thoughts and feelings which they entertain for each other, or for many of their friends and acquaintances. By this artificial bondage nature is thwarted in her righteous course; and, in consequence, the intercourse between the married pairs, and their intercourse with other married pairs within

their visiting circle, is usually one of deception, cunning, and counteraction of each other's happiness.

Instead of the intercourse of these parties being the honest genuine expression of the thoughts and feelings which nature compels every individual, by the law of their organization, to have independent of their will; the speech, look, and action, are generally studied, to prevent many of the parties knowing or forming any correct conception of what those thoughts and feelings really are. The conversation of a party of married persons is not the natural language of rational beings, but a conventional language, meaning little or nothing, for passing a few hours in each others' society in the most insipid, heartless, and unsatisfactory manner, except to afford the opportunity, when these married pairs return home, to have some new conversation relative to criticisms on the habits, manners, looks, dress, or language of those whom they met and left as friends and neighbours.

Thus do these marriages of the priests, or the notions on which they are formed, tend essentially to introduce falsehood, cunning, and deception upon a most extensive scale, into all circles of married persons, and gradually to form the character of each of the men and women to be a compound of artifice and heartlessness.

"But," say the advocates for the permanency of these unnatural unions, "were it not for our marriage laws, there would be no security for chastity among women; the bonds of society would be broken; the children would be uncared for; prostitution would be general, and a promiscuous intercourse would exist between the sexes; men would continually quarrel about the women, and utter confusion would pervade society."

This is the present language and conviction of the so-called civilized world; but both are the result solely of the grossest ignorance and prejudice. They are an additional proof, if proof were wanting, that man is yet a mere irrational animal, without sufficient intelligence to discover what manner of being he is; that he has been for centuries, nay, for thousands of years, taught from his infancy to call virtue, vice; vice, virtue; good, evil; and evil, good.

The most advanced of the human race have been carefully trained to consider the priestly marriage-bond the bond of virtue,—the safeguard of chastity,—and the only security for the well-being and happiness of children; while a correct knowledge of the first elements of our nature, and of the nature of society, will demonstrate, from the never changing laws of human nature, that these artificial marriages and real virtue can never exist in the same society; and that such marriages are alone the real cause of prostitution, and of all the crimes and miseries with which it this day afflicts the best portion of the sons and daughters of man.

The marriages of the law and gospels united, or those of the law alone, where they obtain, *and create the necessity for single-family arrangements and interests*, drive pure and genuine chastity far from the abodes of men. This virtue is far better known and practised among all other tribes of animals, who are content, in this essential part of their nature, as well as in every other instinct, to be governed by the laws of their respective natures: while man, boasting of his reason, deems himself wiser than the power that gave him all his faculties and sympathies, and ignorant of them, he presumes to disobey, and unnaturally to counteract them.

And to insure the chastity of mankind, the whole of society is put into the most absurd and artificial condition, both of body and mind, by which the sound health of mind and body is destroyed, and men and women are forced to become diseased, and filled with every species of deception.

To carry on the farce of these priestly marriages, and the notions of the spurious chastity which the priests or other ignorant persons have introduced into the human mind, children of both sexes, who have no notions but those which are natural and innocent with respect to their own persons or the persons of others, have to be tutored from their infancy to become as they grow up, much more ignorant of their own nature than all animals are of their respective natures, and, in consequence, to form the most incorrect conceptions relative

to the whole business of life, and especially in all their intercourse with the sex different to their own.

This trained ignorance of their own nature is the foundation of all the artificial feelings and deceptions which ultimately take place between the two sexes. Young persons are filled with a false shame relative to the best and most valuable sympathies of their nature, and respecting which each sex is continually deceiving the other.

Upon that subject, on which the plain and simple truth, without any disguise whatever, would be of the most essential importance in promoting and securing the happiness of both sexes, men and women are now compelled by the education forced upon them by society, to resort to every kind of deception to prevent the truth being known; instead of young persons being taught from their infancy a knowledge of the simple elements of their nature, and to know that the affection, sympathies, or feelings which they entertain for others are the natural result of the qualities, sympathies, and feelings, of those parties acting upon them, and that the feelings thus produced in them are as innocent as any of those feelings created in them from seeing, hearing, tasting, smelling, or feeling any objects in nature; and that there is the same necessity for speaking the truth relative to the former as to the latter.

A far greater benefit would accrue to society from the exact truth being told in all simplicity relative to the impressions made upon us by all whom we saw or with whom we conversed, than by expressing the feelings produced in us by the objects presented to any of our external senses.

Were we taught common sense from our infancy, instead of folly and deception, we should know that one of the strongest desires of human nature is the love of the approbation of the world, but especially of those with whom we live in daily intercourse; and that the most powerful incentive to the acquisition of every good and superior quality, would be to learn from our fellows, in our hourly intercourse with them, what are the exact impressions which the qualities we possess make upon every male and female of our acquaintance. It would

be the most powerful circumstance that could be brought to act upon human nature to insure, in a short period, the greatest improvement among all classes in every country.

And until all the absurd notions relative to the necessity for falsifying our feelings to those of our own, or of the other sex, shall be altogether abandoned as the prejudice of ignorance, it will be vain to expect wisdom or virtue, or even common sense, to be found among mankind.

To make the human race rational, it must be surrounded with those external circumstances which shall enable it, with the most strict propriety, to speak the truth only on every subject.

Men are now prevented by the most puerile notions, from speaking the truth, and are compelled, contrary to their highest and best interest, to talk continually the language of falsehood : while *falsehood* is always injurious, and *truth* is always highly beneficial for all the permanent interests of mankind.

Who then will be the first to break through this bondage of falsehood, everlastingly producing sin and misery ?

Having already offended the world to the extent which I have done, in declaring amidst assembled multitudes, truths the most opposed to the obvious prejudices of ignorant man ; must I offend yet more, and publicly announce other strongly offensive truths to the artificially made minds of the present generation ?

As others *dare not*, or *will not* thus offend ; and as *all* shrink from doing that which must be done before man can be made rational and happy, LET THE TASK BE MINE !—*It shall be* ACHIEVED ; and man shall be regenerated and born again. He shall no longer be compelled to see as through a glass darkly, but he shall be made to see and know all things necessary to his emancipation from sin and misery without fear, veil, or mystery.

Then I now tell you, and through you, the whole of the human race, that man and woman have been made perfect ; that each part of them is an essential part of their existence ; that nature never intended that they

should remain always ignorant of each other; or that secrecy, or mystery, of any kind, should permanently exist between the two sexes: that the time is arrived when whatever secrecy and mystery have been engendered between the sexes, through ignorance of their real nature, should now terminate for ever; and that arrangements should be formed, as speedily as possible, to enable them to return, in all their ideas and feelings, to the innocency and simplicity of their original condition, in these respects, before the priesthood of the world introduced their ignorant mysteries, which created the real fall of man.

It was the introduction of these priestly mysteries relative to the nature of man and woman, that introduced a spurious shame and falsehood into the world, and by degrees removed truth from the intercourse between male and female, and which now renders the return to truth, in all the simplicity of our nature, so dangerous and difficult to effect.

The human race, combining both sexes, has been made perfect in its organization for what nature intended it should be. The male and female, form, together, human nature; separate and apart from each other they are but half of it. Both ought, from infancy, to be instructed in an accurate knowledge of themselves, as the ground-work necessary to form them to become rational beings. Nature made no one part or division of human nature to be esteemed more sacred or secret than another; nor did it intend that any portion of the human frame should be ever considered more or less excellent than another; or that any division of it should be made by artifice and priestly contrivance to excite any but the most innocent feelings necessary for the health and happiness of every individual of the species. The fall of man from innocency and from the plain and direct road to intelligence and happiness occurred when the priesthoods of the world induced some of our ignorant ancestors to feel ashamed of any part of their nature. That this feeling is altogether an artificial and false shame may be ascertained by observing how difficult it is to impress the necessity for it upon all children, and to notice the different habits respecting it which obtain

among various nations and tribes, and how much the people of our country condemn the notions of others upon the practices which, in these respects, are national in various districts of the world.

Before we can have the slightest chance of making mankind really innocent, virtuous and happy, these false notions, generating the most corrupt and injurious feelings, must be overcome, and men and women in all the nations of the world, must be made to know themselves, to accurately understand in all simplicity what manner of beings they are, and then it will be utterly impossible that they should acquire feelings of false shame relative to any part of their own nature.

And will this change from gross ignorance to real knowledge, respecting ourselves and human nature, destroy true delicacy of feeling in man and woman, for themselves and for each other?

It is those only who have been made grossly irrational, that imagine this false shame is necessary to create true delicacy of feeling, or to insure a virtuous or healthy and happy intercourse between the sexes.

