

MANIFESTO

OF

ROBERT OWEN,

THE DISCOVERER, FOUNDER, AND PROMULGATOR, OF THE
RATIONAL SYSTEM OF SOCIETY, AND OF THE
RATIONAL RELIGION.

SIXTH EDITION.

TO WHICH ARE ADDED,

A PREFACE AND ALSO AN APPENDIX,

CONTAINING

MR. OWEN'S PETITIONS TO PARLIAMENT, IN THE
PRESENT SESSION; HIS MEMORIALS TO THE GOVERNMENTS OF EUROPE
AND AMERICA, AND TO THE CONGRESS OF ALLIED POWERS
ASSEMBLED AT AIX-LA-CHAPELLE IN 1818; AND QUOTATIONS FROM
HIS OTHER WRITINGS, ON RELIGION, RESPONSIBILITY, COMPE-
TITION, PRIVATE PROPERTY, AND MARRIAGE;—COMPRISING A BRIEF
OUTLINE OF THE MOST PERFECT RELIGION AND PURE
MORALITY EVER GIVEN TO THE WORLD.

[*Entered at Stationers' Hall.*]

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PREFACE TO THE SIXTH EDITION.

THE Lord Bishop of Exeter having made in the House of Peers a most disgusting and false statement on the subject of Socialism, the Founder of the Rational System deemed it useful, in order to counteract this extraordinary proceeding, to issue the following Manifesto, and to have presented to the Imperial Parliament the following Petitions, in defence of himself, and of the "Universal Community Society of Rational Religionists," of which he is President.

[Those who have been freed from the most ignorant and vulgar of human prejudices must be conscious of the enormous extent of the immoralities created, and daily and hourly committed, and of the sufferings experienced, through the errors of the past and present crude notions and institutions of society throughout the world;—notions and institutions which educate and form all of the human race into the most irrational beings.]

The Founder of the Rational System has published a great variety of works, at various periods, explanatory of the GREAT TRUTHS respecting the errors and evils of the present old, worn out, and immoral system of the world, and of the *ineffective and irrational* INSTITUTIONS *for good* which have emanated from it;—and also respecting another state of human existence, based on truth, or a knowledge, 1st, of the science of human nature; 2nd, of the science of the overwhelming influence which external circumstances may now be made to have over every man and woman from birth to death, for good or for evil; and 3rd, of the general science of society.

Until now these high and important sciences have been hidden from man; and until the progress of mind, collecting fact upon fact, age after age, forced the discovery of

this *new knowledge* upon some individual, no one possessed sufficient moral courage, determination and varied experience, to sacrifice all worldly considerations for the emancipation of the human race from ignorance, sin, and misery—evils continued through the most unwise institutions that error could devise with a view to improve the condition and increase the happiness of individuals or of nations.

The present Imperial Parliament, composed as it is of several short-sighted and most erring factions, may desire to shrink from a full, fair, and honest investigation of a subject which will task the minds of its members beyond the *tactics of party*, or the *forms* requisite to support error, and maintain ignorance, force and fraud, in the government of the populations of the world, and will compel the elite of those parties to come to the great questions:—“*What have you done, and what are you now doing, with the immense power for good or for evil committed to your direction?*” [The people require to be, and, from their rights and sufferings, they have the strongest claims to be, permanently well-educated and beneficially employed for themselves, their offspring, the nation, and the world]; you have the most enormous means that can be desired to effect both these objects advantageously for the government and people;—*What have you done, on sound principles, or with a knowledge of superior national practice, to effect either the one or the other, while both could be now so easily accomplished?*”

The reflecting part of the subjects of the British Empire now require that *these questions* should be well considered by the leaders of all the parties in the Imperial Parliament; and that those leaders should no longer waste the time and happiness of the population of these realms, by their petty party and personal contests, or squabbles about who shall be in place today or out tomorrow.

Let the investigation of *these matters* be commenced in right good earnest, in the spirit of fairness, and with a real desire to arrive at truth, for the benefit of all, and I undertake to bring forward for the inspection of the most experienced of the imperial legislators, and of the most talented practical men to be found in the British empire, or throughout civilized society, new measures of unheard of capabilities, by which, gradually and without any confusion, *all*, of every population, shall be elevated to a condition never yet attained by man, and shall be permanently

maintained in continued progressive improvement from that point, without ever remaining stationary, or having the slightest tendency to retrogression, or even the fear of it.

I will make it plain, even to common minds, how all may be so well trained and educated, that a truly good and valuable character shall be insured to every one; that all shall be so usefully, beneficially, and pleasantly occupied, physically and mentally, that want or the fear of want of whatever can contribute to the health, happiness, and most permanent enjoyment of human nature—when all its faculties shall be highly cultivated and refined from birth—shall be known no more.

Improbable as this high advance in human destiny may, as it must, appear to ordinary minds, it is evident from all the signs of the times, that the period has arrived in the due order of nature, when this great change and revolution in mind and condition, will be, from the *self-interest* of man, or the desire of individual, national, and general happiness, forced on all the human race. Petty minds may for a moment attempt to retard this high event; but their puny efforts will speedily become powerless; and *present suffering* and *permanent self-interest* will, like a torrent, force these and all other obstacles, down the irresistible and overwhelming stream of time.

In reply to the statements made in the House of Peers by the Lord Bishop of Exeter, which, in spirit and fact, are the very reverse of the system which I have advocated, I have selected the appended extracts from my authorized works, which were, on their first publication, given extensively in the periodicals of the day, as well as in a large edition, under the title of “Lectures on an entire New State of Society,” first published in 1830, and in “Addresses” to various parties, classes,* and sects; a reprint of which, and of all my authorized works, (few of which can be now had,) shall be speedily prepared for the public. I have also reprinted and added to the Appendix, two memorials on behalf of the working classes. The First, presented to the Governments of Europe and America; and the Second, to the Allied Powers assembled in Congress, at Aix-la-Chapelle, 22nd October, 1818*. These memo-

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rials passed through five superior, and numerous inferior editions, for which and other works of the same spirit and character, I received the thanks of almost, if not all of those governments, and a large gold medal from the late King of Saxony. And, to prevent erroneous impressions, the authorized Religion of the New Moral World, contained in ten articles, is also added.

I have stated again and again, through all my writings, that no part of the New System which I advocate can be united, in principle or practice, with any part of the Old or existing System; and that it would be as vain to attempt their union as to endeavour to unite oil and water, or any other two opposites in nature.

I have stated also, that 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 the poor as well as the rich, 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. This change in the law of divorce is all that is now required to satisfy the Socialists; and it will enable me, legally and immediately, easily to introduce to the world the most splendid practical arrangements for the emancipation of man from ignorance, poverty, division, and crime, that have ever yet been conceived even by the most fervid and sanguine imaginations of poets, philosophers, or reformers, of the past or present time.

ROBERT OWEN.

London, 20th March, 1840.

MANIFESTO.

I.

THE system of society which has alone hitherto existed, has emanated from erroneous notions respecting the nature of man, conceived in the early, inexperienced, and crude state of the human mind.

II.

All the external circumstances throughout the world, formed by man, have been based on these early crude notions.

III.

The facts which experience has now made known, prove, beyond all doubt, to those who observe and reflect with some degree of accuracy, that these notions are most lamentably erroneous; and that, throughout all past ages, which may be truly called the irrational period of human existence, man has been deceived by them respecting his own nature, and thus made to become a most imperfect and inconsistent being.

IV.

The history of man accurately exhibits this crude state of the human mind; and, through every page, exposes, in full detail, the irrationality and insanity of human conduct.

V.

It has been the history of falsehood and deception, wars, massacres, plunders, murders, unceasing divisions and contentions, and opposition to each other's well-being and happiness; *a period in which each has been opposed to all, and all opposed to each*;—a System admirably calculated to produce the *most* deception, contention, injustice, poverty, oppression, vice, crime, and misery, and the *least* virtue and happiness, and the most inferior external circumstances.

VI.

All institutions and external circumstances of man's formation have been direct emanations from these early, crude, and most grievous errors of our ancestors.

VII.

Under these Institutions the immense physical, intellectual, and moral powers of society, capable, when rightly cultivated and applied, of attaining the most magnificent and glorious results, have been so wretchedly degraded and stultified, that the lowest and worst results only have been produced.

VIII.

Instead of this system of gross ignorance, which compels man from his birth to become, in mind and conduct, inconsistent, irrational, and incompetent to perceive that which is for his interest and happiness, or to be conscious of the most glaring incongruities, I now propose, for the adoption of all people and nations, another System of Society;—a System entirely new to the world—founded on principles derived from facts unknown to change, and in perfect accordance with all nature;—a System in which *each will assist all, and all will assist each*—a System admirably calculated to produce the *most* knowledge, unity, wealth, charity, kindness, and happiness, arising necessarily from the influence of the existence of superior circumstances only:—

IX.

A System which shall call into action, under a right and most beneficial direction, not only the illimitable powers of mechanism, chemistry, &c., but also the incalculable, dormant, physical, intellectual, moral, and practical energies of the human race, hitherto depressed and oppressed by ignorance and superstition, until man, now, through experience, having acquired the knowledge of many most invaluable facts, so misapplies those powers and energies as to produce continual misery to himself and his race, instead of attaining permanent progressive happiness.

X.

A System of human existence *in all respects* opposed to the past and present life of man;—a System which will create a rational *will* and a charitable *spirit* in *all* of human kind, and thus induce each, by an irresistible neces-

sity, to become kind, just, consistent, and rational, in mind and conduct :—

XI.

A System of new intelligence to man, which shall open the eyes of all to the past and present degradation of the human race ;—to the gross folly and absurdity of all its institutions, religious, political, æconomical, domestic, and social ;—to the dire necessity for, and immense advantages of, immediately superseding these most injurious external circumstances by other institutions based upon fundamental principles consistent with every known fact, and in harmony with all nature—a consistency which is the only criterion that can enable man to judge between falsehood and truth :—

XII.

A system possessing such extraordinary powers as shall speedily terminate the ignorance, violence, and wars, of the human race ;—stay the progress of poverty, and destroy all future fear of it ;—put an end to the varied superstitions of the nations of the earth, and remove all other causes which have hitherto divided man from man, in mind and action ;—and introduce never-failing abundance of all that is necessary for the health and highest enjoyment of man, in his most refined state, and give him great pleasure in its daily production :—

XIII.

A System hitherto so little comprehended by ignorant men, or by those called men of the world, that from the time of its fair and full public adoption by the nations of the earth it will be found competent to accomplish, in one year, more for the well-doing, well-being, and happiness of the human race, than the old and now worn-out system has accomplished during all past ages, or is competent to accomplish, by any partial reforms or changes, as long as it shall last :—

XIV.

A System so different in principle and practice, and in its whole character, to that system which has been, and is, that it will effect this—the greatest of all changes in human affairs—in peace, charity, and goodwill to all who live ; gradually, and with such order and foresight, that no individual need be injured by the change in his pecuniary affairs, for one day ; but that, on the contrary, it may be so arranged as, through its whole progress, essentially to be—

nefit the condition of all, in every country. After full examination of this extraordinary system, the ignorant and weak-minded only will oppose its universal adoption.

XV.

Yet, in compassion to the errors which this old crude system has forced into the minds of all men, and made conscientious in many minds, the most charitable, just, true, and kind measures are arranged and will be adopted, to allow the ignorance and multiplied superstitions of nations to die their natural death with the least practicable inconvenience to each individual; and these measures are so devised, and shall be carried into execution in such a manner, as not to give reasonable offence to the tender consciences of the weakest of mankind.

XVI.

As these two systems are perfectly distinct in their fundamental principles, and through every stage of their progress in practice, they never can be united. The old system is founded on error, and to support its continuance requires continued violence, falsehood, and deception. The New System is based on truth, and will not admit of violence, falsehood, or deception in the private or public conduct of individuals, or in any transaction between nation and nation.

XVII.

The founder of this New System has been, from an early period of his life, an active man of business, of close and accurate observation, and of extensive experience in each of the four great departments of society:—that is, 1st, in the production of wealth; 2nd, in its distribution; 3rd, in the formation of character from birth; and 4th, in governing, locally and generally. And through this knowledge he has devised new arrangements and institutions, based upon, and in perfect unison with, the fundamental principles of nature, from which the System has emanated.

XVIII.

These *New Arrangements* and *Institutions* are so extraordinary in their combinations, that they will secure to *all* of the human race, in return for the same capital and labour, an hundred-fold greater advantages, in perfect security, than the old irrational system ever has given, or ever can give, to *any* individual. And these hitherto unheard-of

scientific arrangements and plans for New Institutions to form the New Moral World and a *Rational Character* for *Man*, are ready for the inspection of the most experienced, scientific, and practical men in each of the four great departments of society.

XIX.

The New Moral and Sane System cannot otherwise interfere with the old immoral and insane system of the world, than by causing its gradual and peaceable destruction and entire annihilation; and it is now evident, by the consternation of all who have been taught to think that they have some pecuniary interest in maintaining this old worn-out irrational system, that the period for its total abandonment, in the order of nature, has now arrived.

XX.

The attention of all people and nations is earnestly and most affectionately, for their own happiness, called to the full investigation of this, now, all important subject—a subject deeply interesting to *all who live*, and to *all who shall yet live*.

XXI.

The Founder of this System, who has devoted half a century to perfect it, claims to be heard at the bar of both Houses of Parliament; that he may not only thus publicly expose the ignorant misrepresentations of those who are yet incompetent to understand or comprehend matters so far beyond the compass of their minds, but also to make its extraordinary advantages known to the world, for the benefit of all the nations of the earth, but especially for the immediate relief of the now poor and oppressed working classes throughout Great Britain and Ireland.