But why do I bring this subject now before the public? Because I know that, until it shall be properly understood, not one step can be taken to lay a solid and permanent foundation for a rational and happy state of human existence. The previous measure must be to remove every vestige of falsehood and deception in the training of the human race, and the false notions which the artificial marriages of the priests have introduced into the world relative to sexual feelings. These errors are now, and will remain (until they shall be removed by some great effort of moral courage,) insurmountable obstacles to the progress of virtue and happiness, and an utter bar to that state of innocency in which it is narrated that our first parents lived before they fell into a corrupt and immoral mode of life.

As long as any false notions relative to sexual differences between the sexes shall be allowed to remain to influence the feelings unnaturally, or to support institutions founded to create and perpetuate the notions of those differences, men and women must continue to be the artificial beings which these errors and institutions

have made them; and as long as these false impressions shall be permitted to remain, it will be vain to attempt to form any association of men and women, who could think, feel, or act rationally, or in any manner to insure a continuance of a life that could be called with truth, a virtuous and happy condition of society.

LECTURE SIXTH.

Mr. Owen began his lecture by observing, that he had lately, in several lectures, introduced the subject of marriage, that the friends of the rational system might know how to proceed when they were prepared to adopt practical arrangements to carry out his principles. As long, said he, as the present inferior circumstances are allowed to exist around man, he must continue the grossly ignorant and irrational animal he now is ; and until he becomes sensible of the causes of the evils which surround him, he can never successfully attempt to escape from them. I continue, therefore, the subject of marriage ; for until this is fully understood, it will be quite useless to commence any efficient plans to benefit mankind.

The mass of the people in all countries receive, without thought or reflection, the impression made upon them by their predecessors, relative to the notions, forms, and ceremonies long established among them ; and never inquire into the origin of them, or examine their consistency with existing facts, to ascertain their truth and wisdom.

In this loose and vague manner the people of the present generation have received the forms and ceremonies long established among their predecessors. And among other vague notions, the laws and customs of marriage, and of married life, have been handed down and received implicitly, without consideration of their origin, or reflection as to their immense influence in forming the character of male and female, and deciding and controlling the general arrangements of society, and, of course, the happiness or misery of the human race.

Our ancestors, no doubt, intended their priestly marriages for the general benefit of the population of their respective countries. But when they devised them, and

established their rites and ceremonies, they were ignorant of the laws of their own nature, and inexperienced in the knowledge of all that was necessary to produce and maintain a wise, rational, or happy state of society. They were altogether ignorant of the facts requisite to enable them to conceive the arrangements which could alone, by being in accordance with the nature of man, create and secure these grand results for the human race. They did not know that human feelings were not the creation of voluntary power in man ; and thus they erred, most egregiously, at the very outset of all their devices for forming the character and governing human beings, to enable them to attain the great objects of human existence, that is, excellence of individual character, and general social enjoyment.

Our ancestors, therefore, instead of forming their institutions and plans of government in accordance with the laws of human nature and to be consistent with general well-known facts, have formed them, from the beginning, on imaginary notions, conceived from the vague unexamined impressions of the first general appearances of the various objects around them. And this they did because they could do no better ; they were without the knowledge requisite to carry them beyond the infant world of wonder and of the most wild and random conjectures.

It was in this manner, when the imaginations of men ranged unchecked by a knowledge of accurately-defined facts, into the wide field of fancy and conjecture, and began to try their infant experiments on human legislation, that priestly marriages were conceived and devised, and a spurious chastity in consequence made a virtue of the highest order among women, while it has been scarcely admitted as a virtue among men.

Never did man make so great a mistake, as to substitute this spurious chastity and virtue of human law for nature's law of chastity, and of real virtue. By this error the characters of men and women and children have been mystified to themselves, degraded in their own estimation, made unnatural in their general intercourse, and artificial to the greatest possible extent. It has given a wrong direction to the feelings, thoughts, and actions of

all of human kind, and compelled them to become the most deceptive of the whole animal creation. It has created and extended the vices and miseries of prostitution, or the total want of real chastity, over the earth; and filled it with physical and mental diseases of the most cruel, degrading, and melancholy character; and deprived the human race of a superior virtue, which would have secured more peace of mind, more health, more benevolent feeling, and more innocent enjoyment than any of the virtues at present known or acknowledged as such by any portion of mankind.

It is said that the chastity of woman could not be secured without the legal bondage of marriage. It may with much greater truth be said, that it never can be secured with the legal bondage of marriage. Has this bondage hitherto secured it? Was there ever a period in the history of man when the vilest prostitution was so universal over the world as at present? And is there a single vice in the whole catalogue of crimes which so degrades the human character, or inflicts the same extent of misery on its votaries, and upon society in general, as prostitution? No: but the miseries engendered by prostitution, and suffered by individuals and their families, friends, and connections, are generally hidden from public gaze and inspection, and are covered by the darkness of night, or concealed in dens of wretchedness. No security for the chastity of woman! What blasphemy against nature, which has provided the most ample security in the innocent affections of the female and in the cultivated feelings of the male, whenever ignorant inexperienced man shall permit these virtues their free and natural course of action.

The pure and genuine chastity of nature is to have connection only with affection; and prostitution arises only when connection is induced or forced without affection; and it is always induced by artificial causes, or forced by some necessity of law or custom, when it takes place without affection. And now all married pairs, with a very few exceptions, are living in a state of the most degrading prostitution, enforced upon them by the human laws of marriage. Pure, genuine, unadulterated

chastity will be known only when men and women shall form their unions through the sympathies of unbiassed affection, and when those feelings, given to us by our nature for our happiness, shall be openly and undisguisedly expressed in all the simplicity and innocence of truth, that all may know them, and, knowing them, that none may interfere,

This is the only mode by which the chastity of woman can be insured; for if men are not chaste, how is it possible for woman to be so? But, it is said, without legal or artificial marriages, the bonds of society would be broken, and utter confusion would pervade society.

So ignorant are the human race even now upon this subject, and so prejudiced are the minds of all by ancient customs, they cannot discover that there is no bond of society existing to be broken; that there is no order or harmony in society to be thrown into confusion.

Society is now, everywhere, a chaos of the most conflicting feelings, sentiments, and interests. It consists only of an ignorant, mistaken self or individual interest, opposed to the general interest of the whole of the human race. This strange association is, now, the only bond, or thread of the weakest texture, which feebly holds society together; and the sooner that this slight binding shall be broken assunder, the better it will be for mankind. For society will then be dissolved into its original elements, and may be easily united upon the laws of nature, instead of the laws of man, and be effectually cemented by the grand law of general, instead of private, interest; and this change will promote the happiness of every individual of the human race. But, it is also said, that the children would be uncared for, unless their immediate parents were compelled, by the marriage laws, to provide and take care for them.

This supposition is another error arising from the present infant state of the human mind. Children have never yet been well educated by parents in their single-family arrangements; nor is it possible that children should ever have a superior character formed by such parties under such arrangements.

A child is the most valuable product nature can give

to man. When its natural capacities shall be known and wisely appreciated, it will be discovered that society may train it to become, at maturity, a being of incalculable worth, capable of returning to society many hundred-fold the capital expended, and labour bestowed, in nursing and rearing it to the attainment of its full powers; that it might be made to acquire a very superior character, capable of giving and receiving the highest degree of pleasure and enjoyment, and of adding to the general stock of the wealth and valuable possessions of the world. This result, however, cannot be effected by the immediate parents of the children; society alone can insure these blessings to mankind; and the first indication of Governments becoming rational will be, when they shall be discovered to be earnestly and sincerely engaged in devising a sound practical national education for the children of all their subjects; an education in which physical and mental employment of real utility and value to mankind, must, of necessity, become an essential part. Whatever may be the intentions of Tories, Whigs, or Radicals, of the religious or the irreligious members of the new House of Commons, if they do not bring forward this subject on the only solid foundation on which it can be placed, that is, to form a superior rational character for each individual, believe not in their wisdom or practical knowledge for legislators. Be assured they are mere talking members, without the requisite qualifications to lay the foundation on which to make useful laws or regulations for the government of the British Empire; and more especially to make them, at this important period, in the emergency of human affairs, when the nations of the earth are looking to the parliament and people of this country for a great and good example, an example, too, which all nations and people might with safety adopt, to insure, in peace, their future progress in all kinds of improvement, physical, mental, and moral; that their progressive prosperity and happiness might be rendered certain, without creating the envy or jealousy of any other portion of the human race.

The artificial marriages of the priests, therefore, are not only of no value, now, relative to the care and culture of children, but, in this respect, they are a positive nuisance, maintaining and enforcing a continuance of highly unfavourable circumstances around children in all the gradations of society, whatever may be the occupation, profession, or rank of the parents.

But, it is said, that without these marriages, prostitution would become general, and a promiscuous intercourse would exist between the sexes.

It has been already stated, that prostitution exists at this moment to the greatest extent; that its results are the most degrading and lamentable to the human race, physically, intellectually, and morally; and that the misery produced by it is most extensive and appalling.

Were it solely to put an end to this daily increasing enormous evil, artificial marriages, which are the sole cause of this crime, ought now to be made to cease; for as long as they shall be suffered, much less maintained and enforced by the law and the church, they will inevitably engender this most vicious, and, by its consequences, melancholy derangement of the happiness of human life.

The poor, helpless, unpitied victims of this unnatural state of human feelings and affections, are the most unjustly and cruelly used of any portion of the population of the world; although it is most probable that generally they are capable of being trained and placed by society, rightly constituted, to contribute most largely and most innocently to the physical, mental, and moral happiness of the species. Oh! that men could see and feel the enormity of this evil, and compel the legislators, of what is falsely named the civilized world, to turn their attention to the atrocity of the laws, which, for man's unhallowed, low, and temporary gratification, dooms the finest portion of the human race to the most acute, cutting, and desperate desolation; lacerating the best feelings of our nature, and sinking them into utter despair!

Upon this part of the subject volumes might and ought to be written, to arouse every latent sense of

stern justice and common equity ; if feelings of mercy, commiseration, and generosity are dead in man, to stimulate him to a prompt, decisive, right course of action. But the great, and formidable, and, said to be, irresistible argument in favour of the continuance of these artificial marriages is, that without them, there would be a promiscuous intercourse between the sexes.

Now, this argument I mean to meet in my next lecture openly, fully, and fairly, as it ought to be met, for the satisfaction of the public. For the principles of the New Moral World shall be without spot or blemish ; they shall be consistent throughout, and no error shall be found in them.

My friends, I have opened this subject, and proceeded in part to explain some of its evils as they exist in the old immoral world. I have no doubt these lectures confound and perplex the minds of many of my hearers. Wait, however, till the whole subject be fairly before you, and then you will be able to see the difference between the old and the new systems. Many of my friends are alarmed at my opening this subject at the present time, as they also were at the course I pursued in 1817. They did not see my object then, any more than they do now. I then threw away from myself more solid popularity than was perhaps ever possessed by any other individual. But what is popularity to me ? If I had allowed popularity to affect me, I should have done scarcely any thing that I have. I am now sixty-three years of age ; and as in the course of nature I cannot remain long with you, I am anxious to push forward measures, in the best manner that my experience suggests, to lay a foundation for proceeding, with advantage to all parties, to show what our principles can effect in a new state of society, for securing the happiness of the whole human race.

LECTURE SEVENTH.

I resume the subject of marriage because it is the source of more demoralization, crime, and misery, than any other single cause, with the exception of religion and private property ; and these three together form the great trinity of causes of crime and immorality among mankind. I resume the subject also because it is the most unpopular, and the most difficult to meet in public ; and because it stands prominently in the way, at the very threshold, of every real improvement in the general condition of the human race.

While the errors which have been impressed on the public mind relative to artificial marriages and the intercourse of the sexes shall be suffered to remain, it is utterly impossible that man or woman can feel, think, or act as rational beings. The natural strength of their character, physical, intellectual, and moral, is destroyed by the absurd notions and feelings which they are compelled to receive respecting their sexual natures from early childhood, and by the false training which, for this period, is forced upon both sexes. That which nature made the very simplicity of innocence, and the foundation for a refined and superior character, the priesthood has made the means by which to introduce an artificial weakness of body and mind, false shame, loathsome disease, with crime and misery, to an incalculable extent.

And when the priesthood had produced these lamentable results throughout human society, it became necessary that the whole arrangements of public and private affairs should be made in accordance with these weaknesses and errors ; and, in consequence, a combination of artificial thoughts, feelings, and actions has been engendered, and, from age to age, multiplied to such an

extent, that, at this moment, the human race, viewed with the eye of sober reason, has attained to a condition of absurdity and folly that we shall seek for, in vain, among any other tribes of animals.

Were it not that we are accustomed, and thereby reconciled, to what is around us, and to the habits and practices of our friends, companions, and other persons within the circle of our experience, we should be impressed, in the most forcible manner, with the strange, inconsistent, and most extraordinary proceedings of the inhabitants of Great Britain and Ireland. It is a subject of great doubt whether there is any other congregated mass of human beings, any other nation, tribe, or people, termed civilized, barbarian, or savage, which at this day exhibits such gross incongruities, grave absurdities, and unjust and cruel conduct, as is now to be seen in the general conduct of the population of these two Islands, and to be seen too in all their various gradations, from the pauper expiring from famine, to the sovereign surrounded by his motley courtiers and fantastic puerile paraphernalia.

Nothing short of the effect of habit upon the human organization could close our perceptions to the extent of the gross folly, and utter irrationality of the people and government of this country.

We will endeavour to exhibit a mirror of truth, which will reflect, at least, some part of the strange incongruities and cruelties of their character and conduct.

The government and people generally now profess that their object is to insure to themselves and others the greatest extent of the most permanent happiness.

And to effect this object, they teach that all should worship, in all sincerity, an infinitely wise, powerful, and good Being, who can do all things, and who, above all things, desires the happiness of his creatures.

They endeavour also to train their children to love this Being, and, as far as possible, to imitate his wisdom and goodness, and especially to love their fellow-creatures whom this all-wise Being has made, and who, they say, is the common parent of all of them, without exception.

This is the professed object of the people and government of the British empire at this day. And, to accomplish these results, their practice is the most extraordinary, and certainly the most extravagantly insane, that the human mind can imagine. 1st. They teach in words, that all must love their neighbour as themselves; and, to effect this object, they devise arrangements and adopt measures which render it impossible that any one can acquire this feeling; arrangements and measures which, of necessity, train and force all to oppose, dislike, and hate, and many to murder, one another. And these feelings are engendered, not for the real benefit of a single individual of the human race, but to the lasting injury of all; and the conduct thus produced is in direct opposition to all the religious views which are daily taught to the people,

2nd. They teach, in words, that they should express the truth only, upon all occasions; while they adopt practices which induce each other to speak a language generally of gross falsehood, with scarcely any genuine truth mixed with it.

3rd. They teach, in words, that they should be honest in all their dealings and transactions with each other and all mankind; while, in deeds, they continually attempt to obtain advantages over all, and their thoughts are chiefly occupied in devising schemes for promoting their own individual interest in opposition to the interest of those immediately around them, or of others more remote.

4th. They teach, in words, that all should obtain equal justice; while the rich make laws and regulations which render it impossible that the poor should obtain justice in opposition to the man of wealth.

5th. They teach, in words, that heaven is to be desired above all things on earth; that it is impossible for a rich man to enter into the kingdom of heaven; and yet teachers and all, are daily exerting their best energies to obtain riches.

6th. They teach, in words, that idleness is a crime; and yet all are endeavouring to attain a state to enable them, and their children after them, through endless

generations, to live continually in idleness upon the over-exerted industry of others.

7th. All are taught and trained to acquire the desire to become rich ; while the far greater part are actively, but most blindly, engaged in measures which, to an incalculable extent, prevent the increase of the most valuable wealth, which, by the adoption of rational measures, might easily be made far more than sufficient to satisfy the utmost craving of all, even with riches exceeding their powers to enjoy them.

8th. They teach, in words, the principles and spirit of peace and good-will to mankind ; while they practice openly, or covertly, all means to create disunion, unkind feelings, and often war, on the most extensive scale.

9th. They teach, in words, that wisdom and knowledge are most desirable for all ; while those who thus teach, and who could materially assist to extend wisdom and knowledge to the whole people, are indirectly using all their influence and power to prevent the spread of these invaluable acquisitions.

10th. They teach, in words, temperance ; while those who have the power, adopt the most effective indirect measures to insure the continuance and increase of gross intemperance among the mass of the people.

11th. They teach, in words, the duty and advantage of union among all ; while, in practice, they adopt the most certain measures to disunite, and to keep disunited, the whole of the human race.

12th. They teach, in words, the great advantage of forming a superior good character for all individuals ; while they actively and perseveringly pursue the most direct measures to force all to acquire an inferior and immoral character.

13th. They teach, in words, the high morality of all women being chaste ; while they adopt all the most artificial and unnatural methods to force men and women to become prostitutes.

14th. They teach, in words, that above all things they should have pure and genuine charity for each other ; while they have adopted every conceivable

notion and measure to render it impracticable that they can entertain one particle of real charity for each other, or practice it in any part of their conduct.