XXII.

The Central Board, which is the Executive, of the “Universal Community Society of Rational Religionists,” also claim to be heard at the bar of both Houses, to refute the monstrous calumnies which various individuals—erroneously supposing themselves interested to stay this great work—have actively, by writing and speaking, circulated throughout the country, against the society which the Central Board represents—a society established by the Founder of the Rational System, to spread a knowledge of, and to prepare the way for, this glorious change in the condition of humanity.

But the Founder of the Rational System has already effected some preliminary benefits for Society, as an earnest of what he is enabled yet to accomplish for his poor, afflicted, physically and mentally diseased fellow men.

1st. He, by his example, writing, speaking, and applications to the legislature, obtained some improvement and amelioration in the condition of the infants employed in the money-making, health-and-happiness-destroying, factories of our country—a system of producing wealth, which, except for the future advantages to be obtained from it in the new order of things about to be established, it would have been well for the world if it had never been known.—(*See Proceedings in Parliament in sessions 1816, 1817, and 1818.*)

2nd. He devised, introduced, and founded, in accordance with the fundamental principles of the Rational System of Society, “Infant Schools,” or new and superior external circumstances, in which to place very young children, to give them superior dispositions, habits, and manners, a spirit of universal charity, and real knowledge through the eye, with rational explanations, by friendly conversations with kind, intelligent instructors, who had previously been taught to teach and train these infants on the true science of human nature.—(*See the Founder’s New View of Society, and his Address on opening the New Institution for the Formation of Character, January 1, 1816.*)

3rd. In 1816, he also gave to Mr. Falck, the then Dutch Ambassador, a plan for the relief of the poor, through their own well-directed industry, which plan Mr. Falck approved and transmitted to his Government, and the next year it was carried into execution throughout Holland, under the name of the Dutch Poor Colonies, by means of the Benevolent Society. Francis Duke of Bedford, and the Founder of the Rational System of Society, were, it is believed, the only two honorary British members of this inestimable foreign society. The author of it had previously offered his plan for the relief of the poor to Lord Liverpool’s Government; and his cabinet would have adopted it, had the Church not then been too powerful for the secular portion of the Administration. Had the plan been adopted, to the extent which the author of it recommended to our Government, the poor and working classes would have been well educated and employed from that period to the present;—more than one hundred millions sterling of unnecessary expenditure upon those unwisely made poor would have

been saved, and many hundred millions more of national wealth would have been created, by their never-ceasing, well-directed industry;—the Poor-Law Amendment Bill would not have been required;—the starvation suffered by so many of the Irish and English population would not have taken place;—the complaints of the poor would not have been heard;—and Chartism would not have existed. —(*For an explanation of these proceedings, see Mr. Owen's Report to Mr. Sturges Bourne's Committee of the House of Commons on the Poor-Law, being a copy of the report which he was requested to make by a committee (of which His Grace the late Archbishop of Canterbury was chairman,) appointed at a great public meeting, in London, at which His Royal Highness the late Duke of York presided, to take into consideration the cause of, and remedy for, the great want of employment among the agricultural and manufacturing labourers, and of which committee Mr. Owen was a member.*)

4th. In the same year, the Founder of the Rational System of Society transmitted, through the Prussian Ambassador, Baron Jacobi, a plan for a National System of Education, and also an exposition of sound principles of general government; to which the Founder had an immediate autograph reply, through the same ambassador, from His Majesty the King of Prussia, thanking him for the work, which His Majesty so highly approved, that he had given instructions to his minister of the Interior to carry both into execution, to the full extent that Prussian localities would admit. And the next year the National System of Education in Prussia was introduced.—(*See the recommendations for National Education, in "A New View of Society, or Essays on the Formation of Character." First edition, published by Longman, and other leading London publishers, in 1812, and 1813; and several subsequent editions published in this country and in America.*)

5th. The Founder of the Rational System took an active part in aiding Joseph Lancaster and Dr. Bell to establish their respective mechanical plans of education. He gave to the first, at various times, more than £1000; and to Dr. Bell's National Committee £500; with the offer of £500 more, on condition that the National Schools should be opened to the children of all denominations. This offer was debated two days in full committee, but it was ultimately declined by a small majority.—(*See Proceedings of Committee of the National School.*)

6th. In the years 1817 and 1818, the Founder visited the leading liberal characters in France, Switzerland, and part of Germany, being accompanied from this country by the celebrated Cuvier of Paris, and Pictet of Geneva; and he was introduced, by His Royal Highness the late Duke of Kent, to the then Duke of Orleans, now His Majesty the King of the French. He also visited the chief establishments for education on the Continent, particularly Pestalozzi's and M. Fellenberg's; collecting from Statesmen, Legislators, and Instructors such useful *facts* as the prime minds in the old world could give. Their *reasonings*, being on *false data*, were useless.

7th. The Founder of the Rational System, in 1822 and 1823, agitated Ireland on the subject of education and employment for the poor; and was well received by the Protestant and Catholic bishops, by many of the highest of its Aristocracy, and by the most liberal and best minds among its population of all degrees. He had some of the most numerous and respectable meetings ever held in the Rotunda in Dublin, and carried petitions from them to both Houses of Parliament, praying them to take the views of the Founder of the Rational System into their most grave consideration; and large sums, although not sufficient for the purpose, were freely subscribed and offered, to assist to carry his views into practice.—(*See the Report published by a society of gentlemen in Dublin immediately after Mr. Owen's departure.*)

8th. In 1824, the Founder of the Rational System went to the United States;—visited all the Presidents, except Washington;—heard the experienced thoughts and conclusions upon the most important public subjects, of John Adams, Thomas Jefferson—with whom he was closeted for some days, James Madison—with whom he made two visits of four days each;—while with James Monro, the president of that period, and his cabinet, he was in daily most friendly communication;—as well as in frequent communication with his immediate successor, John Quincy Adams, and his cabinet, and with the judges of the Supreme Court—both presidents and the judges attending two lectures which he delivered from the speaker's chair, in the Hall of Congress: and, the day after the last lecture, he was formally waited upon, in a body, by all the judges of the supreme court, the Chief Justice Marshall at their head, purposely to thank him for the two lectures, which they highly approved. He afterwards publicly explained his views in the principal

cities of the United States, and visited the United States twice afterwards before 1828, and was in constant communication with the leading men of the Republic.

9th. In 1828, he went to Mexico, to ask from its general government the government of Texas, with a view to prevent the disasters which have subsequently occurred in that district. He memorialized the Mexican government on the subject, and submitted this memorial to the British government and United States' ambassador ;—was encouraged to proceed, and urged by the North and some of the South American ministers—particularly the Mexican and Columbian—to follow the memorial previously forwarded to the Mexican authorities. He accordingly went ; with strong letters of recommendation from His Grace the Duke of Wellington's cabinet, to the British ambassadors in Mexico and Washington, directing them to give him every aid and assistance in their power, to obtain the government he was going to solicit. He was well received by the British ambassador in Mexico ; who, the first day of his arrival, made an appointment with the President for a meeting the next day. The British Ambassador, Mr. Pakenham, nephew to his Grace the Duke of Wellington, conducted the conference on the part of the Founder of the Rational System ; and he, the ambassador, opened the business in a speech of an hour and quarter, saying all manner of things, as he had been instructed by his court, in praise of the Founder's character, conduct through life, and complete fitness for the important charge in contemplation. The President replied, that the government had taken the subject into its most grave consideration, having received the Founder's memorial a month previously ; he regretted that the government of Texas was not at the disposal of the general government of Mexico, because the appointment was in the state itself, and therefore could not be obtained ; but he added, " If Mr. Owen will accept the government of a much more important territory, which is under the controul and at the disposal of the general government, we have come to the unanimous decision to offer it to him for the great and good purposes stated in the memorial which he sent to us. It is a district extending from the Gulf of Mexico to the Pacific Ocean, and of considerable breadth along the whole line which divides the United States of North America from the States of the confederacy of Mexico :—and the government of this extensive district, fourteen or fifteen hundred miles long, we now freely offer him." Mr.

Pakenham, as well as Mr. Owen, was taken by surprise at this most liberal proceeding. When fully explained by Mr. Pakenham to Mr. Owen, he requested him to thank the government and the President for this most liberal offer; but stated there was one objection to his acceptance of it, which was, that the religion of all Mexico was Roman Catholic to the exclusion of all others, and that Mr. Owen required, for his great object, the power to give equal religious liberty and rights to all. The President Victoria immediately said, "We have, as a government, taken that subject into full consideration; we thought it might be an objection; we intend, at the Congress now near at hand, to propose, as a government measure, that religion shall be made as free in the Mexican States as it is now in the North American States." "Then," said Mr. Owen, "when that law shall be passed I will undertake the government." Mr. Owen was afterwards introduced formally, and in a friendly manner, to the heads of the different departments of government; and both on his way to Mexico, through the provinces, and on his return to Vera Cruz, he had most satisfactory and friendly interviews with the Bishop of Puebla, then the only bishop in the Mexican States, and who agreed to undertake a voyage to Europe, to negotiate with His Holiness the Pope the proposals which Mr. Owen made to unite in charity, good-feeling, and friendship the Catholic and Protestant interests; and with Santa Anna, who was generalissimo of the armies, and who was very favourable to the whole arrangement, and greatly pleased—as all who can be made wise will be—with the fundamental principles of the Rational System of Society. Mr. Owen was conveyed from Mexico to the United States in a vessel of war, sent from Jamaica to Vera Cruz to take him to New Orleans.

10th. By these and other voyages and travels, Mr. Owen had discovered the extreme antipathy of feeling which had, for many years, existed between the governments of Great Britain and the United States of North America. It extended to all but a declaration of war. Mr. Owen perceived how both nations, and all countries in amity with them, were sufferers in consequence: and the United States were then on the point of forming a close union with the Northern Powers in opposition to Great Britain. Mr. Owen went to Washington; communicated fully his views of the extreme bad policy of both countries, to Mr. Van Buren, the then Secretary of State, who listened with interest to his statement; and in frequent friendly intercourse for about ten

days, the subject became well understood between them. It was communicated to the then President, General Jackson, who also agreed in Mr. Owen's pacific views for the two countries. He wished to see Mr. Owen;—a day was fixed for Mr. Van Buren and Mr. Owen to dine with the President, to talk the subject fully over;—and it was then agreed on the part of the President and Secretary, that they would adopt a new policy with Great Britain, and enter, in the spirit of peace and friendship, upon all points of difference between the two countries, if they were met fairly in the same spirit. Mr. Owen half engaged that the British government would so meet them; but he promised immediately on his arrival in Britain that he would ascertain the fact; and on landing he immediately asked a conference with the Earl of Aberdeen, which was appointed for the next day. Mr. Owen explained his views to his lordship, who admitted the truth, importance, and policy of them, and authorized him to inform the American ambassador that the British government would fairly meet the American in the spirit proposed. Mr. Owen had letters from the American government to its ambassadors in London and Paris, instructing them to follow Mr. Owen's advice in this matter, after he had communicated with the British government. Mr. Owen communicated the result of his interview with the British Foreign Secretary, to the American ambassador in London. The negotiation commenced between the two governments, and it was speedily finished to their mutual satisfaction. Mr. Owen strongly recommended that every matter of difference should be then finally adjusted; and it is now to be regretted that the boundary line was not then definitively arranged. It was stated by one of the Murat Princes, in a work which he published in America soon after this period, that Mr. Owen was abusing the American government. Mr. Owen did not hear of this work for some years after it was published, and then it was out of date to notice it. Young Murat had been deceived by some parties on this subject. Mr. Owen now states, that no government, during the whole of his intercourse from first to last with it, could have acted more honourably and kindly than did all the American presidents and public functionaries—and they were many—with whom he came into communication*. And while upon

* Robert Owen, in his public lectures, frequently stated that the two countries, which possessed the most ample means to insure permanent

this subject, he must acknowledge he has great reason to speak well of the attention which he has received from most of the civilized governments of Europe; and especially of the late Lord Liverpool's administration, and of the Duke of Wellington's—although the venerable old general refused to present a most important petition, the other night, for Mr. Owen, or to listen to his explanation; because his aged mind had been previously abused by absurd misrepresentations, made to him by parties who could not understand Mr. Owen's views.—(*Reference to ex-President General Jackson, President Van Buren and the Earl of Aberdeen, Mr. Pakenham and the Mexican government, General Santa Anna, and many others.*)

Mr. Owen, finding that the government of Mexico could not carry the religious question, and that the power of the parties was too much divided to form a strong and permanent government to protect his new measures while they should be forming into strength, abandoned his intentions about a foreign settlement for his great experiment, and turned his attention to his native country, which he saw would sooner need his aid than any other. And because of its present position among the nations of the earth, it is the country of all others in which the great change ought to commence. It has all the materials in the best state for it; and its population, from its advance in scientific knowledge and the extreme suffering of its millions in consequence, the most requires immediate and decisive amelioration. He has, therefore, devoted the last ten years of his life to the sound instruction of its population; to prepare it for the peaceful change which he is now ready to announce to the world, for the substantial benefit of all parties in all countries: and many of the working classes in this country are now better informed upon the most important subjects connected with the well-being and happiness of society, than any population has ever yet been instructed; and the truth, purity, and importance of this teaching will soon appear in a new practice of the people of these islands. Robert Owen lately visited several of the oldest European governments, to prepare them, also, for the great change which the progress of science and of real knowledge among the working classes now renders

prosperity and happiness to their populations were Great Britain and the United States of North America; and that the governments of both, through want of knowledge, made the very worst use of these invaluable means—but more especially the British government.

unavoidable. Mr. Owen, twenty-two years ago, in his memorial to these governments, informed them, most distinctly, that the coming of this change of events was inevitable. It is now come, and will bring its natural consequences.—(See *Appendix*.)

Robert Owen has also written and published, within that period, the first of seven parts of "The Book of the New Moral World," explanatory of the science of human nature; the most true, and, when rightly understood and explained, the most moral work ever given to mankind; and which book he is ready to defend against all respectable persons or parties who deem it their duty or interest to oppose its truths and morals.

There are many other important preliminary publications which he has put forth in this period, on various subjects—especially on religion, marriage, and private property, and upon general and permanent sound national education and employment; all of which, when properly understood, will be found to be of inestimable value to the British Empire and to the world.

But far before and above all other measures, Robert Owen has discovered and introduced, beyond the power of man to stay its course, *the Rational System of Society* and *the Rational Religion*; unitedly forming a System which will effect more for the well-being and happiness of the human race than all the erroneous and impracticable systems ever given to man. A System true, charitable to all, the most easy of practice, beneficial and kind to every one, and which will effect more for the prosperity and peace of the world in a very few years, than all other systems have done through all past ages. The world is much in the dark on this yet misunderstood system; but the Right Reverend Prelate of Exeter is in a fair way to have it made well known to all the world.

These are some of many things, far too numerous to explain in this statement, that Robert Owen has already done for the old, most immoral world. But these are yet but *small things* compared with those he is prepared to bring forward to relieve his fellow creatures from their ignorance, poverty, division, degradation, vice, and misery.

He is prepared with practical measures, of an extraordinary new character, yet most easy of adoption, to relieve society, physically and mentally, from the difficulties and sufferings which now overwhelm it; and to surprise

all by the economy, simplicity, extent, and beauty, of these new arrangements for the universal formation of character and governing.

† And now for my presentations to Her Majesty, Victoria, Queen of the British Empire. May I ask, who was the party most honoured or dishonoured on this occasion?—The man of nearly seventy years, who had spent more than half a century in collecting rare wisdom, solely that he might apply it for the benefit of his suffering fellow creatures; and who, that he might effect future important objects for the ignorant and degraded race of man, submitted to cover himself with a monkey-like dress and bend the knee to a young female—amiable, no doubt, but yet inexperienced;—or the minister, who introduced him to undergo this necessary form of etiquette, and afterwards, in a speech containing much real “nonsense,” shrunk from defending that act of his own—an act which will, perhaps, yet prove to have been the best and most important act of his administration;—or the Exalted Young Lady to whom age bent its knee? I deem it no honour to be presented to any human being, trained and educated as they have all been in most lamentable fundamental errors and their unavoidable consequences.

I, twenty-two years ago, in my memorial to the sovereigns assembled in Congress at Aix-la-Chapelle, presented to them by the late Lord Castlereagh, stated that I was not influenced in my proceedings by the desire for wealth, honours, or privileges of any kind; for that, long ago, I deemed these “the playthings of infants.” And now I view them as the vanities of ill-informed minds.

But the leader of the opposition in the House of Commons, charges the minister of the crown with a grave offence for presenting me to Her Majesty. Could the present Sir Robert Peel have made this statement with a serious countenance, or without blushing? He well knew that the *first* Sir Robert Peel—who made the *second* Sir Robert Peel what he is—was, for years, in almost daily friendly communication with me; and was gratified to do my doings in the House of Commons, as I was not a member of it; and to carry through, although much mutilated, my bill for the relief of children employed in factories.

The *late* Sir Robert Peel *was* a man of business ; experienced, not in many words without substance, but in a great variety of extensive practical measures, which enabled him to judge accurately and soundly of any new proposed extended practical operations which might have been presented to him for his opinion. I now ask the right honourable leader of the forlorn hope in the House of Commons, whether he recollects my visit to his respected father at Drayton Hall, on the eve of one of my voyages to the United States, when he, the present Sir Robert, was a member of the late Lord Liverpool's administration, and then also on a visit to his father ? If he does, he may perhaps recollect, that I had with me about two hundred large working drawings of plans for the general reconstruction of society, which, with a costly model, I was taking with me to present to the President of the United States—in whose drawing-room it afterwards remained for many years, and, for aught known to me, may be there now. The late Sir Robert spent many hours with me in the examination of this unique combination of new and superior external circumstances, in which to form a superior character for, and give permanent superior occupation and much superior enjoyments to, the future generations of men. After deeply considering the extent of the objects, the arrangements for obtaining them, and the scientific manner in which they were united, to act, each part in complete harmony with every other part, so as to form a perfect whole, he was in mute astonishment for some time ; and the words he then spoke were for their truth and profundity most remarkable. He said, "Mr. Owen, there are not four men in this kingdom who have varied experience in all the departments of life sufficient to enable them to comprehend arrangements of such magnitude. But if there were persons who could understand them as I do, they would readily perceive that the change which you propose will accomplish much more than you promise." He added, "My son Robert is now here, and out with two of his companions. It is true he does not understand these extensive practical combinations, not having had any experience in anything of the kind. But you must stop with me to-night ; he will be at dinner, and we will see if we can make any impression upon him after dinner. I wish with all my heart that the administration would gravely investigate the whole subject." I remained ; but soon found that the *present* Sir Robert had no foundation of experience to enable him, in any sufficient

degree, to compass a subject so far beyond any practical knowledge which he possessed. I have a great respect for the family, but political party will soon degenerate the finest natural powers in any individual.

As to the Right Reverend Prelate of Exeter, from his speech on Friday week in the House of Peers, I am compelled to conclude that he has yet to learn what "error, immorality, and blasphemy" mean; and I should be disappointed if any of the many thousand children who were trained in the infant and other schools under my direction, could not, before they attained their twelfth year, explain these matters in a much more satisfactory and rational manner than the learned bishop has done in his place in Parliament, if his speeches have been rightly reported.

But when I reflect for a moment, I am compelled to become conscious that the Noble Duke—the Right Honourable Viscount, Minister of State—the Right Honourable Leader of the Opposition—and the Right Reverend Prelate, have each had their peculiar characters formed *for* them; and that, therefore, when they err, they are to be pitied and not to be blamed. The charity of the Rational Religion, which was, for the moment, suspended in me, while reading the reported speeches of those noble senators, has returned in all its strength and purity; and I must, in consequence, forgive all they have said, and hold them blameless. I wonder whether the old system will produce the same genuine charity for me in their minds—if not, I must pity them yet more.

Having discharged these trifles of the day from my mind, I proceed to more grave and important considerations.

Individuals in the British Parliament have talked about prosecuting and punishing some of the *young and inexperienced disciples* of the Rational System of Society; that, at least, would not be very rational.

I am the discoverer, founder, and open promulgator of this system, and of all the error, immorality, and blasphemy which it contains,—if a particle of either can be found in it. I alone am the author, and, therefore, I alone ought to be, if any one shall be, prosecuted and punished for the wickedness that may be extracted from it. I am ready to prove to the first minister of the Crown, that the Rational

System and Religion, as I have taught them, are anything but "nonsense;"—to the right honourable leader of the Conservative party in the House of Commons, that this system promulgates the most valuable and important truths only;—and to the right reverend prelate of Exeter, that the Rational Religion which I have given to the world, contains far less immorality and blasphemy than any other of the innumerable mysteries called religion, which have hitherto been made to destroy the rational faculties of man, and to enslave the human mind.

If those who govern this and other countries be wise—seeing that this subject has laid fast hold of the public mind throughout the civilized part of the world, and that no party (Conservative, Whig, Radical, Chartist, or any other,) has brought forward any efficient or rational measure to relieve society from the endless evils and miseries arising from ignorance, poverty, and division—they will now appoint *experienccd*, scientific, practical men, and men possessing real knowledge of *things* and not merely of *words*, to enter into a fair, full, and *business-like* investigation of the whole system; that they first, and, through them, the world afterwards, may obtain an accurate knowledge of that which will be found most deeply to interest every individual of the human race, now and through all future generations.

By this rational mode, what is erroneous, if there be error to be found in it, will be, as it ought to be, the most publicly, promptly and properly made known; while that which is true and good, if there be aught true and good in it, will be brought out for the benefit of the public.

I never sought advantage from this measure. From the beginning of my career, when I had no one to support me, I had, for the cause of truth, to place myself in direct and open opposition to all the most deep-rooted prejudices of the past ages. I then anticipated and made up my mind to be misunderstood and traduced; to be made to incur fines, imprisonment, and death, perhaps at the stake: and what are these to an individual when his mind and feelings are deeply imbued with the desire permanently to benefit the human race? But instead of fines, imprisonment, and a torturous death, I have been a favourite of the world; have lived a quiet, peaceable, and unostentatious life, happy in myself and in my family—for the Owen family, while at New Lanark in Scotland, and at New Harmony in America, have been one of the most happy families on either side of the Atlantic. It is true, I have always expended to the last

shilling, my surplus wealth, in promoting this great and good cause; for funds have been always much required to hasten its progress as I desired. But the right reverend prelate is greatly deceived when he says, as he is reported to have said, that I have squandered my wealth in profligacy and luxury. I have never expended a pound in either. All my habits are habits of temperance in all things; and I challenge the right reverend prelate and all his abettors to prove the contrary—and I will give him and them the means of following me through every stage and month of my life. But whatever funds I may have expended with the view of emancipating the world from ignorance, poverty, division, sin, and misery, I had previously honestly earned by my own well-directed industry; and, instead of gaining wealth by my marriage—as the *Times* newspaper falsely in every particular states—I expended many thousand pounds of my own property, after the death of Mr. Dale, my father-in-law, in keeping the family which he left, while they were young and unprotected; and for which I was never repaid, nor expect repayment.

Having made this statement, I mean not to trouble myself with what any parties may say respecting myself, in or out of the Houses of Parliament. My life is the true answer to any falsehood that may be stated. Present popularity is annoying to me; and future fame I hold to be an absurdity, except for the personal gratification of the descendants of the famed individual. I am happy in life; and,—as I am now conscious that all the powers of man cannot stay, or scarcely retard, the introduction and universal acceptance of the Rational System, in principle, and in all its wonderful practical arrangements, as soon as these shall be made known to the public—and they will be speedily published,—I shall be happy in death—having accomplished the great object of my life; and, therefore, I am now independent of this old, worn-out, immoral, and irrational world.

ROBERT OWEN.

London, 2nd February, 1840.

A P P E N D I X.

PETITION TO THE IMPERIAL PARLIAMENT.

(COPY.)

The Petition of Robert Owen, the Founder of the Rational System of Society and the Rational Religion for the Human Race,

SHEWETH,

That your Petitioner, at an early period of his life, read the history of the people and nations of the world extensively, and became deeply impressed with the political errors and the evils arising from them through all past ages.

That your Petitioner, at the same time of life, read the theology of the world most extensively, and became deeply affected with the extraordinary inconsistencies of the various theological systems, and the necessary divisions of the human mind and feelings, and the endless crimes and misery, consequent upon such contradictory and opposing instruction.

That your Petitioner, through singular and extraordinary favourable circumstances, also at an early period of life, entered into the active operations of society, and became engaged in conducting, upon a large scale, practical measures in the four great departments of life:—that is—1st, The production of wealth;—2nd, The distribution of wealth;—3rd, The formation of character;—and 4th, Governing, locally and generally. That this invaluable experience, when added to his previous reading and reflection, deeply impressed him with the enormous errors in principle, and the consequent unsuccessful results, throughout the world, in practice, of producing and distributing wealth,—of forming the human character from birth,—and of governing either smaller or larger masses of the population.

That your Petitioner was then favourably situated for receiving, at his own establishment at New Lanark, the best thoughts and information of the most intelligent and best of our own population, and of strangers from all parts of the world; and

afterwards for visiting and coming into confidential personal communication with the most enlightened liberal and experienced men and women in all the departments of life, in Europe and America; and he made use of these advantages to collect the most valuable truths or ideas, *that were consistent with each other*, upon all these important subjects.

That your Petitioner afterwards deeply pondered upon the wretched state of society in all countries, perceiving everywhere, as he did, the ignorance, poverty, brutality, and division of the mass of the people, and the very small amount of real advantages, under so much error, that was, or could be, enjoyed and secured, even by the most wealthy and powerful in the most advanced nations of the earth; and he was compelled, from the consciousness of so much error and misery, calmly and patiently to trace evil after evil to its source, so far as the facts yet developed to man by nature will admit.

That this rational course of proceedings gradually opened the eyes of your Petitioner to the frightful state of mental darkness which had hitherto afflicted the nations of the earth.

That your Petitioner, by continual study and the daily collection of more facts—*all consistent with each other*—was ultimately entitled to discover *Three invaluable Sciences*—sciences which opened to him a NEW WORLD of inestimable value to all nations and people; and also the means by which the population of all ranks and degrees may gradually pass from the old world, without the slightest inconvenience, into the new world; and by which the angry and injurious passions and violent proceedings of the human race shall be made peaceably to terminate, and all evil shall be changed to good. That these Three Sciences are—1st, The science of human nature; 2nd, The science of the overwhelming influence of circumstances over human nature; and 3rd, The science of society.

That this new and hitherto unheard of combination of sciences, which your Petitioner has derived from circumstances over which he could have had no control, has enabled him to analyse society into its four unchanging elements;—to separate them into their respective divisions;—and to perceive the enormous incongruities in their combinations, as they have been crudely put together, through man's imperfect knowledge of each of them, and through his total ignorance, hitherto, how to unite them in their due proportions, to produce the *results* which all desire to attain, but which none have yet been enabled to *accomplish*.