And, lastly, the men, women, and children of the British islands are, at this day, with more means at their disposal to effect the most extensive benefits to mankind, than any congregated mass of human beings ever possessed, "doing what they ought not to do, and leaving undone all they ought to do" for their own well-being and happiness. But there is no limit to the gross incongruities in the British isles. And it is under this complication of irrationality that these pretenders to virtue and right conduct say, that "without the artificial marriages of the priesthood, prostitution would be general, and a promiscuous intercourse would exist between the sexes; men would continually quarrel about the women, and utter confusion would pervade society."

Now, the plain matter of fact is, that prostitution *is* become general in married as well as single life; men *do* continually quarrel about the women; a promiscuous intercourse *does* exist, and utter confusion pervades society.

Our object is to prepare the way to bring these evils and disorders in society to an end, and to introduce measures to terminate them forever; and, as a first and most necessary step, to abolish over the earth the artificial marriages of the old immoral world.

We ask the men and women who have a knowledge of society as it now exists in practice, if the marriages of civilized nations, as they are most ignorantly termed, are calculated to produce real chastity between the sexes, or truth in their communications with each other? We fearlessly answer for them, no! for chastity and truth never can exist under such an unnatural arrangement. The unavoidable results of this complicated artifice of the priesthood are, an almost total want of real chastity, a general, vile, concealed, promiscuous intercourse of the most disastrous and degrading character; and, in addition, a general language and conduct of insincerity and deception among married and single,

young and old. These are the present *wise* practices of the old immoral world, which no one must presume to condemn or attempt to change! There is not an honest and intelligent man or woman, who is acquainted with the general practices of society, who is not conscious of the accuracy of this statement, and who would not confirm it openly if they dare speak their thoughts and feelings freely and honestly, as will be done when men and women shall be permitted to be trained to be rational beings.

We ask, what has nature intended the intercourse between the sexes to be, natural or artificial? We enquire again, whether nature or man, ignorant as he has hitherto been of his nature, is the most likely to direct aright, and most beneficially for the objects intended by nature, the intercourse between the sexes? Does nature, for her wise purposes, intend that this intercourse should be restricted *through life* by the artificial union of one of each sex, as man, in some countries, has vainly endeavoured to decree? or between one male and several females, restricted by the law to that male, for life, as man has decided shall be the practice in other countries? or that it would be more in accordance with common sense, and the most delicate and virtuous course, for nature herself to direct her own proceedings and decide upon her own operation?

Is there any sexual crime or prostitution known among any other tribe of animals? Do they act wisely or viciously in their sexual intercourse? Is there more virtue among any race of animals in eating, drinking, and sleeping, than in continuing, by the same natural laws, the existence of their species? Does nature regulate this latter propensity in animals, as wisely as the former? Is it not probable that nature, if not interfered with by ignorant presumptuous man, would regulate and direct this propensity in the human race, as wisely for their good, as she regulates and directs it for all other races of animals? Who made the intercourse of the sexes in opposition to nature, among the human race, a virtue? Who made this intercourse in accordance with nature, a vice? Was it God, or the Devil; nature, or

the priest? Is the intercourse of the sexes, devised, and now maintained by the priesthood, a virtue or a vice? Is the intercourse of the sexes, as ordained and directed by nature a virtue or a vice?

Let those who have knowledge and experience of the world, and who dare be honest, in opposition to gross ignorance and vulgar prejudice, now answer these questions.

But such is the debasement of the human intellect, such the enslavement of the natural feelings to the fear of the power of the priesthood, that to these most important questions the tongue of man must be mute; and whatever may be the response in the heart of the learned or the ignorant, the sovereign, or the beggar, all, all must restrain its utterance to the world, in deference to the priestly power which for so many centuries has ruled the destinies of man, making him an ignorant miserable bigot, when he might so easily be made an intelligent, rational, and happy being.

If the degenerated sons of man are thus sunk below the condition of the brute creation, who fear not, at all times, to express their feelings, the sacred feelings of nature in them as they are also in man, we will now relieve the human race from their mental bondage; and, thus relieving them, we shall emancipate them from sin and misery.

We shall thus regenerate them and again make them the sons of God or nature, willing to adopt, and in future to abide by, the divine love of their parent, and to reject for ever the ignorant and wicked laws of the priesthood, or of the devil.

Behold! the period is arrived when one man, at least, dare publish the truth to the world; and this is a sure and certain sign that the time draweth nigh when the mind of man shall be born again, and when truth, peace, and love shall reign for evermore.

My friends, I have asked some questions which ought now, for the benefit of the human race, to be answered simply and plainly. Who can answer them? Who dare answer them publicly? I have put them before you now; think of the answers which ought to be

given to them. Next Sunday I will answer them myself, and we shall then see if our answers coincide. I shall then consider whether we are acting upon nature's or upon man's decrees, and what nature would produce if left to herself. Whether would nature's or man's decrees be the best to act upon? Many individuals have told me that they are afraid the minds of their friends are not yet prepared for the subject of marriage; but I must place it fairly before the world. I have opened the subject, and must continue it until I have rendered it as familiar to my hearers as it is to myself.

LECTURE EIGHTH.

In my last discourse I have asked several questions necessary to be answered, relative to the natural state of man and woman, and also respecting their present artificial condition. And these questions were purposely asked, because they must be openly and honestly answered to the world, before the human race can stand any chance of being emancipated from ignorance, sin, and misery.

When these questions were asked I well knew there were none to answer them. But I have told you that the veil of mysteries is about to be rent asunder, and that you shall no longer see as through a glass darkly, but that your minds shall be born again, and that you shall see face to face, and know each other, even as you are known, or as you know yourselves.

The subjects to which these questions refer, are said, by the priests, to be too *sacred* for man's investigation; he must receive their dogmas implicitly as divine truths, too sacred to be doubted by mortals. Now it is deserving of everlasting remembrance, that what the nations of the earth have been taught by their priests to believe to be divine truths, too sacred for other *mortals* to examine, or to doubt, have been diabolical falsehoods, which were so contrary to known facts and common sense, that it became necessary to fence them round with the mysteries of their invented divinities, to prevent the grossness of their deception becoming glaringly evident through the increasing knowledge of the multitude. Therefore, in future, for divine truths read priestly falsehoods and gross and injurious deceptions.

It has been in this manner that the priests have contrived to call their marriages, which they have devised, a divine ordinance, and that all the ignorant mysticism

between the sexes has been concocted and maintained for so many generations, even until many of the priests themselves really believe most conscientiously in the divinity of their own absurdities.

We must now unmask the ignorance and deception of all these proceedings; for in our New Moral World there must not be ignorance or deception of any kind, which our present knowledge of facts will enable us to remove; but especially there must be no avoidable mystery relative to the nature of man and woman, or to the right foundation on which to erect the new state of society, which is to give to human nature a new character and a new existence. For now man is indeed to be regenerated and born again, and raised to a life of intelligence and happiness, that is, to the innocence of paradise, united with the intelligence of all past experience.

And in this new world, to free it from sin and the cause of sin, there will be no marriages of the priest, or giving in marriage.

The reasons for this new condition of human life will be obvious when we shall answer the questions which were asked in our last discourse; and to this task we now proceed.

The first question asked was, "Has Nature intended the intercourse between the sexes to be natural or artificial?"

The priests have made it artificial; and the priests rule and controul all things in all the so-called civilized nations of the earth. They have devised the marriage ceremonies of the various nations, and established the laws of marriage for all people. These proceedings they contrived and adopted when their power over the minds of the multitude was unlimited and uncontrolled; when they directed the actions of kings and princes more despotically than kings and princes can now command the services of ordinary men.

In the plenitude of their ignorant despotism, the priests, disregarding all Nature's divine and sacred laws, or being ignorant of them, substituted their own imaginations, called *them* divine inspirations, and then

compelled the spell-bound fanatic to adopt them without investigation, as being *too sacred* for human reason, and, therefore, to be implicitly believed by faith alone, which they assert is superior to reason or sound common sense.

But the power of the priest is passing away ; man is beginning to investigate the causes of the effects which now exist around him ; he is approaching the confines of the rational period of his existence ; he doubts the knowledge of the priesthood, and he doubts the sincerity of many of them. He is preparing himself to enquire, without superstitious fear or dread, into the origin of their authority, and into the wisdom of the laws and institutions which they have induced the world to receive from them, and especially into those laws, regulations, and institutions, relative to the intercourse of the sexes.

Having examined this subject to its foundation, as far as facts yet ascertained by man admit, we do not hesitate to say that the priests of the world, when they devised the various laws of marriage in different countries, were either totally ignorant of their own nature, and of human nature generally, or that they were hypocrites, and devised laws and ceremonies to keep the multitude in ignorance and in subjection to them. But whether they have acted from ignorance or through design, they have instituted the most immoral laws, leading to the most immoral, unhealthy, and miserable practices throughout society ; instead of abiding by Nature's laws, which would have led to the most moral, healthy, and happy practices.