That through the knowledge of these *Three New Sciences*, your Petitioner has discovered the true proportions for the most beneficially uniting of the four great departments of life. That by this scientific union of these four elements, abundance of superior wealth may be easily created, and afterwards most beneficially distributed;—any general character, the best when it

shall be desired, yet no two alike, may be ensured to all from infancy ;—and the local and general governing of all people may be made to become a pleasure and high delight to the governors and the governed.

That your Petitioner is prepared to develop to the Imperial Parliament, or to any parties it may appoint, the plans by which he will be enabled to unfold, step by step, the easy means, to terminate ignorance, poverty, and division, among the human race ; by making economical but very superior arrangements to advance all of the working class, by their own industry scientifically directed, into a far better condition, in most respects, than that of the middle class is, or can be, under the existing order, or rather disorder, of all things ;—the middle class into a much better condition, in most respects, than that of the upper class is, or can be, under the present arrangements of society ;—and the upper class into a very superior state to that in which fashion and falsehood now so severely tyrannize over them and their suffering offspring.

That the children of all these parties, who shall be born and trained within these new arrangements, shall be placed within external circumstances so superior to any that have hitherto been experienced or imagined by man, in the ignorant condition in which he has yet existed, that the most favoured individuals now living will have substantial cause to envy, and heartily to desire to possess, the advantages that will be secured to *every one* in this new and rational stage of human existence.

That the misery of this old world—even in rich and happy England that was—has attained its bearable limit ; and, if permitted longer to proceed, anarchy must speedily ensue : for extensive starvation cannot long exist in the midst of the most abundant means ever possessed by any nation to prevent it, and to ensure continually increasing prosperity.

That, therefore, to terminate error and its consequent miseries, and to introduce truth and its consequent happiness, your Petitioner prays that the Imperial Parliament will take these subjects fairly and fully into its most grave consideration, and thus open the door to that immediate and extensive relief from the evils of ignorance and poverty and the fear of poverty, which now overwhelm the population of the most powerful empire for good or for evil that the world has yet known.

And your Petitioner, as in duty bound, will for ever pray.

(Signed,)

ROBERT OWEN,

*The Founder of the Rational System
and the Rational Religion.*

London, 24th January, 1840.

PETITION TO THE IMPERIAL PARLIAMENT.

(COPY.)

The Petition of Robert Owen, Founder of the Rational System of Society and Rational Religion.

SHEWETH,

That your Petitioner has devoted a long life to the investigation of the *cause* of the *evils* which afflict society, and especially to discover the cause why Great Britain and Ireland—which possess more abundant means to create wealth for all their inhabitants than other countries—should experience the extent of poverty and the miseries arising therefrom, perhaps more severely than the people of any other nation, savage or civilized.

That your Petitioner's views on these most important subjects, as reported in newspapers, have been, in a Right Honourable House, greatly misrepresented—no doubt from misinformation—by some of its right reverend members; and that this very gross misrepresentation has since been published in newspapers which circulate wherever the English language is known.

That in consequence, your Petitioner claims, as a British subject, who is well known in most parts of the world, his just right to be heard in reply to such unfounded calumnies, at the bar of the Imperial Parliament; and to have the whole system which he advocates, solely for the permanent benefit of society, honestly investigated; that the world may learn the whole truth from a fair examination before the first tribunal in the British Empire, if not in the world.

That your Petitioner therefore prays that he, and others who have imbibed similar new and invaluable knowledge, may be fully heard at the bar of the Imperial Parliament, in explanation of the system which he recommends most earnestly to the immediate consideration, and for the immediate adoption, not only of the British government and people, but of the governments and people of all civilized nations who desire to make a great advance in true civilization, and to become permanently united, virtuous, prosperous, and happy.

And your Petitioner shall for ever pray.

ROBERT OWEN.

London, 8th February, 1840.

MEMORIAL OF ROBERT OWEN,
OF NEW LANARK, IN SCOTLAND, TO THE GOVERNMENTS OF
EUROPE AND AMERICA.

THE Memorialist has devoted the last thirty years of his life* to the study and practice of political economy; and by permitting practice in all cases to correct theory, he has attained the most important results for the well-being of society. In consequence of the numberless benefits which the knowledge thus acquired is calculated to give to the inhabitants of every country, the Memorialist is desirous of making it known in the shortest time to those who govern the civilized world, and to the public. He therefore presents memorials on the subject to the governments of Europe and America.

The Memorialist is not influenced to this proceeding by partiality or prejudice, for or against any class, sect, party, or country. He views the whole human race as men created originally with the same general faculties and qualities, though varied in degree, and trained by circumstances, over which society has now a complete control, to despise, hate, and oppose each other even to death; although the path is now clear, by which, with more ease, society may train them to esteem, to love, and to aid each other.

Nor yet has the Memorialist been actuated to the conduct which he adopts, by a desire for wealth, for popularity, for honours, or for future fame; to him these already appear the playthings of infants.

But he is induced to act thus, because he can show the causes which perpetually generate misery in human society; and also develop means by which, without injury to any, those causes may be gradually, and, at no distant period, effectually removed. To witness this change in part, or, if that should not be permitted, to know that it must soon commence and rapidly proceed, is his reward; and it is already secured to him.

Under these circumstances, the Memorialist claims not that kind of attention which is usually given to ordinary questions of policy; but he asks for the devotion of the minds of the parties whom he addresses, that they may comprehend subjects not yet open to common capacities, and which involve all the valuable interests of society.

For a period has arrived, in which a greater change in human affairs will be forced on the world than the world has yet witnessed; but in all its extent the change will be highly beneficial to every individual and to all states.

It is a period, when the errors which have hitherto perplexed mankind, are about to be unravelled; and, in consequence, the

* And twenty-two years since.—AUTHOR, in 1840.

obstacles which stood in the way of human improvement and enjoyment will be removed.

The immediate causes which make this change certain and necessary are, the overwhelming effects of new scientific power, and the rapidly increasing knowledge of all classes of men. The former will soon render human labour of little avail in the creation of wealth; while the latter will make evident to the people the absolute necessity which has thus arisen, for them to give a different direction to their powers, and will inform them, also, how the change is to be effected.

To this day, the means of consumption, or of obtaining the necessaries of life, by the working classes, have been acquired solely through the medium of their labour, the value of which the new power has already much diminished. And the certain consequences of the undirected progress of this power will be to reduce the exchangeable value of manual labour, until it falls below the means of procuring a wretched subsistence for any large proportion of the working classes; while the remainder of them must be starved out of existence.

Such is the nature of the contest, which has already continued for some time, and which now exists in full activity, between scientific power and manual labour, between knowledge and ignorance; but no one, who comprehends anything of the subject, can for one moment doubt the result.

It is presumed that the powers thus addressed cannot desire an increase of the misery of the people, while, in consequence, new dangers to every state must continually arise on every side.

On these grounds solely the Memorialist requests attention and co-operation.

He is now ready to communicate the full details of these important subjects to any or all of the powers whom he addresses; that, if those details shall appear on examination to be derived from facts and experience—as he presumes they will be found—the requisite measures to stop the progress of the existing distress among the working classes may be adopted by the respective governments, before the period shall be past, when the combined extended sufferings and knowledge of the people, will permit the requisite time for calm deliberation.

The Memorialist adds an Appendix, which contains some of the general results which he has derived from long study, multiplied experiments on a large scale, and personal communication with acute, intelligent, and enlightened men of all classes, sects, and parties, more varied and confidential than has ever perhaps fallen to the lot of one individual.

And thus circumstanced, he awaits the deliberation and reply of the power whom he has now addressed.

Frankfort, 20th September, 1818.

MEMORIAL OF ROBERT OWEN,

OF NEW LANARK, IN SCOTLAND, TO THE ALLIED POWERS
ASSEMBLED IN CONGRESS, AT AIX-LA-CHAPELLE, IN BEHALF
OF THE WORKING CLASSES.

THAT your Memorialist has addressed a Memorial to the Governments of Europe and America, on subjects deeply interesting to the working classes and to all ranks in these countries.

That he has presented the said Memorial to many of the European governments; and will take the earliest opportunity to lay it before the remaining governments of Europe, and before the states of America.

That the said Memorial was a preliminary one, being intended to call the attention of the civilized world—

First:—To the new and extraordinary effects produced by the introduction of improved scientific power into the manufactures of Europe and America; and which has already materially affected the value of labour in these countries, and the health, comfort, and happiness of the working classes employed in manufactures. And,

Second:—To the overwhelming influence which experience has now given to the adult part of society over the rising generation, to educate them, by the arrangement of new circumstances around them from infancy, to become the best characters for their own happiness and the permanent good of the community to which they may belong.

That your Memorialist stated his willingness to develop the details of his experience on these important subjects, to all or to any of the governments whom he addressed.

That, as the unaided deliberations of governments are necessarily slow, and the people are daily injured by the effects of the new scientific power, and the want of a well-digested system of training and instruction, from infancy, applicable to every child of the poor, he deems it his duty, with a view to facilitate and accelerate the execution of an object which the allied powers must have so much at heart, and in which their immediate interest is so deeply involved, to submit to Congress, as he now does, preliminary explanations of the three general results contained in the Appendix to the Memorial, and which he divides into three parts.

PART FIRST.

The first general result was as follows:—

That the period is arrived, when the means are become obvious, by which, without force or fraud of any kind, riches may be created in such abundance, and so advantageously for all, that

the wants and desires of every human being may be more than satisfied.

In consequence, the dominion of wealth, and the evils arising from the desire to acquire and accumulate riches, are on the point of terminating.

GENERAL PRELIMINARY EXPLANATIONS OF THIS RESULT.

The general proof of the truth of this statement shall be drawn from the changes which have occurred within the last quarter of a century, or since the introduction of Messrs. Watt and Arkwright's improved mechanism, first into the manufactures of Britain, and subsequently into those of other countries.

At the commencement of the period mentioned, a much larger proportion of the population of Great Britain was occupied in agriculture than in manufactures; and it is probable that the inhabitants of the British isles then experienced a greater degree of substantial prosperity than they had attained before, or than they have enjoyed since.

The reasons are obvious:—

The new manufacturing system, had then attained that point which gave the highest value to manual labour, compared with the price of the necessaries and comforts of life, which it was calculated to afford; and it had not yet introduced the demoralizing effects which soon afterwards began to emanate from it.

At this period, then, the manual and scientific productive powers of Great Britain were sufficient to create a degree of prosperity which placed all her population in a state of comfort, at least equal, if not superior, to that of the inhabitants of any other part of the world. The value of her national funds was higher in 1792 than at any other period, and pauperism was but little known.

The productive powers which created this high degree of prosperity, consisted of temperate manual labour, and mechanical and other scientific power, which had been gradually and very slowly accumulating through the previous periods of her history.

The manual labour was chiefly performed by men, unaided by the premature exertions of children; and its whole amount in 1792, may be estimated at about that of one fourth of the population, which was then about fifteen millions.

The scientific power at the same period was probably about three times the amount of its labour; in which case

The manual labour would be.....	3,750,000
And the scientific	11,250,000
And the aggregate productive power	15,000,000
The population was also	15,000,000

Thus the aggregate productive power and the population 1792 appear to have been equal, or as one to one.

The introduction, however, of the improved steam-engine and spinning-machinery, with the endless variety of mechanical and other scientific inventions to which they gave rise, and which have been applied to almost all the useful purposes and ornamental arts of life, have created a change in the productive powers of Great Britain, of the most extraordinary amount.

Manual labour has been increased, by calling into action the unceasing long daily labour of women and children in manufactures, and, in consequence, its whole amount may be now estimated at about that of one third of the population, which, in 1817, was calculated to be eighteen millions—or in twenty-five years to have increased three millions; and this estimate will give six millions for the present manual power.

But since the introduction of Arkwright and Watts's improved mechanism there has been a real addition made in Great Britain to the power of creating wealth, equal to that of much more than two hundred millions* of stout, active, well-trained labourers; or to more than *ten times* the present population of the British isles, or than *thirty times* the manual labour which they now supply for the production of wealth.

The following changes have then occurred from 1792 to 1817.

The <i>population</i> increased from fifteen millions to	18,000,000
The <i>manual labour</i> form one fourth of fifteen millions to one third of eighteen millions, or to	6,000,000
The <i>new-created productive power</i> , from 1792 to 1817 will be under-stated at two hundred millions, say	200,000,000
While the <i>old scientific power</i> , if but three times the manual power in 1792, will be as stated.	11,250,000
Which together makes the <i>aggregate productive power</i> , in 1817	217,250,000
Or, in proportion to the population, in 1817, as <i>twelve and a fraction to one</i> .	

It follows that Great Britain has thus acquired a new aid from science in twenty-five years, which enables her to increase her riches, annually, twelve times in quantity beyond what she possessed the power of creating prior to that period: and which excess she may either dissipate in unprofitable foreign commerce, waste by war, or apply directly to improve and ameliorate her own population.

This enormous accession to the productive powers of Great Britain is, however, trifling compared with that which she may

* Now exceeding *six hundred millions*, and capable of illimitable increase; or, compared with the amount of the present population, as twenty to one, and this proportion in favour of production over population annually increasing.—AUTHOR, in 1840.

now acquire. She has still capital and industry unemployed or misapplied, sufficient to create, annually, an addition to her present productive powers far exceeding the amount of her actual manual labour.

Already, with a population under twenty millions, and a manual power not exceeding six millions, with the aid of the new power undirected, except by a blind private interest, she supplies her own demand, and overstocks with her manufactures all the markets in the world into which her commerce is admitted. The merchants of Britain are now using every exertion to open new markets, even in the most distant regions; and they could soon, by the help of science, supply the wants of another world equally populous with the earth.

Instead, however, of thus contending with other nations to supply wants which they could, under better arrangements, more advantageously furnish for themselves, Great Britain might, most advantageously for herself and them, extend the knowledge which she has herself acquired of creating wealth or new productive power, to the rest of Europe, to Asia, Africa, and America. It is a principle which will be admitted by all political economists, that

It is the interest of society to obtain the largest amount of productions, useful and valuable to man, at the least expense of manual labour, and with the most comfort to the producers.

And when this principle shall be judiciously applied to practice with the aid which scientific power now offers to the world, wealth may be created, in all parts of the earth where it can be required, more than sufficient for every useful purpose.

It is then strictly true, "That the period has arrived when the means are become obvious, by which without violence or fraud of any kind, riches may be created in such abundance and advantageously for all, that the wants and desires of every human being may be oversatisfied."

Thus have two men, Watt and Arkwright, by introducing improved scientific power of a peculiar description, given to the world the means of creating wealth far more rapidly than it can be used. It is presumed, no intelligent practical man, who has devoted sufficient time to the investigation of this interesting subject, will now contend against the conclusion which has been just stated.

The grand question, then, to be solved is not how a sufficiency of wealth for all may be produced, but how the excess of riches which by arrangement only can be easily created, may be generally distributed throughout society advantageously for all ranks without prematurely disturbing the existing institutions in any country.

Your Memorialist will present the second and third parts in a few days.

MEMORIAL.

PRELIMINARY EXPLANATIONS OF THE SECOND GENERAL RESULT, STATED IN THE APPENDIX TO A MEMORIAL ADDRESSED TO THE GOVERNMENTS OF EUROPE AND AMERICA. BY ROBERT OWEN.

PART SECOND.

Statement :

"That the period has arrived, when the principles of the science are become obvious, by which, without force or punishment of any kind, the rising generation may be, with ease and advantage to all, surrounded by new circumstances, which shall form them into any character that society may predetermine; and if any defect shall afterwards appear in those characters, except what nature has made uncontrollable by human means, the cause will not be in the individuals, but will be solely owing to the inexperience of the parties who attempt to put those invaluable principles into practice."

In consequence, the continuance of ignorance, of fraud, and violence, is also on the point of termination.

GENERAL PRELIMINARY EXPLANATIONS OF THE FOREGOING RESULT.

It is a fact obvious to our senses, that children are born with certain faculties and qualities, or with the germs or seeds of them: and that these combined constitute what is called human nature.

In conformity with what appears to be an universal law in the creation, these faculties and qualities differ in each individual in strength and combination, and to so great an extent as to render it highly improbable that any two infants have been, or ever will be, born alike.

It is also a fact, obvious to our reason, that whatever these powers may be in each child, he could not create the smallest part of them; they are formed *for* him by Providence, by Nature, by that Power, (whatever name men may give it,) which creates him; and whether those faculties and qualities are inferior or superior, it is contrary to reason to say that the infant can be entitled to merit or deserve any blame for them.

He has received his natural constitution as the lamb and the tiger have received theirs; and there is precisely as much reason in finding fault with the one as with the others.

The child is also born in some country, of parents belonging to some class, and who possess characters peculiar to themselves.

Over these circumstances, also, the child can have no influence whatever; each of them have been predetermined *for* him before he possessed power of any kind.

These circumstances, however unheeded they may be by ordinary minds, have hitherto fixed,

First:—Whether the child shall be a Jew, a disciple of Confucius, a Mahomedan, a Christian, a worshiper of Juggernaut, or a savage—even a cannibal.

Second:—To what country he shall belong, and, in consequence, what national prejudices shall be forced upon him.

Third:—What sectarian notions, if any, shall be impressed on his mind.

Fourth:—What language he shall be taught, for it influences character more than is usually supposed.

Fifth:—In what class he shall be trained.

Sixth:—What peculiar habits and notions he shall imbibe from his parents and those immediately around him in childhood.

So completely, indeed, has he been hitherto enveloped within these various mediums, that it is unlikely a single individual has yet been able to resist their influence, except to a comparatively slight degree, even aided by the infinite variety of natural faculties and qualities which have been given to children in every part of the world.

Now, however, with the experience acquired, society may form new circumstances around children, in every part of the world, which shall enable each of them to pass this sixfold barrier of error and prejudice.

It is true, the power of society over the individual is not without limit. It cannot recreate and altogether change the natural faculties and qualities which are given to children at birth; nor can it make those faculties and qualities in children superior which nature has originally made inferior. But the power over human natures which it has already gained by experience may be so applied as to effect every purpose that can be rationally desired.

Such indeed is the overwhelming influence which experience has now given to society, over the rising generation, that it may surround children from their birth with *new* circumstances which shall form each of them, bodily and mentally, in such a manner that his habits, dispositions and general character, shall be greatly superior to the habits, dispositions, and general characters, which the circumstances of birth have yet formed for man in any part of the world.

He may also, by the same means, be so trained, placed, and employed, in proper unity with others, and aided by mechanical, chemical, and other scientific power, that he shall create a surplus of new wealth, or property, far beyond what he will or can desire for his own use.

Under these circumstances, until the whole earth shall be well cultivated, and the seas refuse to furnish additional food, each child born in the working class will become a great gain to society.

And these beneficial changes may now be created with much less expense and trouble than are required to continue the present defective and most injurious arrangements.

It is to be particularly remarked that these statements are not derived from, or supported upon, mere theory. The Memorialist has *acted* upon these principles for many years; and all the practical results have exceeded his most sanguine expectations. *He has proved, by the most decisive experience, the vast, the incalculable, superiority of legislating for the arranging of circumstances, over the past and present puerile system of allowing the circumstances to remain unchanged, and legislating for the individuals, which is truly laying hold of the lever by the wrong end.*

Some uninformed, inexperienced, and prejudiced persons have lightly and hastily concluded that your Memorialist is a visionary, and therefore he occupies himself with public affairs. Whenever the subject shall be thoroughly investigated to its foundation it will be found the fact is not so. He has long witnessed the happy effects of the principles which he recommends, even very imperfectly executed in practice; and, in consequence, he cannot but feel anxious to see them generally introduced and acted upon in all countries in which there are any poor, ignorant, and unprovided with proper employment.

At new Lanark, in Scotland, the Memorialist, while opposed by all the prejudices of birth existing in that part of the world, patiently, and for many years, silently occupied himself by withdrawing some of the old circumstances which he found injurious to the well-being of his little colony, and with arranging new circumstances, within which five or six hundred children and young persons are now daily educated, without punishment or individual reward of any kind; and their habits, dispositions, and general character are allowed by strangers who visit them, to be superior to the general habits, dispositions, and character of the same class, to be found elsewhere.

And about *one thousand six hundred* persons of this colony are daily employed, who, with the aid of scientific power, complete as much work, (and in a better manner,) as could have been executed in Scotland, of the same kind, forty years ago by *one hundred and sixty thousand* persons; or one now, with this new aid, performs the work of one hundred.

Extraordinary as this change may appear to many who are unacquainted with such kind of facts, society may now create new arrangements, to train, educate, and employ the ignorant and unprovided of the working classes, under circumstances far more advantageous for them and for the public, than it was in the power of the Memorialist to accomplish.

He commenced his task without education, without friends who could render him assistance, and without fortune; and he has been opposed in his whole progress by the mistaken notions of the world.

If then an individual of ordinary capacity, thus circumstanced, could create the arrangements which have been stated, solely because he was influenced by principles which are true and in strict unison with nature, how much more could have been effected in the same time for the improvement of society, by an individual so influenced, if he had possessed superior natural talents, a good education, friends in power, and a fortune sufficient to enable him to put his knowledge into practice under *all the proper circumstances*, and taking *agriculture* instead of manufactures for the foundation of his new arrangements!

Yet how much more could have been attained in the same period for the permanent improvement of all classes, if, instead of an ordinary unaided individual, the *whole* of society had been influenced by these rational principles, and had acted upon them! With this explanation it is surely then not too much to say,

“That the period has arrived when the principles of the science are become obvious, by which, without injury to any, the rising generation of the working classes, may be so trained, educated and employed, that they shall become, whatever character society may deem the best, and create also more riches than can be useful or desired both for private and public purposes.”

Aix-la-Chapelle, 21st October, 1818.

MEMORIAL OF ROBERT OWEN,

OF NEW LANARK, TO THE ALLIED POWERS ASSEMBLED IN CONGRESS AT AIX-LA-CHAPELLE, ON BEHALF OF THE WORKING CLASSES.

PART THIRD.

PRELIMINARY Explanations of the *Third* General Result, stated in the Appendix to a Memorial addressed to the Governments of Europe and America, by the Memorialist.

Statement :

“That it is the interest, and that it will soon APPEAR to be the interest, of each individual, in every rank, in all countries, that judicious measures should be adopted, with the least delay, to secure these beneficial results. It is, however, greatly to be desired that they should be carried into effect by general consent, gradually and temperately, in order that no party or individual may be injured by the changes which must necessarily arise.”

In consequence, any attempt to stop or retard the introduction of these measures will be unavailing. Already the principles and consequent practice are placed effectually beyond the power of human assault. It will be found that silence cannot now retard their progress, and that opposition will give increased celerity to their movements.

GENERAL PRELIMINARY EXPLANATIONS OF THE FOREGOING RESULT.

Your Memorialist submits, that in the explanations of the *first* general result, it has been shown that the means have been discovered and brought into action, by which a great accumulation of wealth has been made, and that by the extension of new scientific power, riches may be increased beyond any assignable limit.

That in the *second* general result, it has been shown that the principles of the science are become obvious, by which, without violence or punishment of any kind, the rising generation may be, with ease and advantage to all, surrounded by (new) circumstances, which shall train them into any character that society may predetermine.

Under the existing arrangements of society, the mass of the people, in all countries, derive their subsistence through a nominal value of their labour, which rises and falls on the common commercial principle of supply and demand.

This arrangement served the purpose in a tolerable degree while wealth was produced chiefly by manual labour; because the producer was also a consumer, and by this means the supply of, and demand for, labour were adjusted.

But it has been shown that, latterly, a power of production, unlimited in extent, and which scarcely consumes at all, has been introduced; that it has already created a most unfavourable disproportion between the demand for, and supply of, manual labour; and in its daily, undirected progress, this disproportion will go on increasing.

As long, however, as manual labour shall continue thus depressed, the mass of the people who derive their subsistence solely from that source, must be subjected to poverty and misery; while a few—not nearly one in a thousand of the population of the world—will be in possession of accumulated wealth which, under those circumstances, must destroy their happiness. They would be perpetually involved in the opposition, evil passions, and struggles, which would arise in such a lamentable state of society. It is not indeed possible, with the knowledge now in the world, and which is daily advancing, that such a state of society could long exist. The overwhelming strength and interest on one side, will render all contest vain, and the folly of contest will be soon distinctly perceived.

No one, therefore, can for a moment doubt that it is the in-

terest of each individual, in every rank, in all countries, that judicious measures should be adopted with the least delay, to insure these beneficial results in practice. Nor can it be doubted that, with the hourly increase of knowledge in many parts of Europe and America, the period can be distant when it will *appear* to be the interest of all that these ameliorations should be speedily executed.

Thus, has your Memorialist given preliminary explanations of the Three General Results, stated in the Appendix to the Memorial on these subjects, addressed to the governments of Europe and America.

He submits these preliminary explanations to satisfy Congress that he has had much experience on these subjects, and that he understands them thoroughly to their foundation. And upon that knowledge he now re-states, *that all countries possess the means, and many the most ample, to give riches, good habits and dispositions, and useful learning and intelligence, to all their inhabitants :—*

That the practical measures to effect these important purposes are unknown ; otherwise, as the benefits to each would be beyond estimate, they would without loss of time carry them into execution :—

That your Memorialist is desirous of developing these measures in the most minute detail to Congress and to the governments of Europe and America, that they may take the lead in directing, under the established order of things in each country, those changes which can *alone* relieve the world from the practical evils of the present system, which is experienced to be now so productive of error and misery, that every one exclaims, *Something must be done*, though no one has yet attempted to state *what should be done** :—

That your Memorialist is most desirous of cordially uniting the governments and people in those measures, which he is ready to prove *ought now to be put in practice*, for the substantial and permanent interests of both :—

That he has hitherto, except in part, withheld this knowledge from the people, because he has been afraid they would act upon it in their present neglected and unprepared state, with too much precipitancy to benefit themselves and others. He still withholds it from them, until he shall discover that they will use it calmly and temperately for their advantage, without having the desire to apply it to the injury of any class, sect, party, or individual. This period, however, for many reasons, he considers to be rapidly drawing near, and he will patiently await its arrival.

* It is now evident to all who comprehend what Society has been, is, and must be, that it is National Employment and Education, wisely combined by experienced practical men, that is to be the "Something" which is now required to allay the agitation of nations. National Education to ensure a good character for all, and National Employment to ensure abundance of wealth for all.—AUTHOR, 1840.

In the common acceptation of the term, your Memorialist has no private object whatever in pursuing the measures with which he has so long occupied himself for the public benefit, and in which he has expended large sums in experiments, and in various other ways.

He asks nothing—he wants nothing—and he fears nothing, individually, either from the governments or the people.