The artificial laws of the priesthood for regulating, by man's ignorance, the intercourse of the sexes, have at once destroyed truth among mankind, and made it unavoidable that falsehood should have uncontrolled dominion as long as those laws shall be allowed to remain to direct the conduct of the sexes, and as long as the priests possess the power to deceive mankind by the presumed sanctity and sacredness of their divine character.

It is now evident, from the crime and misery which

the unnatural laws of marriage, forced upon society by the priesthood, have produced, and are at this hour producing, that Nature has ever intended that the intercourse of the sexes shall not be artificial, but natural; and that future generations shall bring forth superior natural children, in place of the inferior artificial children which the priests have caused to be brought among all the civilized nations of the earth; and, in consequence, the race is rapidly declining in natural powers. The answer, therefore, to the question, "Has Nature intended the intercourse between the sexes to be natural or artificial?" is, that nature intends it shall be natural, as soon as man shall be trained to become rational.

The next question was, "Whether Nature or man, ignorant as he has hitherto been of his nature, is the most likely to direct the intercourse of the sexes aright, and most beneficially for the objects ultimately intended by Nature, which are, evidently, the attainment of excellence and happiness among the whole family of mankind?"

Man, as is proved by his every-day practice, has never yet known the laws of his own organization: he has been kept totally ignorant of himself; and he has been living in a state of mental and moral blindness. His language, manners, and customs prove that he has totally mistaken the fact relative to the powers and capacities of his natural constitution, and that, in consequence, previous to this period, he has been incompetent to examine and comprehend the laws of his nature to a sufficient extent to enable him to apply them to practice in the daily business and affairs of life.

Nature, when left to herself, as is seen throughout the whole of the animal creation, directs every faculty and power of each creature wisely for the apparent objects to be attained by its peculiar nature; and, no doubt, she would direct man with still more wisdom, for her wise purposes, if from some cause or other, yet to be discovered, man did not interpose his inexperience to thwart her righteous course and his own permanent happiness. The present extraordinary excitement

among the human race in the four quarters of the world is an indication that Nature is actively at work to overcome this ignorance, error, or defect in man, to teach him how to avoid the evils which he has hitherto experienced, and to secure the good and attain the happiness which his nature is so admirably fitted to enjoy. We are, therefore, compelled to conclude, that Nature can, and will, direct the intercourse between the sexes far more wisely to secure the permanent good and happiness of the human race, than man can ever comprehend while he remains so ignorant of the laws of his own nature, as he has proved himself to be by his past history, and is, even at the present period.

The next question in rotation is, "Does nature, for her wise purposes, intend that the intercourse between the sexes should be restricted, through life, by the artificial union of one of each sex, as man in some countries, has vainly endeavoured to decree? or, between one male and several females, restricted by human laws to that male for his life, as is now the custom over a large portion of the earth? or, that it would be more in accordance with common sense, and also the most delicate and virtuous course to adopt, for Nature herself to direct her own proceedings, and decide upon her own operations?"

Now we have had great experience of the two first artificial customs, and probably the population of the world is at present divided nearly equally between these two very opposite practices; and yet both modes are said, by their respective priests, to be of God's appointment. Whether they have been introduced by a good or malignant spirit, by wisdom or ignorance, they have served to give man, during many generations, a knowledge, through dear-bought experience, of the effects of both of these artificial unions of the sexes. And certainly they have proved to be, to an enormous extent, vicious and unfavourable circumstances, which have tended more to weaken and degrade human nature than any other artificial institution invented by man.

The human law which binds one man to the same woman, and the woman to the man through life, whether

or not they can retain an affection for each other, has produced more hatred, and destroyed more love between these parties than would otherwise have taken place, probably many thousand-fold. It has produced a general practice of the most gross as well as refined falsehood, and the deepest deception between these parties, and to the public. It has given rise to the most extensive jealousy and revenge, and severed those, for ever, from each other, who were compelled, by their natures, to entertain the strongest and most sincere mutual affection, competent by their union to create as much happiness as their forced separation produced misery. This permanent artificial union of a single pair for life has forced a system of promiscuous intercourse, in those countries in which this law prevails, most degrading and injurious to the physical, intellectual, and moral character and conduct of both sexes; and thereby produced an extent of injustice, cruelty, and misery, especially to the female, beyond the power of any written statement or mere wordy document to enable the present race of man to comprehend.

In fact, this forced continued union of a single pair of human beings through life, with or without affection, as it may happen to be, is calculated, in all its consequences, to the old, young, and middle-aged, to create an extensive ramification of the most immoral external circumstances. And through the natural effect of these vicious institutions of the priesthood, acting and reacting continually upon human nature, they are also calculated, as well as if they were devised for the purpose, to constitute a weak, artificial, heartless, miserable condition of human society. This Christian custom cannot, therefore, be intended to be the practice of the human race when they shall acquire sufficient experience to become rational creatures.

Then the Eastern legal custom of one man having permission to have as many wives as he can maintain, although, perhaps, less injurious in some respects than the customs of Christians, and especially as it materially diminishes promiscuous intercourse, is, nevertheless, a most unfortunate device for mankind. It tends power-

fully to make men and women weak, jealous, irrational beings. It destroys the confidence of man in woman, and woman in man; and makes woman a mere slave to man's sexual propensity; it tends to perpetuate woman in a state of mental childhood: it destroys the confidence of man in man relative to his converse with women, and creates an ignorant and most anti-social state of society, and retards the free communication of mind with mind without injurious artificial restraints; and it makes man, and a few women united with him, and their immediate offspring, isolated beings, knowing and caring little for the progress of useful science, or of the great truths relative to human nature; through which, knowledge, alone, man can discover the only road to a superior mode of existence, and to permanent happiness.

We, therefore, pronounce that neither of these modes of restricting the intercourse between the sexes, will ever produce a virtuous, intelligent, rational, or happy state of human society; and that it will be more in accordance with common sense and with virtue, for Nature, when man and woman shall be trained to be rational creatures, to direct her own proceedings, and to decide upon her own operations. But before this very superior state of existence can be obtained, new general external arrangements must be introduced, of a very different character to those which now exist throughout society, or have yet been devised, or, to our knowledge, ever been imagined, by ignorant, inexperienced, irrational man.

Our next question was, "Is there any sexual crime, or prostitution known, or imagined by them to exist, among any tribe or species of animals, except man?" We reply, we know of no other animals who fancy there is any crime or vice whatever in continuing their species as their nature directs, or which do not follow the instinct of their nature, and no evil ensues. Do they thus act wisely or viciously in their sexual intercourse? Most wisely; and if they were to act otherwise, their conduct would soon become as unwise, and as vicious, and immoral, as the past and present conduct of the human race has been.

The next question that follows, is thus stated: "Is there more virtue among any race of animals, in eating, drinking, and sleeping, according to the laws or propensities of their nature, than there is in continuing, by the same natural laws, the existence of their species?" We fearlessly say, no; there is quite as much common sense and rationality in the one case as in the other; they have all the same origin and character, and will for ever remain the same in character, whatever name or term the fancy of men, in their ignorance, may presumptuously give them.

The succeeding question is, "Does nature regulate the law or propensity for continuing the species in animals as wisely as she regulates the laws or propensities for eating, drinking, or sleeping?" We are convinced that Nature is as perfect in the one as in the other: nor can we believe, with the knowledge of facts now known to the world, that any reasonable being will ever entertain a doubt upon the subject. Why, therefore, do not the priests, as they presume to controul and regulate Nature in *one* of her wonderful operations, make their own artificial laws in opposition to Nature for all other feelings and senses which man professes, and decide upon one general law or rule, by which every individual shall eat, drink, and sleep, as respects quantity, quality, time, &c. ? for there is quite as much wisdom in, and necessity for, the one as for the other. Let the priesthood answer this statement when they shall have reflected upon it.

We proceed to the next question, as it is intimately connected with the preceding. It is as follows: "Is it not probable that Nature, if not interfered with or interrupted in her course by man in his present ignorant state, would regulate and direct the sexual intercourse of the human race as wisely for their good as she regulates and directs it for the benefit of all other races of animals?"