Before he moved one step in this course, “he put his life in his hand;” and all personal objects he considered “as a feather in the balance,” compared with the *immensity of good* which he knew, under such circumstances, might be accomplished for his fellow-creatures. And to attain this amelioration for them, is the sole object which now influences his conduct.

To understand this motive in all its bearings and extent, the mind must be enabled to overcome and pass through the six-fold barrier of error and prejudice, with which the circumstances of birth have hitherto encompassed every one. In fact, “the mind must be born again,” by a new training from infancy on the principles that the character of man ever has been, and ever must be, formed *for* him.

Then will this motive be distinctly comprehended by all; and it will influence every action of their lives.

Under these circumstances, which your Memorialist is aware are not of an ordinary nature, he proposes that the Allied Powers assembled in Congress, should appoint a commission to examine, personally, the effects produced at New Lanark, by a very partial and defective application to practice of the principles which he recommends. Also to investigate minutely the whole of the new arrangements which, under modifications, he has to propose for adoption in all countries, and to report their opinion thereon to Congress, when it next assembles—the frequent meetings of which may be substantially useful to Europe and the world. Yes! the finest opportunity that has ever occurred in history now presents itself to Congress, to establish a permanent system of peace, conservation, and charity, in its true sense, throughout Christendom; and effectually to supersede the system of war, destruction, and of almost every evil, arising from uncharitable notions among men, produced solely by the circumstances of birth.

Aix-la-Chapelle, 22nd October, 1818.

EXTRACTS.

ON RELIGION.

FROM MR. OWEN'S ADDRESS PUBLISHED IN SEPTEMBER, 1817.

No intelligent mind will for a moment suppose from what I have said that I am an enemy to all religion. On the contrary, my efforts have been, and will be, directed to secure the interests of *true* religion, and to establish it permanently throughout the world. I well know, and am competent to prove, that the real enemies to truth, to genuine religion, and to the happiness of mankind, among all people, are those parts of every religion that are direct and palpable contradictions to existing facts, and which have been added to pure and undefiled religion, either by mistaken, or by weak, designing, men. Withdraw these from the Christian system, and then it will become a religion of universal benevolence, competent to make—and it will make—men rational and happy. Let but this change be effected, and I will become a Christian indeed !”

The “*Rational Religion*” which I have since promulgated, will be found to contain all that is truly valuable for practice in all the religions which have been taught to man. And with respect to *Marriage*, my objections have always been, not to marriage itself, but, first, To the *interference of priests* in the formation of the union ; and secondly, To the *indissoluble* nature of the contract.—AUTHOR, 1840.

CONTRAST BETWEEN OLD AND NEW SYSTEM.

FROM MR. OWEN'S “TWELVE LECTURES,” DELIVERED AND PUBLISHED IN LONDON, IN 1830.

“THERE are two modes by which men may be governed ; one through their imagination and fears, the other through their reason and affections. The first is the creature of fancy, formed regardless of the unchanging laws of nature ; the second proceeds from accurate observation and deep reflection, and is in strict accordance with all known facts. The one, founded upon imagination, and acting through our fears, perpetuates ignorance and poverty, and engenders all crime. The other, derived from experience and founded upon facts, which are the same yester-

day, to day, and for ever, will, of necessity, dissipate ignorance, by the gradual extension of real knowledge,—relieve the population of the world from poverty and from the fear of it,—remove the cause of all crime,—and create a superior character, physically, intellectually, and morally, for the human race. The first mode, founded upon imagination, has been the only one known and practised among the past generations of men. The natural or necessary effects of this mode are at this hour everywhere in full operation; the ignorance, poverty, disunion, and crime, which it has engendered and perpetuates, are now seen, felt and understood by every one. The other mode has, until now, been kept hidden from the world; the darkness of ignorance, and the prejudices which continually emanate from that darkness, have covered it, and formed an impenetrable veil to preclude it from human investigation. That veil is about to be rent asunder. Experience, slow but sure in its progress, has at length supplied the weapons and the power to achieve this mighty conquest; and ignorance and its consequent errors and miseries, must now give place to knowledge and its consequent advantages, leading direct to happiness.

Having thus come forward to denounce, as erroneous in principle and injurious in practice, all the past and present systems of society, and to propose another system for universal adoption, under the conviction that it is true in principle, and invaluable for practice, I feel that reasons of sufficient weight and magnitude are required to prove the rationality of this novel and apparently strange proceeding.

For it is, I readily admit, incumbent upon me to show good cause why I condemn the past and present systems of the world, and advocate another system, not founded on any other religion than truth, or on individual rewards and punishments, or upon personal responsibility of any kind. To the most conscientious men of the present day, this language cannot fail to prove somewhat astounding, and more particularly to those individuals whose minds have been the most carefully trained in existing errors.

I am well aware of the extent of the popular feelings which have been formed in favour of ancient prejudices, and also of the general opinion which prevails, that the affairs of the world cannot proceed without the influence of some mysteries enforcing individual responsibility, whether it rests on a true or a false foundation. With this knowledge before me, I am, however, conscientiously convinced that there is another and a better system for the government of mankind; a system in strict accordance with every fact that is accurately known; a system that constitutes a science more important in its results than all other sciences united; a system, the knowledge of which will be considered, ere long, the first duty of man to acquire, and which, as such, will be taught to every child of the human race. I hope,

therefore, that your feelings will be allayed, and your judgements suspended, until the facts shall be brought forward to enable you to form, upon this vital subject, a calm, correct, and permanent decision.

To the religious errors and prejudices derived from our ancestors, if errors and prejudices they be, I am willing to give every advantage that their present supporters can desire; nay, more than the most conscientious of them will deem it right to ask. [I am ready to place the decision of the truth or error of the system which I advocate upon the following grounds. First, that if a single fact can be brought forward in opposition to any one of the principles on which the system is founded, I will acknowledge the error of the whole system, and give it up: and, second, that although no such fact shall be discovered, and the system shall be proved, by the absence of such facts, to be true; yet, if it cannot be made to appear that the principles of this new system will produce, when fairly tried, a state of society greatly superior to the present practices of the population of every country, I will no longer support it; but I will advocate old notions and mysteries by which the world has been hitherto governed. To this ordeal I consent with pleasure, for my desire is not to perpetuate division, but to produce universal union; to discover a system that is true in principle and superior in practice for the government of man, that it may be made to replace the wretched, miserable, unsatisfactory system, both in principle and practice, in which the human race is now involved.]

ON RESPONSIBILITY.

FROM MR. OWEN'S TWELVE LECTURES ALREADY REFERRED TO.

WE have now to ascertain why no necessity will exist for artificial rewards and punishments.

It will be at once evident—if there be no foundation in nature to charge the individual justly with responsibility for his physical, mental, or moral organization, or the formation of the circumstances which act upon his organization, or for the impression which those circumstances make upon that organization—that all artificial rewards and punishments, either for the organization, the circumstances acting upon it, or the impressions produced by those circumstances cannot be just—the individual being formed by his nature, not to possess merit or demerit for them.

It may, perhaps, be admitted, by many, that it is *unjust*, to reward one and punish another for that which nature has forced the parties to receive, and society has compelled them to expe-

rience, who, nevertheless, think that artificial rewards and punishments are *expedient* to obtain the character and conduct desired by the priests and rulers of the districts in which these individuals are born ; and, in consequence, they are sanctioned by all, in power, in every country.

This practice, however, has obtained, in consequence of the universal ignorance of mankind respecting their own nature, and the laws by which it is governed.

It is upon the large scale, what the now almost-exploded system upon a small scale was in schools. It is the government of the *old*, upon the same principles that the *young* have been flattered and coerced ; and which experience has proved to be an ignorant and pernicious mode in the latter ; and there is no doubt that a little more time and knowledge will demonstrate it to be equally or more injurious in the former.

Individual artificial rewards and punishments are *unjust in principle*, because the individuals are benefited or injured for the effects of causes which belong to nature and society—causes which never originate with the individual, but the good or bad effects of which the individual is compelled to receive, and for which, under the existing system of the world, he is rewarded or punished.

I admit that under the present system—unjust in all, inefficacious in many, and pernicious in most cases, as these artificial rewards and punishments are daily proved to be—they are *necessary evils*, and must be continued, to prop and support a system false in principle, and wretchedly injurious in practice, *as long as society shall remain too ignorant to discover the means by which that system can be superseded by one just in principle, in union with nature, and beneficial in all its operations.*

Artificial individual rewards and punishments are required to induce and compel men to act contrary to their nature—contrary to those propensities, faculties, and qualities, which are given to them by that Power which brings them into existence. These artificial individual rewards and punishments are, therefore, direct bribes to counteract Nature's rewards and punishments ; to endeavour to counteract the eternal decrees of that Power (give it any name your fancy dictates) which brings man into existence, and supplies him with the propensities and capacities which he possesses, and the inclinations and powers to use both—if not ignorantly prevented or perverted—for his own improvement and enjoyment, and for the happiness of his fellow-beings.

An artificial system has been devised, founded on suppositions directly opposed to all known facts ; and that system cannot be supported, except by continually increasing artificial aids, opposed to every known principle of nature ; and which now form a complex machinery of society, so unwieldly and involved, that none can comprehend or safely direct its movements."

ON COMPETITION.

FROM MR. OWEN'S TWELVE LECTURES.

“By commercial competition, I mean the competition which exists in producing and distributing wealth.

This competition necessarily creates a covered civil warfare between the individuals who are engaged in the same professions on business.

Their interests are made to appear, by the existing arrangements of society, to be directly opposed one to another ; and they are in opposition to each other to so great an extent, that feelings of enmity, producing jealousy, discord, and anger, are but too frequently the natural result of men being placed within circumstances compelling them to injure each other, in the means by which they must maintain themselves and families.

Individual and national competition and contest are the best modes that have been, or perhaps can be, devised, under the existing irrational notions of the world, by which wealth can be created and distributed ; and the object desired is thereby effected, in some manner, to a certain extent. But it is obtained by creating and calling into full action the most inferior feelings, the meanest faculties, the worst passions, and the most injurious vices, which can be cultivated in human nature ; and the objects sought to be obtained by these measures, destructive as they are to the well-being and happiness of mankind, are yet most imperfectly obtained.

It is the true interest of society to *produce* a full sufficiency of wealth of intrinsic value, and to *distribute* it for the benefit of all, in the best manner, that is, with the least labour to all the members of the society, and, especially, with the least amount of unhealthy and disagreeable employment. Now individual and national contest and competition is a mode of producing wealth, which, in connection with the other parts of the miserable system by which the world has ever yet been governed, requires ten or twenty-fold more *waste* of labour, and unhealthy and disagreeable occupation, than would be necessary under a well-devised system of society.

The competition now rendered unavoidable between individuals in producing wealth, compels them to apply much capital and labour in their individual establishments, which would not be required in a superior state of society ; and gives a wrong direction to a great part of that labour and capital, by holding out inducements to create many things possessing little or no intrinsic worth or usefulness.

But the waste of capital and labour, by unnecessary establishments, and by the production of useless or injurious articles, created to tempt society to purchase them, are small evils com-

pared to the extent of the injurious feeling, violent passions, vices, and miseries, unavoidably attendant on a system of individual competition, and more especially when that competition is carried to the extent it has now attained in the commercial world, and particularly in Great Britain.

Under such circumstances as are now prevalent throughout the British dominions, individual competition is productive of evils of every description. It takes the means of supporting themselves, by their utmost exertions, from many; it gives to a few accidentally favoured individuals, in every branch of industry, injurious advantages over the mass engaged in similar pursuits; and as, in many cases, it is a contest for the means of maintaining a respectable situation and standing in society, or falling into a state of degradation and pauperism, the feelings created between the parties thus set in opposition to each other are, in almost all respects, the reverse of those which it is the interest of mankind should exist among the members of every community.

Previous to the discovery of such enormous powers of mechanism as are now possessed by society, there might, possibly, be some necessity for injurious artificial motives, to stimulate men to invent; but of the truth of this supposition I am very doubtful. I believe there are no motives which impel more powerfully to action than truth and justice, when directed by kindness and a knowledge of the laws which govern human nature, in all its actions.

A system possessing this character has never yet been tried among mankind; but wherever there has been a slight approach towards it, the most extraordinary beneficial results have been effected. Quite sufficient, indeed, to convince all who can calmly, and without prejudice, reflect upon these subjects, that whenever the time shall arrive, when the human race shall be trained and governed rationally, or in accordance with the plain and simple yet beautiful laws of their nature, no injurious excitement from unfriendly competition and contest, will be required to bring forth the higher and best qualities of our nature. No such arrangements as commercial rivalry creates will be found necessary to stimulate to invention, or to a continued progress in all the arts, sciences, and physical and mental improvements. The pleasure of attaining new knowledge, when we feel and know it to be *real knowledge*, and not merely *useless learning*, which gives little or no satisfaction to superior minds, will afford stimulus abundant to urge on the human faculties to dive into the depths, or ascend into the heights, of those regions whence new facts and valuable information are to be obtained."

ON PRIVATE PROPERTY AND MARRIAGE.

FROM MR. OWEN'S TWELVE LECTURES.

"NOR yet will there be any necessity for inequality of rank or condition.

All who have deeply studied human society, and traced its innumerable evils to their source, have lamented the existence of those causes which have continually produced the rich and the poor, the ignorant and the learned, the powerful and the weak, and the tyrant and the slave.

They discovered, that with these distinctions among any people, vice must be permanent in their society, and extended among them in proportion as these differences between the members of the community increased. But no parties understood why these distinctions were a necessary part of the only system of society that had been established among men.

The individuals who, in practice, have excluded the most evil, for the longest period, from amongst them, are the Society of Friends; and this beneficial effect has been the result of adopting all the measures they could devise, under the existing system of the world, to obtain equality of wealth and knowledge among all their members. And it is well known to the most intelligent of the society, that their difficulties, vices, and miseries, have gradually increased as inequality of wealth and knowledge has extended among its members. In the nature of things it could not have been otherwise. Poverty and ignorance existing amidst an excess of wealth and exclusive privileges, will necessarily create envy, jealousy, and a desire to possess, by any means in their power, what their rich neighbours appear to enjoy in superfluity and to waste; and poverty and ignorance are sure to create ignoble and inferior characters in the great majority who are trained under those unfavourable and demoralizing circumstances.

While wealth and exclusive privileges are equally certain, when in contact with poverty and ignorance, to create feelings of contempt for those that are inferior in wealth, rank, or learning; and to fill them with pride and an overweening importance of their individual superiority; which inevitably leads them to the adoption of measures to obtain and secure for themselves the political power of the country by unjust and oppressive laws, which become, through time, highly injurious to the whole population, not excluding even themselves and their descendants. All parties who have occupied themselves in studying human nature, have uniformly come to the conclusion, that without equality of condition, there can be no permanent virtue or stability in society; and many have been the devices and attempts to obtain it in practice, and to retain private or individual pro-

perty; but, as might have been anticipated, without any chance of succeeding to their wishes. The Society of Friends has been the most successful, in the early period of their association, in approaching somewhat near to it for a short period. Private property, however, by giving large possessions to some, and depriving others in the same proportion of the fruits of their industry, has now removed this singular, sagacious, and, in many respects, superior civil sect, further than ever from their original object, and they are gradually preparing themselves to fall into the general measures which, ere long, must be adopted to relieve all classes from the unavoidable evils of the extremes of wealth and luxury, and of ignorance and poverty.

In other countries, many individuals who had dived into the depths of human society, and who had become satisfied that virtue and happiness could never be attained, even to a moderate extent, under the demoralizing and vicious arrangements unavoidably attendant upon any system in which private property was admitted to form an inequality of rank and condition among the members of the community, attempted to abandon this principle altogether, and secure an equality of wealth and rank, by merging all private into public property, and forming arrangements to prevent any of the individuals in their association from acquiring in future any private property.

These shrewd and sagacious individuals thus proceeded one step towards the formation of a society to prevent the creation of motives to the commission of all the crimes and misery attendant upon inequality of condition produced by private property.

The complicated arrangements necessary to procure and obtain all the rights, as they are termed, of private property, are measures necessarily and unavoidably productive of motives to the commission of an incalculable extent of crimes; and of forming society into a machine too complex to be understood by almost any mind, in consequence of the innumerable laws, customs, and regulations, which become requisite to meet the growing evils which daily arise, while property is accumulating in the hands of a few, and diminishing in proportion in the possession of the many, or while the extension of inequality of rank and condition is upon the increase.

These evils, inseparable from inequality of condition, with the misery which necessarily follows all deviations from Nature's righteous and beneficial laws, the Shakers, and some other societies in the United States of North America, intended to avoid, by excluding private property from the communities, and, as far as they knew how, inequality of condition also. But to accomplish these objects in any degree of perfection, they were unconscious of the obstacles which the old system of society had placed to their progress, and which must be removed before any permanent progress can be made in a system of society without private property and inequality of rank and condition.

A system of society, among the component parts of which are equality of rank and condition among all its members, and public property substituted to the exclusion of all permanent private property, requires, for its adoption and continued existence, a much higher degree of knowledge and of virtue than has ever yet been produced by any of the past, or than can be attained by any of the present, arrangements known to be in practice in any part of the world. And, although it is true that many of the vices and miseries of ordinary society, including the usual arrangements for the maintenance of private property and of inequality of rank and condition, have been avoided by the Shakers in the United States, and also by Messrs. Rapps' society of Germans, now located at Economy, upon the river Ohio, about seventeen miles below Pittsburgh, and that they are now, perhaps, the most moral societies known, in consequence of their abandonment of private property, and also, as far as their knowledge permits, of inequality of rank and condition; yet it is equally true, that they remain in a very unnatural and unsatisfactory state; and that, although their communities offer a refuge from poverty and its evils, and from individual commercial competition within their associations, and all the crimes which it engenders, they do not present that union of wealth, knowledge, virtue, and natural enjoyment by which alone man can become satisfied and happy; and which is necessary to induce the population of the world, or any large proportion of it, to desire to change their present bad habits, injurious customs, and erroneous notions, whatever may be the miseries which these evils inflict upon them.

These comparatively novel societies have not discovered the means by which arrangements to exclude private property, and to maintain the natural union of the sexes, could be formed; and in consequence they have found it necessary, in excluding private property, to exclude also all natural connection between the sexes. It was found to be beyond the utmost stretch of their power to relinquish private property in wealth, and to retain it, (by the marriage state,) in person.^{*} They had not acquired sufficient experience to know that the present system of the world is held together by the union of all its parts, each being necessary to the others; and that whenever a change shall be made to become general and permanent, it must be effected by an entire change of the whole fabric of society. Its very foundation must be laid afresh; its construction must be altogether different; no part of the new will resemble any part of the old. The present inefficient, inconsistent, and vicious circumstances, of which alone, the existing society consists, must, one and all, be made to give place to another combination of intelligent and rational circum-

^{*} In our new state of society there will be no difficulty on this subject, on account of the arrangements for a rational divorce, and for well educating and supporting all the children.—AUTHOR, 1840.

stances, of which alone the new and superior state of society will be formed.

There can be nothing deserving the name of virtue, of justice, or of real knowledge in society, as long as private property and inequality in rank and condition shall constitute component parts of it; but the present system of the world cannot be supported without private property and inequality of condition, consequently it is irrational to expect to find real virtue, justice, or knowledge, in the present system, in any part of the world.

All, generally speaking, are now dissatisfied with the existing state of society; but few, if any, know the real cause of their discontent. They are not aware, that to support an inequality of condition, arrangements must exist, numerous, complex, and tormenting, to prevent, on the part of a large proportion of society, the due and healthy exercise of their natural propensities, faculties, and qualities; without which exercise it is altogether vain and useless to expect the full enjoyment of happiness, or even any approach to contentment or satisfaction with our condition.

It is for these and numberless other reasons which might be added, that in the new and superior state of society, to which we now, even in this generation, confidently look forward, there will be no necessity for inequality of rank or condition.

Nor will there be any necessity for marriages *on the erroneous principles on which marriages have been hitherto solemnized; for marriages, without the right of separation, under certain conditions, on the part of each of the individuals united, is a species of private property in persons of the most objectionable character,* and without the removal of which, private property in riches cannot be abandoned in any society. Private property in wealth and *indissoluble* marriage proceed from the same artificial source, and are held together by the same artificial bonds.

Of all the sources of evils in human life, under existing arrangements, marriage, according to popular notions, and as now solemnized*, is one of the most considerable, if not the chief. Its pernicious effects extend far and wide, in all directions, through the past, the present, and the future. It has taken deep root in our oldest established habits, customs, and notions, and it has spread its baneful influence through all the ramifications of society. It has given its peculiar character to the whole construction of society, in all countries in which it has been established; and it is now, and ever has been, the chief source of ignorant selfishness, duplicity, cunning, deception, and crime among the human race. It must, therefore, be fairly met; the errors of its origin must be exposed; its innumerable evils in practice must be laid open; its injurious effects upon the whole fabric of society must be made known; and the lamentable consequences,

* In 1830, before the late Marriage Act, which was not thought of by the public until these Lectures were published, was made law.—AUTHOR, 1840.

which it has ever had, in forming the character of man, and influencing his conduct through life, must be made familiar to all ranks, to every age, and to both sexes.

The origin of marriage is the natural and unavoidable feeling of love between the sexes; and which has been evidently implanted to continue the same race of beings, and, when they shall attain to a rational state of mind and of circumstance, to give both parties a high degree of happiness, without any alloy.

Man being ignorant of his nature, and being formed to acquire a knowledge of it by slow degrees, has always, hitherto, been involved in the midst of innumerable errors, and, in consequence, been subjected to much evil and misery—both of which are the means appointed by nature to stimulate him to overcome his original ignorance by observation and reflection.

During this long night of ignorance and inexperience, the affairs of mankind have been under the government of imagination, administered under the directions of the fanciful notions and caprices of a body of men called the priesthood, who being ignorant of human nature, and of the means of obtaining happiness for themselves or fellow beings, contrived measures to perplex and confound the understandings of the mass of the people, until they brought their minds into slavery, and under complete subjection to a system supported by miracles and mysteries calculated only to injure, and, as far as it was possible, to destroy the germs of the rational faculties of the human race. By these means, imaginary supernatural powers were made to influence and coerce human thoughts, feelings, and conduct, in opposition to human nature; and thus crime was first conceived and introduced by man, to torment the human race through the thousands of ages that have passed.

It was in this manner that the natural intercourse between the sexes was made a crime; and that an unnatural, that is an artificial, intercourse was devised for them by the priesthood, which, in its ultimate but unforeseen consequences by them, has produced more crime and misery than any other error that they have committed, except the introduction of rewards and punishments, present and future, for belief and disbelief, in their unintelligible and incomprehensible dogmas, about supernatural beings and a fanciful future mode of existence.

They arranged a legal, most artificial, and therefore unnatural intercourse of the sexes, under the supposition, that human nature was formed with the power to love or hate, or to be indifferent in its sexual feelings at the will or pleasure of the individual; and in consequence they contrived complicated and mystical forms and ceremonies, under the sanction of which this unnatural intercourse was alone to be permitted; which, of necessity, introduced enormous error and crime into the world, and afflicted man with all their consequent evil and misery. They thus greatly diminished the enjoyment of the social intercourse between the

sexes, and estranged their minds from each other, making them to feel and act sexually more foolishly and irrationally than all other animals.

This was the necessary result of men making laws and regulations for the government of their fellow men, before they had acquired a knowledge of themselves, or of the laws of human nature.

The consequence of these ignorant, inexperienced, and unwise proceedings are,—

1 That men and women have been made fools and hypocrites in their intercourse with each other.

2 That ceremonies and forms have been devised to compel men and women to forswear themselves, before they can legally have an artificial, and therefore unnatural, intercourse with each other.

3 That, in consequence of these artificial unnatural proceedings, other arrangements become necessary, by which the children, thus produced and educated, are greatly deteriorated in their physical constitution and form, and in their dispositions, habits, and manners—in their intellectual faculties, and in their moral feelings.

4 That real love and pure chastity are diminished to an incalculable extent; and, in place thereof, assumed affection, and the most pernicious prostitution, are forced upon the human race, and made to pervade society.

5 That the evils emanating from these errors regarding the intercourse between the sexes, extend through all the ramifications of society, in every department of life, and defeat all the rightful objects of human existence.

6 That prostitution, under its worst forms, with the most extended promiscuous intercourse, must continue to inundate the world with its crimes, disease, and misery, to the utter destruction of many of the finest females who come into existence, as long as these unnatural marriages shall obtain; and pure chastity shall continue unknown, or unacknowledged by society.

7 That it is far worse than useless to attempt to introduce truth and sincerity, or any conduct that really deserves the name of virtue, into human society, as long as this destroyer of all truth and sincerity—of all honest, open, and straight-forward proceedings amongst mankind—shall be permitted, through popular prejudice, to hold its sway over the destinies of the human race.

No, my friends! it will be, indeed, a vain attempt to elevate human nature out of the depth of ignorance and vice in which it now grovels, while arrangements are permitted to exist to force individuals by pains and penalties, to falsify their thoughts and disguise their feelings; or to make the thoughts and feelings which the individual cannot entertain and feel, orthodox; and those heterodox, which, by their nature they are compelled to receive and feel. When will the time arrive when men shall rise superior to these fooleries and follies, or rather to these vices and crimes? For surely, *if there be meaning in the common terms of*

speech, it is both VICIOUS and CRIMINAL to compel or to tempt men to say what they cannot force themselves to think, or to express what they cannot force themselves to feel.

Wherein consists the virtue of the present system of the world? In the gravity and pertinacity, with which falsehood and deception is encouraged, countenanced, and protected. Who are benefited by this system, or who will derive advantage from its longer continuance? The married or the single? the children or the parents? the rich or the poor? the priests or the lawyers? the governors or the governed? Surely not a few of these parties must be immense gainers in some way or other, to compensate for the *enormous mass of crime and misery*, which measures so directly opposed to all the natural, and, therefore, rightful feelings of mankind, are sure to engender and bring into full action!

But, my friends! what will you say for the rationality of mankind, or for the practical wisdom of their measures, after all that we have heard of "the march of human intellect," when I tell you, and that too, without fear of contradiction, from any well-informed intellectual mind, that *there is not one* of these individuals, married or single, child or parent, rich or poor, priest or lawyer, governor or governed, *who is not*, through his existence, from birth to death, *a grievous sufferer by these insane proceedings.*

Do you hear or know of quarrels between man and wife? Of husband or wife experiencing the bitterest of misery through their union? Of crimes and murders committed by husbands and wives upon their partners legally bound together for life? Do you hear or know of children ill brought up, badly educated, full of vice, and bringing misery upon themselves and connections? Do you hear or know of individuals suffering the extreme of poverty, and perishing for the want of the necessities of life?