Upon this question we conclude, that no one, with common understanding, can have any doubt. The chief of animals would not, it is presumed, be left, in this important part of its nature, more uncared for and

less protected than the inferior tribes. On the contrary, is it not reasonable to suppose that Nature would guide her chief work upon earth, in this essential part of the economy of its life, as much more perfectly as she has provided for all its other wants, and make it contribute, like all its other propensities, to the health and happiness of the species? Yet, in defiance of this most natural conclusion, the priesthood, in its ignorance, has made this propensity, which is necessary to our existence, health, and happiness, the source of disease and wretchedness. When man shall be permitted to attend to, and be governed by, the innocent laws of his nature—and all Nature's laws are innocent—he will discover how egregiously he has erred in this respect, and how much misery he has by that error inflicted, for so many ages, on the whole of his species. He will also discover that he has taken the greatest and most unnatural pains to render the finer and more delicate sympathies of our nature, the source of the most extended mental and physical diseases, and of the most acute and heart-breaking wretchedness; when, on the contrary, if these prime sources of man's most valuable enjoyments had been judiciously cultivated and wisely directed, they would, long ere this, have made him a very superior and happy being; a being filled with charity, benevolence, and affection for all of his species, and in secure possession of the highest enjoyments.

When man shall be placed within those external circumstances, practical arrangements, and wise institutions which are in accordance with human nature, and which can alone train him to become rational, and enable him to know what real virtue and happiness are, then will Nature not be interrupted in her wise course by man's inexperience and his consequent presumption, and the intercourse of the sexes will be solely under the guidance of Nature, and not of the priests' irrational devices and laws. And who can doubt that Nature will regulate and direct this propensity, which she has formed in man, as wisely for *his* happiness, immediate and remote, as she has ever regulated and directed the same kind of propensity also of her own creation, for that of *all other* races of animals?

The remaining most interesting questions we must now leave to be answered in our next discourse. These answers, with the consideration of the effects which the artificial marriages devised by the priests have upon human nature, will terminate our discourses on the effects of the artificial unions of the sexes under the institutions of the old immoral world.

When we shall have explained, in future lectures, the direful effects on human nature of the other two great sources of crime and misery in the old immoral world, viz, private property, and what the priesthood has heretofore called religion, we shall be prepared to lay the foundation and to build up the New Moral World; and then the minds of our hearers and readers will be somewhat better prepared than they are now to understand what out to be, and what will be, the new position of man and woman in their rational state of existence; and they will also acquire some faint impressions of the *great and glorious change* which is about to take place in the condition of the human race in every part of the globe in which man can be found.

You are perhaps aware, my friends, that the subject of the marriages of the world, as devised by the priesthood, is one of the most unpopular and difficult to treat properly. The disciples of the new system themselves are, many of them, alarmed at its open discussion at the present time. They supposed we had sufficiently shocked the prejudices of the world in openly denouncing all other parts of the old immoral system; but were not aware that all the truth which we have previously spoken, is of little or no practical value without our entering fully and freely into the subject of marriage. There are many parties in the country waiting anxiously for our commencing operations; but it would be quite useless for us to begin, until the subject of marriage, private property, and religion be properly understood by those about to enter upon a rational state of society. Many persons conceive that nothing can be easier than to establish a community, and to carry the system into practice: but no community has yet been begun which did not consist of married couples. I have known from

the first that no such practice could succeed, as the interest of private families is quite opposed to that of a number of equally free and intelligent individuals. Before such a community as I advocate can take place, our minds must be born again, and we must be possessed of a very different knowledge from that which we now have. The truths I have presented to you appear startling only when seen at a distance, and when they are new to the mind; as they become familiar, it will then be perceived that they are the farthest removed from morality, and that the only right course is to adopt the conduct now recommended; for it is truth only, unmixed with error or mystery, that can ever produce a virtuous state of society.

LECTURE NINTH.

We have now to continue the subject of marriage from the point at which we left off on Sunday evening last. Of all the great and interesting subjects now before the public, not one appears to be so little understood in its extensive relations and consequences, throughout society, as marriage. No persons, perhaps, are aware of the totally different character which this single institution has given to the human race, from that which it would have acquired provided the association of the sexes had been in accordance with the natural laws of our organization; for in that case, the other great arrangements of human life would have been made consistent with it.

The institution of marriage has forced the populations of all countries to adopt a system of exclusion and mystery in all their domestic arrangements, and has made it unavoidable that they should acquire the most injurious habits of falsehood, secrecy, and deception in their general conduct to each other, and to the world at large. This institution has also rendered it a matter of necessity that the most extravagant and injurious external circumstances should be formed for the accommodation of each married pair and their offspring; and it has inflicted, morally, and physically, the direst calamities upon the human race. As men have never yet been taught to reflect and reason rationally, or universally, all their thoughts have been confined to considerations of self, sect, or party, and the great interests of the human race have been altogether neglected. The far greater advantages to be derived by every one from the adoption of unexclusive general principles in practice, are yet a dead letter with all who have been trained to acquire only individualizing feelings, notions, and interests; and all have been so trained. While these feelings, notions, and interests

shall be inculcated, enforced, and induced, by the temptation of present gain, and the promise of future everlasting rewards, the race of man must remain ignorant and immoral; and confusion and misery, both public and private, will continue, as heretofore, to prevail all the nations of the earth. But we must proceed to unravel more of the principal causes of these evils, by replying to the remaining questions which were asked in our last discourse but one, and which were left unanswered in the discourse which we delivered here on Sunday evening last.

The questions to be answered in regular succession are the following:—"Who made the intercourse of the sexes in opposition to Nature, among the human race, a virtue?" or, in other words, "who made the observance of the laws of man, which are in opposition to the laws of Nature, a virtue; and the observance of the laws of Nature, which are in opposition to the laws of man, a vice? Was it God or the devil, Nature or the priest?"

Now these are questions of vital interest to the human race, for upon the truth of the reply to them, depends the possibility or practicability of giving a progressive happiness to all of human kind. If it be indeed virtue to oppose Nature, and vice to act in accordance with it, then is man doomed for ever to be a miserable being. We greatly rejoice to know that he has not been doomed always to remain in this wretched condition; although he has, to this period, been made by the priesthood so ignorant of himself and of human nature generally, that he has been forced by them, and by the other governors and directors of society, to refrain from the study of human nature, in some cases under the penalty of death, and at least of destitution. And thus, instead of pursuing this study, the only wise practice that man can adopt, he has been compelled to waste his most valuable powers and energies in the wilds of an over-excited imagination, and to occupy himself in the pursuit of mysticisms which none can explain, or of useless baubles, or for the attainment of silly additional names, called honours, and of privileges

highly injurious to the best and permanent interests of mankind. Our greatest men, so called, are at this moment, thus uselessly or mischievously occupied ; or they are engaged in a desperate political warfare, to ascertain which of two or three most ignorant parties shall obtain the power of the state: and to obtain this power, too, solely to enable the victorious idle or injuriously-occupied rich, the most effectually and safely to maltreat and oppress the industrious poor, by every kind of unjust device ; for their contests, when stripped of all mystery and verbiage, are commenced and continued for no other purpose than for one section of these rich parties to gain greater facilities to effect these diabolical objects for the benefit of themselves, to the exclusion of others. Now the marriages devised by the church and law tend greatly to enable the priests and the rich to trample upon right and justice, and to set the most palpable and everlasting truths at open defiance. And to make a colourable pretence for these marriages, the priests and the rich and powerful, who deemed it to be for their interests thus to impose upon mankind, united to contrive an artificial conduct for the industrious and poor, and to call that conduct by high-sounding names, and especially to call it *virtuous*. And thus, and thus only was the chastity of the priests and lawyers first made a virtue ; and as these parties found the deception take with the multitude, and as the trick was a great gain to them, they have adopted most effectual measures to extend and continue the error and its evils through the succeeding generations, even to the present hour.

The priest's and the rich man's laws of chastity are very different to Nature's laws of chastity ; and it becomes now of the highest importance to the men and women of all the nations in the world to understand the difference between *real* chastity, or the *chastity of Nature*, and the *spurious* chastity of the *church and law*. This difference should be made as obvious to the multitude as it has ever been to the select cunning few among those who have hitherto governed mankind.

The chastity of Nature then, or real charity—that chastity which alone is virtuous—consists in the inter-

course of the sexes when there is a pure and genuine sympathy or sincere affection between the parties; when the physical, intellectual, and moral feelings of the one are in perfect accordance with those of the other; when, in fact, their natures are so happily blended, that together they form but one harmonious whole, and become, when thus united in heart and soul, or body and mind, one being, whose feelings and interests are identified, and who are thus made capable of enjoining these sympathies and affections so long as Nature has designed them to remain, and thus to experience the full happiness of their nature, or of a virtuous mode of existence. But as these sympathies and affections are the productions of Nature, and not of the individuals whose constitution Nature has formed, there will be no secrecy respecting them, but the same open frankness will take place in explaining and expressing them as now exists in relating the impressions made upon any of our other senses; for these sympathies have a right to be called a sense as much as our faculties of seeing, hearing, &c., have to be denominated senses. Our sympathies of affection for the other sex are as natural and as innocent as any one of our other natural feelings.