If you do—and who is there whose experience does not inform him that these evils pervade society, even that which is called the most civilized?—then be assured that these miseries are intimately connected with, and, in almost all cases, proceed immediately from, the folly of man in attempting to oppose and change the laws of his nature, by the artificial and most unnatural arrangements which now exist to compel men and women to live together who find it impossible to love one another, or to have a chaste affection for each other.*

The term chastity is in the mouth of every one, but few know wherein pure chastity consists. If I mistake not the term, and the qualities which it should indicate, it is only to be found

* This was written and published in 1830, before the passing of the new marriage act, when men and women were called upon to swear at the altar that they would love each other until "death do them part," though they could not know that they could continue to love each other for a year, a month, or a week; loving, being indifferent, or hating, not being at the command of the WILL of either party.—AUTHOR, 1840.

where the physical and mental affections mutually exist between the parties.

Now the present arrangements for the union of the sexes are most unfavourable for the formation of this double affection, and for its continuance when formed. The inequality of condition and education in some cases, and the general system of deception in which all young persons are now trained, prevent the parties ascertaining the real state of each other's minds before marriage; and both parties are usually trained in such a manner, as to induce them, upon the most important points, to endeavour to hide their real sentiments and feelings from each other.

This is a grievous error. [The parties are legally bound *for life* before they have the means of knowing, with any degree of certainty, whether their physical and mental affections are in unison,] or formed by nature and education, with any probability, that if they exist in some slight degree previous to marriage, there is a reasonable prospect they shall increase afterwards and become durable. What misery can be greater than that which arises from two persons being compelled to live under the existing family arrangements, and, as is the case generally with the middle and lower classes, being compelled to be in each other's society from morning to night and from night to morning throughout their lives? Are the legal *indissoluble* bonds, by which the parties are thus bound together, "for better and for worse," (the absurd phrase used on this momentous occasion, to express the nature of their bondage,) calculated to increase their physical and mental affections?

Those who know what human nature is, and by what laws it is eternally governed, are conscious that this individual arrangement—intended to insure the good government of man, and to promote his comforts and enjoyments—is essentially calculated to create disorder in society, and to prevent the attainment of a high degree of happiness which, under other arrangements in unison with the ascertained laws of his nature, might be provided for, and permanently secured to him. And, although it be true, in a very few cases, that this *indissoluble* bond does increase the happiness of some parties, who accidentally find their physical and mental affections united as nature intended they should be—and, therefore, are *such ill-judged indissoluble* bonds the less necessary—yet, in the great majority of cases, these very bonds, with their consequent appendages, are the means by which the finest affections of the parties are diminished, if not destroyed.

They are intended—if they have any rational object—to *force* the continuance of the affections. Now nothing can be more destructive of real love and genuine affection, than any species of force or discovered deception; and *these indissoluble* bonds partake of the nature of both. Where and while the affection

exists, these indissoluble bonds are unnecessary; and where it does not, they are discovered to act as a force to nature, and as a deception, tempting by the offer of temporary enjoyment into a life of unavoidable misery.

Such is the real character, and such is the necessary result, of a measure founded in opposition to the nature of man—established on the supposition that he possessed the power to love and hate at pleasure, and that the affections of each individual could be formed, and continued or changed by his will.

PROPOSED REGULATIONS OF MARRIAGE AND DIVORCE UNDER THE RATIONAL SYSTEM OF SOCIETY.

EXTRACT FROM MR. OWEN'S ADDRESS, DELIVERED AT CHARLOTTE-STREET INSTITUTION, LONDON, MAY, 1833.

“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.

“Persons having an affection for each other, and being desirous of forming an union, first announce such intention publicly in our Sunday assemblies. If the intention remain at the end of *three months*, they make a second public declaration; which declaration being registered in the books of the Society will constitute their marriage:”—

Object of Marriage.

“In our new world, marriages will be solely formed to promote the happiness of the sexes, and if this end be not obtained, the object of the union is defeated:”—

DIVORCE.

1st. When BOTH parties desire to separate.

"Should the parties, therefore, 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. After which they return, and live together *sixth months longer*—at the termination of which, if they still find their qualities discordant, and *both* parties unite in the declarations, they make a second declaration; both of which being duly registered and witnessed, will constitute their legal separation :"—

2nd. When ONLY ONE party desires a separation.

"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. 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 parties after separation.

"And 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."

Anticipated Results.

"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."

EXTRACT FROM MR. OWEN'S SIX LECTURES DELIVERED IN MANCHESTER, IN 1837,

Proving that he has in view the PERMANENCE as well as the HAPPINESS of the Marriage Union.

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 the consequent arrangement of these associated families, wealth, unrestrained in its production by any of the artificial absurdities now so common in all countries, will be most easily produced in superfluity, and all will be secured in a full supply of the best of it, for all purposes that may be required. They will, therefore, all be equal in their education and condition; and no artificial distinction, or any distinction but that of age, will ever be known among them.

There will be then, *no motive or inducement for any parties to unite except from pure affection*, arising from the most unreserved knowledge of each 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 the PERMANENT HAPPY UNION of the sexes*; for, under the arrangements of this new state of human existence, the affections will receive every aid which can be devised to induce them to be permanent; and under these arrangements, *there can be no doubt*, that, as the parties will be placed as far as possible in the condition of lovers during their lives, *the affections will be FAR MORE DURABLE, and produce far more pleasure and enjoyment to the parties*, and far less injury to society, than has ever yet been experienced, under any of the varied arrangements which have emanated from the imagined free-will agency of the human race.

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

No immorality can exceed that which is sure to arise from society compelling individuals to live continually together, when they have been made, by the laws of their nature, to lose their affections for each other, and to entertain them for another object. How much dreadful misery has been inflicted upon the human race, through all past ages, from this single error? How much demoralization! How many murders! How much secret unspeakable suffering, especially, to the female sex! How many evils are experienced over the world, at this moment, arising from this single error of the imaginary free-will system by which men have been so long, so ignorantly, and miserably governed!

FROM MR. OWEN'S ADDRESS,

DELIVERED AT THE ADJOURNED MEETING, AT THE CITY OF LONDON TAVERN, AUGUST 21, 1817*; AND FROM A "FURTHER DEVELOPMENT OF THE PLAN FOR THE RELIEF OF THE POOR, AND THE EMANCIPATION OF MANKIND," SEPT. 6, 1817.

It may now be asked, "If the new arrangements proposed really possess all the advantages that have been stated, why have they not been adopted in universal practice, during all the ages which have passed?"

"Why should so many countless millions of our fellow-creatures, through each successive generation, have been the victims of ignorance, of superstition, of mental degradation, and of wretchedness?"

My friends, a more important question has never yet been put to the sons of men. Who *can* answer it?—who *dare* answer it?—but with his life in his hand—a ready and willing victim to truth, and to the emancipation of the world, from its long bondage of disunion, error, crime and misery! Behold that victim!—On this day—in this hour—even now—shall those bonds be burst asunder, never more to reunite while the world shall last. What the consequences of this daring deed shall be to myself, I am as indifferent about, as whether it shall rain or be fair tomorrow. [Whatever may be the consequences, I will now perform my duty to you and to the world; and should it be the last act of my life, I shall be well content, and know that I have lived for an important purpose.] Then, my friends, I tell you that hitherto you have been prevented from even knowing what happiness really is, solely in consequence of the errors—gross errors—that have been combined with the fundamental notions of every religion that has hitherto been taught to men. And, in consequence, man has been made the most inconsistent and the most miserable being in existence. By the errors of these systems, he has been made a weak, imbecile animal,—a furious bigot and fanatic,—or a miserable hypocrite: and should these qualities be carried—not only into projected villages, but into *Paradise itself*—*a Paradise would be no longer found*.

In all the religions which have been hitherto forced on the minds of men, deep, dangerous, and lamentable principles of

* One of the most numerous and respectable meetings ever held, under cover, in the City of London. Some copies of this address, WITH THE DEVELOPMENT, reprinted at the time from the London daily newspapers, have just now been discovered, and will be sold at the publishers of, and by the booksellers who sell, this work.—AUTHOR, 1840.

disunion, division, and separation, have been fast entwined with all their fundamental notions; and the certain consequences have been, all the dire effects which religious animosities have, through all the past periods of the world, inflicted with such unrelenting stern severity or mad and furious zeal.

If, therefore, my friends, you should carry with you into these proposed villages of intended unity and unlimited mutual co-operation, one single particle of *religious intolerance* or of sectarian feelings of *division* and *separation*, maniacs only would go there to look for harmony and happiness—or *elsewhere*, as long as such insane errors shall be found to exist!

I am not going to ask impossibilities from you; I know what you *can* do, and I know also what you *cannot* do. Consider again on what grounds each man in existence has a full right to the enjoyment of the most unlimited liberty of conscience. [I am not of your religion, nor of any religion yet taught in the world!] —to me they all appear united with much—yes, with very much—error!

Am I to blame for thinking thus? Those who possess any real knowledge of human nature know that I cannot think otherwise—that it is not in my power, of myself, to change the thoughts and ideas which appear to me to be true. [Ignorance, bigotry, and superstition, may again, as they have so often done before, attempt to force belief against conviction, and thus carry the correct-minded, conscientious victim to the stake; or *make a human being wretchedly insincere!*] Therefore, unless the world is now prepared to dismiss all its erroneous religious notions, and to feel the justice and necessity of publicly acknowledging the most unlimited religious freedom, it will be futile to erect villages of union and mutual co-operation; for it will be vain to look on this earth for inhabitants to occupy them, *who can understand how to live in the bond of peace and unity*; or who can love their neighbour as themselves—whether he be Jew or Gentile, Mahomedan or Pagan, Infidel or Christian. Any religion that creates one particle of feeling short of this, is *false*, and must prove a curse to the whole human race!

And now, my friends—for such I will consider you to be to the last moment of my existence, although each of you were now armed for my immediate destruction—such, my friends, and no other, is the change that must take place in your hearts and minds and all your conduct, before you can enter into these [abodes of peace and harmony.] You must be attired in proper garments before you can partake of all the comforts and blessings with which they will abound.

Such are my thoughts and conclusions; and I know that you will hereafter ponder them well in your minds, and TRUTH WILL PREVAIL!

When you shall be thus prepared, if life be spared to me, I will be ready to accompany you, and to assist with all my power

in every particular step that may be necessary to secure your immediate happiness and future well-being.

Now, my friends, I am content that you call me an infidel—that you esteem me the most worthless and wicked of all the human beings who have yet been born: still, however, even this will not make what I say, one jot less true.

No name can make falsehood truth. How can any name whatever make truth more true? Of what use then can names be, except to give a false validity to gross error?

* * * * *

The multitude, the uninformed part of the public, those, in short, whose field of vision is confined within the circle of ordinary localities, could form no conjecture why I disclaimed connection with the errors of all existing systems, political and religious. *They* could not know that to secure to them solid, substantial and permanent good, my course must be such as they have seen. The declaration made at the last meeting was a step absolutely necessary then to take. To oppose myself to all the most inveterate and hitherto unconquerable prejudices with which the human intellect has been afflicted, could not have been a premature and hasty measure on my part. I long knew that to deliver my fellow-beings from abject slavery of intellect—from the grossest ignorance—from the vilest passions—from crime—from poverty—and from every species of wretchedness, I must for a time, offend all mankind, and create in many, feelings of disgust and horror, at this apparent temerity of conduct which, without a new understanding—a new heart—and a new mind, they could never comprehend. But these, in due time, shall now be given to them. Ere long there shall be but one nation, one language, and one people. Even now the time is near at hand—almost arrived—when swords shall be turned into ploughshares, and spears into pruning-hooks;—when every man shall sit under his own vine, and his own fig-tree, and none shall make him afraid. But, what is still more marvellous, the time is also at hand, when your respect, esteem, and love for those who oppose all your prejudices, will be much greater than for those who now defend them; because you will discover that the instructions of the latter tend only to perpetuate endless evils throughout society.

Yes, my friends! in the day, and hour, when I disclaimed all connection with the errors and prejudices of the old system—a day to be remembered with joy and gladness henceforward throughout all future ages—the dominion of FAITH ceased. Its reign of terror, of disunion, of separation, and of irrationality, was broken to pieces like a potter's vessel. The folly and madness of its votaries became instantly conspicuous to the world. When the benighted intellects of humanity were opened, and it was clearly perceived that *any* faith—however horrible and absurd—could be given to all the sons of men, it was in the same hour made known, that, therefore, faith could be of no practical

value whatever ; but that its longer dominion on earth must be productive of error and misery, and, if permitted to remain, that its continuance among the children of light would produce only evil continually.

Now, from henceforth, CHARITY presides over the destinies of the world ;—its reign, deep rooted in principles of DEMONSTRABLE TRUTH, is permanently founded ;—and against it, hell and destruction shall not prevail.

Yes, on this day—the most glorious the world has seen—the RELIGION OF CHARITY, UNCONNECTED WITH FAITH, is established for ever. *Mental liberty for man is secured, and hereafter he will become a reasonable, and, consequently, a superior being.*

THE PRINCIPLES AND PRACTICE OF THE “RATIONAL RELIGION,”

(AS DEVELOPED AND PROMULGATED BY MR. OWEN, IN 1840.)

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-prevading Cause of motion and change in the universe is that Incomprehensible Power which the nations of the world have called God, Jehovah, Lord, &c., &c. :—but that the facts are yet unknown to man which define what that Incomprehensible Power is.

II.

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

III.

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

IV.

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

V.

That this invaluable practical knowledge can be acquired solely through an extensive search after *truth*, by an accurate, patient, and unprejudiced inquiry 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 case of organic disease.

IX.

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

X.

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

THE END.

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