Now the chastity made a virtue by the church and law is of a very different character. Regardless of Nature, priests and lawyers deemed it wise and practicable to bind affection by the restraints of ecclesiastical and civil laws, and by ceremonies, and an artificial public opinion, created by their influence, in opposition to Nature; and they decreed it to be chaste for men and women to be united, and to *remain united* by their bonds, when no natural sympathy or affection existed between the parties, or even when their natures forced them to feel a strong *repulsive*, instead of an *attractive* propensity for each other.

Thus they made their chastity to consist in a man and woman, by law, cohabiting together for life, whether they had a natural affection for each other or not. And when the parties were compelled, by their natural feelings, to entertain a great dislike, or even hatred of each other, and were thus made most miserable by their un-

natural union, the priests called it chastity and a cardinal virtue for them thus to cohabit together, and destroy, for the gratification of the priests, the whole happiness of their lives.

Thus have men and women been duped to lead a life of open opposition to each other's feelings, or of consummate hypocrisy, that they might be called by the priests, solely for their (the priests') gain, chaste and virtuous, when, in fact, they have been living a life of prostitution and vice. There surely never has been a more bare-faced deception than this ever practised upon mankind, to rob them, by law, of their kindest and best sympathies, and of the most delightful feelings of their nature; of those feelings, which, when thwarted or repressed, so often produce mental derangement or severe bodily disease, creating the most heartbreaking sufferings and miseries, and too frequently premature death in the prime and pride of life.

But these afflictions, severe as they are, are yet, perhaps, less to be deplored than the crimes and wretchedness which this spurious chastity of the priests has engendered by introducing and maintaining a permanent sacrifice of the person, for mere mercenary considerations, when the affections are not interested; for a general promiscuous intercourse between the sexes is a natural consequence. How could it be expected to be otherwise, when no sympathy of the feelings or natural affections existed between the parties? Thus have the priests, by making a spurious chastity a virtue, in opposition to Nature, filled the world with mercenary marriages, and with an endless catalogue of crimes and miseries; and thus they keep the human race in a low and degraded state, from which they cannot advance until they relinquish the marriages and chastity of the priests, and place men and women in their natural and rational position.

But this change, so necessary to all human improvement, cannot be effected until other great changes shall be made at the same time in other parts of the present system; in fact, not until this old immoral world shall be effectually regenerated by the abolition of the false

religions, and of all the evils of private property, by the introduction of arrangements to establish a rational state of society, or, the new moral world. For the present laws of marriage are so intimately blended with the existing systems of religion and property, all of them being founded on the same false notions, that when one shall be destroyed the others shall perish also.

Nor can the virtue of real chastity be introduced under the present system of falsehood and deception. This virtue can only be known in a world of innocency and truth; qualities which the present world laugh at, and condemn as being impossible to exist in their state of society. In this conclusion the inhabitants of the old immoral world are correct, for innocency and truth have nothing to do in all their present proceedings. As real chastity cannot exist except in a society in which truth alone is the converse of all its members, and as truth cannot be the converse of the public in this old immoral world, it is in vain to except the introduction of real chastity into general society until the old immoral world shall be changed for the new moral world.

These discourses on the marriages of the priests, are to prepare the way for this great change in the condition of mankind; and when we shall have explained the necessity for abolishing the whole system of private property, and all the old mysteries which the priesthood of the world has called religion, but which have been only an obstacle in all countries to the introduction of truth and virtue; we will then explain the principles on which to found the true association of the sexes to produce health, real chastity, and happiness, and make the association of the sexes what Nature evidently intended, a great good, instead of, as at present, a great evil.

There is one more lecture remaining to conclude this subject, which I will deliver next Sunday. I will then proceed to the examination of the subjects of private property and religion; for these three are so connected with each other that all the evils of society may be traced to them.

LECTURE TENTH.

We have now to enquire what effect the marriages devised by the priesthood, have had upon human nature: and this will for the present finish our course of lectures on these artificial marriages.

Human nature, as presented to man at the birth of each infant for man's own direct influence to be applied to it, is perhaps, the most delightful compound of physical, intellectual, and moral powers to be acted upon, to produce the highest degree of intelligence, goodness, and happiness, that the human mind is capable of comprehending.

We are not in possession of facts to enable us to say that these natural powers of human nature are, in any of their compounds, different now from what they were at any former period of man's existence. On the contrary, ancient history and representation of human beings leads us to conclude that the infant man is no way superior now to what he has ever been. But it is necessary to inquire why human nature, which has ever been capable of being trained to acquire so much physical, intellectual, and moral excellence, should have remained in the degraded condition in which we now find it in Great Britain and in other nations, deemed the most advanced in learning and civilization?

Why are such multitudes of the most useful parts of the population at this moment, suffering all the evils of neglect in the cultivation of these invaluable powers? Why are ignorance, poverty, and wretchedness, with every bad and irrational feeling, allowed to grow up with and pervade the character of so very large a portion of the human race? And why are *all* thus made far more inferior, and less happy, than any human being ought now to be?

The true reply to these questions, vitally important

for man to know, is only now, for the first time perhaps in the history of the human race, to be honestly obtained.

The answer to these questions is, that these evils have been so long experienced, and are now endured, because man has been so formed as to be influenced in the infancy of his powers, most strongly by the first impressions made on his several senses, and because imaginary notions have been, and are, thus clearly impressed upon him, made to precede a knowledge of facts, accurate observation, reflection, and comparison; and thus, for a season, the *imagination* of the human race has maintained the mastery over the judgement, and in consequence, the imaginary notions of man have to the present period, governed and directed the conduct of all individuals and of all associations of men. And hence the evils which have been and are now suffered, more or less, by all mankind.

The laws for human nature, for what reason no man yet knows, have been until this period, hidden from man; the cause of this, the discovery of new facts may perhaps, as science advances, disclose. We may then learn why the artificial or imaginative laws of man have preceded, for so many ages, an accurate useful knowledge of the laws of Nature; why man's imaginative laws in opposition to Nature's laws, produce so much error, evil, and misery; and why we now perceive that Nature's laws are capable of giving so much truth and good, or happiness to the human race, unalloyed with misery.

The discovery of Nature's laws in this our day, renders it a moral, or rather an irresistible obligation upon us to exert ourselves to the utmost to effect this great, and glorious, and happy change in the life, conduct, and condition of man; that ignorance, poverty, and distress of body and mind may cease, and be no more experienced by future generations, but that they may attain that new life, so long promised, when charity, peace and goodwill shall pervade the minds of all people in all lands, and when the knowledge of truth, or of Nature, or of God, which ever term may be most acceptable to each individual, shall extend over and cover the earth, as the waters cover the sea.

The period when this great change shall take place is now near at hand. The excitement and distress of all nations proclaim its approach ; it is coming upon us from above and below, and from all sides, as an irresistible torrent, to sweep away from the earth all the laws, ceremonies, customs, and irrational arrangements of man which have produced this old immoral world, to make room for the laws of Nature, on which to found the new moral world, with laws, customs, and arrangements, all in perfect accordance with Nature's laws.

The imaginative laws of the marriages of the priesthood must be among the first to be abolished, by reason of their extended injurious influence upon human nature, poisoning all the sources of the most valuable qualities which Nature has given to infant man. These marriages have dried up the fountain of truth in human nature ; they perpetually insinuate that man can love and hate at his pleasure, and that to be virtuous he must love according to the dictates of the laws and ceremonies devised by the priesthood, that he must hate according to the same dictation, and that if he does not thus love and hate, he is vicious, and he will be eternally punished in another world ; and as this eternal infliction will not be suffering sufficient for his disobedience to the laws of the priests, he must, also, be grievously punished by human laws, and by public opinion created by the priests and those leagued with them ; leagued to enforce those laws, *through this life*, it might be supposed, as a necessary and just preparation to fit them for the torments of the damned for ever.

Could any proceeding be more grossly cruel and unjust, or have a worse influence upon human nature than this ? The combination of error engendered by such a mass of absurdities, being continually enforced upon the young and weak imaginations of men, could not fail to produce the most severe conflict of fears for their temporal and eternal happiness ; while the irresistible laws of their nature compelled them to love that which was the most agreeable, and to dislike that which was the most disagreeable to their nature ; and

these again, both as to persons and things, being often in direct violation of the dogmas of the priesthood, it ought not now to surprise us that all of the human race were forced to become irrational, and many insane or mad.

It is well known to those who superintend in lunatic asylums, that the disappointment of the affections is one main cause of lunacy ; and experienced medical practitioners know, that both body and mind are liable to the most painful, acute, and dangerous disorders from this cause. So much so, indeed, that the most observant and intellectual of them know, that until this unnatural condition of human society shall be changed, they cannot expect to find "a sound mind in a sound body" among any portion of the human race.

While men and women trained and educated as they have hitherto been in the old immoral world, shall be compelled, by the laws of man and the ceremonies and opinions of the priests, to live day and night together for their lives, after Nature has caused their love for each other to cease, it cannot be supposed that either the men and women themselves, their children, or the public, or human nature itself, as exhibited in their persons, can be otherwise than in an irrational and degraded state of body and mind, or be better prepared for all manner of vagaries in their conduct, or can be put into a condition more likely to commit those actions, which now continually disturb the peace, the comfort, or the happiness of each other.

The strange notions engendered by the doctrines of the priests, on which they have founded their marriage rites and ceremonies, are, of themselves, sufficient to reduce human nature far below the condition of the superior tribes of animals when permitted by man to enjoy their natural course of life. The animals in that state fulfil the intention of their creation by acting in accordance with the laws of their respective natures ; and those laws insure to them health and content, which to them is happiness. But man, forced out of his nature by the imaginative laws of the priests, has his health of body and mind diminished and disordered,

his nature most ignorantly, unjustly, and unwisely thwarted; and it is impossible that as long as he remains in this condition he can be content, or know what manner of being he is, or why he is so much more miserable than other animals, when they are governed solely by the laws of their nature.

The artificial laws of the priesthood have not only thus generally deteriorated and disordered human nature, but they have forced man to build up an entire artificial state of society, and to make all the arrangements for conducting and carrying on the business of domestic and public life in accordance with those foolish laws of their imagination, in opposition to Nature's wise and beneficial laws.

In consequence, the whole arrangements now existing over the world for educating children; for forming their characters as men and women; for providing for the physical wants of mankind; for acquiring new knowledge; and for uniting the human race in an interest beneficial to the whole, are in the greatest possible disorder and confusion. They have, in fact, more of the character of insanity, with the view to the attainment of the objects professed, than of any rational combination of the materials and circumstances at our control to obtain or secure the ends we seek, or the purposes which we desire to accomplish.

In short, the baneful influence of the laws of the marriages of the priesthood upon human nature, in the aggregate, as it is seen in the conduct of men, women, and children of every grade and class of society, is evidently destructive of all that is truly entitled to the character of rational or sane: and there can be no well-founded expectation that any of the wise and profound, as they are termed, of the political or commercial changes proposed to diminish public and private misery, can be of the least permanent benefit to mankind as long as the imaginative and artificial laws, ceremonies, customs, and public opinion invented and now maintained by the influence of the priests, shall be permitted to govern, or to have any considerable operation in directing the affairs of human life. And, consequently,

the sooner the order of the priesthood shall be made to cease over the world, the sooner will the human race become prosperous and rational, or moral and happy.

We have now shown the certain and necessary effects of the marriages devised and continued by the acquired influence of a body of men called the priesthood, existing, with more or less power, in all so-called civilized nations; but which nations never can become really civilized, as long as the order of the priesthood shall exist with power to deceive the people, or disorder all their intellectual and moral faculties.

We have, although very slightly and imperfectly, traced the blighting effects of these marriages upon the husband, and wife, and the children, upon society, and upon human nature generally; and we have shown that in each of these characters and divisions of humanity, man has suffered and is now suffering the greatest evils, and that he is at this moment deprived, by these insane institutions, of the only means by which he can reach the highest excellence and the great extent of happiness which his nature, governed by the laws of Nature, is capable of attaining and enjoying.

Much, very much more may be said on this subject, which is the most important at the present moment to bring before the population of all countries. It is important on account of the wretched state of ignorance and prejudice which exists respecting the origin and consequences of these unnatural institutions, and of the extended ramifications of misery which they are inflicting upon all classes and conditions of men and women. For these are kept much more in the dark now respecting their own nature, and the right path to happiness, than their ancestors were in the earliest stages of human society. It may be reasonably doubted whether their ignorance upon this subject, is not greater now than it was at the earliest period of what the world calls civilization. To put an end to those evils, the amount of which is far beyond the present feeble powers of human comprehension to estimate, all who have a sincere desire to see man attain his proper station among organized beings; all who wish him to become a wise and good or

a rational being ; all who feel an interest in seeing him relieved from the degraded condition of prostituting his high intellectual faculties to pander for the possession of wealth which he did not assist to create ; and all who would rejoice to see man no longer a mere slave to produce for others what he himself cannot enjoy, or to toil four-fold, or rather ten-fold, more than is necessary under wise arrangements, with the present surplus capital and powers of society, to saturate the world with whatever is best for him to possess and use, or enjoy ; these all ought now to unite their energies to extend the light of this knowledge over every quarter of the globe, to remove the gross mental darkness with which all nations, tribes, and people have been so long overwhelmed, and to prepare all men in all countries to lend their immediate utmost aid to effect this great salvation from ignorance, poverty, sin, and misery for themselves and their posterity for ever.

APPENDIX.

The following extracts from Mr. Owen's writings, place his views on the subject of *Marriage* and *Divorce* in a clear and indisputable light; and furnish a most complete reply and refutation to the mis-statements which have been so industriously circulated by means of garbled and disconnected quotations from his various publications, and by the most filthy and unfounded assertions of parties either excessively ignorant of Mr. Owen's real views, or determined, in defiance of morality and truth, to distort and misrepresent them. They also prove beyond the possibility of doubt, the total disregard of truth in those parties who have endeavoured to make it appear that Mr. Owen's denunciations of the "*Marriages of the Priesthood*," "*Indissoluble Marriage*," "*Marriages without affection*," &c., were applied to ALL Marriage.

FIRST EXTRACT,

From Mr. Owen's Six Manchester Lectures, delivered in 1837. Shewing that the proposed arrangements of the New State of Society are formed with a view to promote the PERMANENCE of Marriage, the happiness of the parties united, especially of the Female sex, and the general good order and virtue of 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 ab-

surditities now so common in all countries, will be most easily produced in superfluity ; 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 other’s 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 permanent happy unions 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 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.”—*Pages, 76, 77.*

SECOND EXTRACT,

From Mr. Owen's Address, delivered at the Charlotte-street Institution, London, in 1833. Shewing the object of the proposed changes in the laws of Marriage and Divorce; and the regulations proposed. (This is divided into paragraphs, with headings, for the sake of perspicuity.)

“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.

“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.

DIVORCE.

FIRST.—WHEN BOTH PARTIES DESIRE TO SEPARATE.

Announcement.—“Should the parties, after the termination of *twelve months, at the soonest*, discover that their dispositions and habits are unsuited to each other, and that there is little or no prospect of happiness being derived from their union, they are to make a public declaration as before, to that effect.

Preliminary Period.—“After which they return and live together *six months longer*; at the termination of which, if they still find their qualities discordant, and both parties unite in the declaration, they make a second declaration.

Divorce.—“Both of which being duly registered and witnessed, will constitute their legal separation.

SECOND.—WHEN ONE ONLY DESIRES A SEPARATION.

Preliminary Period.—“Should one alone come forward upon the last declaration, and the other object to the separation, they would be required to live together *another six months*, to try if their feelings and habits could be made to accord, so as to promote happiness.

Divorce.—“But if at the end of *the second six months*, the objecting party shall remain of the same mind, the separation is then to be final.

POSITION OF THE PARTIES AFTER DIVORCE.

“The parties may, without diminution of public opinion, form new unions more suited to their dispositions.

PROVISION FOR THE CHILDREN.

“As all the children of the new world will be trained and educated under the superintendence and care of the Society, the separation of the parents will not produce any change in the condition of the rising generation.

CONCLUDING REMARKS.

“Under these arrangements, we have no doubt, a much more virtuous and happy state of society will be

enjoyed than any which has existed at any time in any part of the world."

THIRD EXTRACT.

From Mr. Owen's Address, April 29, 1839. (see "New Moral World," page 443.) Shewing that it is not contemplated that MARRIAGE should ever be annulled.

"My present impressions are, that for ever there must be rationally devised Marriage and Divorce, improved as society advances in knowledge and goodness."

FOURTH EXTRACT.

From Mr. Owen's Preface to his Manifesto, 1840. On the present Laws of Marriage and Divorce in England.

"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 is to see another law enacted, by which *Divorces*, 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. And this change in the law of Divorce is all that is now required to enable me, legally and immediately, to introduce to the world the most splendid practical arrangements, easy of introduction, for the emancipation of man from ignorance, poverty, division, and crime, that have ever yet been conceived, even in the most fervid and sanguine imaginations of poets, philosophers, and reformers, of past and present time."

THE RATIONAL RELIGION.

*The Principles and Practice of the Rational Religion,
as developed and promulgated by Robert Owen.*

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.:—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 or 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.

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 cases 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 sect, 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.

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