

THE REVOLUTION
IN THE
MIND AND PRACTICE
OF
THE HUMAN RACE;

OR,
THE COMING CHANGE FROM IRRATIONALITY
TO RATIONALITY.

BY
ROBERT OWEN.

In the order of nature the time approaches when "old things shall pass away and all shall become new;" when "swords shall be beaten into ploughshares, and spears into pruning hooks;" when "there shall be peace on earth and good will among men;" and when all "shall sit under their vine and under their fig tree, and none shall make them afraid."

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DEDICATED
TO THOSE WHO COMPREHEND THE DIVINE LAWS
OF NATURE, OR OF GOD,
AND
PREFER THEM TO THE INJURIOUS LAWS OF MEN;
AND
TO THOSE WHO HAVE MORAL COURAGE
OPENLY TO ADVOCATE TRUTH,
WITHOUT MYSTERY,
MIXTURE OF ERROR, OR FEAR OF MAN;
AND WHO KNOW THAT, BY TRUTH ALONE, HAPPINESS
CAN BE ATTAINED AND PERMANENTLY SECURED
FOR THE HUMAN RACE.

CONTENTS.

	Page
PREFACE:—	
The Past, Present, and Future State of Society	vii
To Her Majesty, Victoria, Queen of the British Empire, and to her Responsible Advisers	xii
To the Red Republicans, Communists, and Socialists of Europe	xix
INTRODUCTION	xxx
CHAPTER I	1—3
On Good and Evil.	
CHAPTER II	4—38
Narrative of Thirty Years' Experiment at New Lanark.	
CHAPTER III	39—55
Practical Measures of Peaceful Transition.	
CHAPTER IV	56—71
The Universal Permanent Government, Constitution, and Code of Laws, for all nations, and for each Township, and federation of Townships.	
Introduction, 56; duties of government, 58; what human nature is, <i>ib.</i> ; conditions requisite for human happiness, 59; providing for the population, 61; liberty of conscience, 62; principles and practice of the rational religion, <i>ib.</i> ; general arrangements for the population, 64; government of the population, and duties of the councils, 66; adjust- ment of differences, 68; transition governments, 69.	
CHAPTER V	72—144
Reasons for the Laws.	
SECTION 1.—1st, of equality of condition, 72; 2nd and 3rd, of equality of means of education, 74; 4th, care of children, 78; 5th, public education of all: the knowledge of human nature, especially, to be taught, 80; 6th, all to be taught truthfulness, 82; 7th, equality of the sexes; marriage: the removal of causes of the vice and misery now created by impediments to marriage, by inducements to form mar- riages from mercenary motives, by proceedings tending to destroy mutual confidence and affection, and by hindrance of the dissolution of marriages which prove unhappy, 83.	

CHAPTER V. *continued.*

SECTION 2.—8th, 9th, 10th, and 11th, liberty of conscience, 87.

SECTION 3.—Rational religion, 90 ; 12th, the deity incomprehensible, *ib.* ; 13th, beings, formed by the Universal Creative Cause cannot rationally be treated as if they had formed themselves, 92 ; 14th, hence charity and kindness to all sentient existences, 93 ; 15th, the causes of Good and of Evil, 95 ; 16th, the search for Truth, 98 ; 17th, charity, truthfulness, and universal kindness, necessary to human happiness, 101 ; 18th, impossibility of attaining them, so long as man is imagined to be his own creator, 104 ; 19th, certainty of attaining them when man shall be known to have received, and not formed, his various qualities, etc., 105 ; 20th, the exalted sentiments of the rational religion, 106 ; 21st, the practice and worship, 108.

SECTION 4.—General arrangements, 111 ; 22nd, absence of useless private property, *ib.* ; 23rd, absence of personal rewards and punishments, 113 ; 24th, extent of each Township, 117 ; 25th, federative unions, 119 ; 26th, land attached to each Township, 120 ; 27th, equal advantages to all, in the Townships, and facilities of transit, 123.

SECTION 5.—Government, and duties of councils, 124 ; 28th, home and foreign government of each Township, *ib.* ; 29th, no elections, 126 ; 30th, ages qualifying for admission to and retirement from official duties, 127 ; 31st, duties of home and foreign councils, 130 ; 32nd, powers of home and foreign councils, 132 ; 33rd, provisions for cases of incapacity, 133 ; 34th, consultation with younger or older members, *ib.* ; 35th, annual meeting and report, 134 ; 36th, adjustment of differences, 136.

SECTION 6.—Transition governments, 138.

CONCLUDING CHAPTER, 144

APPENDIX 153

No. 1.—Calculations shewing the abundance of the means to well provide for all in Ireland, and in every other country.

No. 2.— An outline of the author's experience, 166.

PREFACE.

THE PAST, PRESENT, AND FUTURE STATE OF SOCIETY.

THE Past has been unavoidable, and necessary to produce the Present; as the Present will necessarily produce the Future state of human existence.

The past has produced a repulsive, unorganised, ignorant, and, to a great extent, miserable state of society, over the world, as now existing.

The present, however, has been made to develop all the materials requisite to produce an attractive, organised, enlightened, and happy future, for the human race, in all parts of the globe.

The change from the ignorant, repulsive, unorganised, and miserable present, to the enlightened, attractive, organised, and happy future, can never be effected by violence, or through feelings of anger and ill-will to any portion of mankind. No; this great revolution in all human affairs can be finally accomplished only through the development of great fundamental truths, declared to the world in the spirit of peace, kindness, and charity, and explained with untiring patience and perseverance, by those who have been enabled to acquire a practical knowledge of human nature and society.

Parties so informed know that all the materials are amply prepared, ready to create a happy future; but that, to effect this result, the materials must be wisely applied, to form a scientific arrangement of society, based on an accurate knowledge of human nature.

This knowledge, so important now to be known, has been, so far, hidden from the public; for, during the past, and in the present, all have been kept ignorant of their own nature, without a knowledge of which they could not construct a rational system of society, or form practical arrangements to ensure a happy existence for humanity.

Means are, therefore, now required, to induce the public to investigate this important subject, which is in direct opposition to the false and fatal associations of ideas, which, from birth, have been forced into the minds and upon the habits of all.

Many contend that it is, under these circumstances, impracticable to overcome such old established errors and habits, and to supersede them by truth and superior habits.

But these parties know not practically the science of the influence of circumstances over human nature; and, therefore, they know not how to create new circumstances sufficiently powerful to overcome the old. Fully aware of the general impression that, however true and beneficial for all classes the system which I advocate may be, it will be impossible to overcome the deep-rooted prejudices and habits of all, imbibed from infancy, and to suddenly change them, I have been, and am, more and more, convinced, that principles in accordance with nature, and highly beneficial for all of every class in every country, may now, through the

sufferings of the poor and the dangers of the rich, be introduced in such manner that rich and poor shall be willing to receive and to act upon them. It is a necessity which Nature has created, to induce all, in her due time, to abandon error and evil, and to adopt truth and happiness. Danger, starvation, and misery, now threaten all; and, under the existing system of falsehood, oppression, and suffering, there is no escape from the increase of these evils; while, under the proposed change of principle and practice, *all will be more benefited than any are now, or can be, so long as the system of falsehood, and consequently of force and fraud, shall be maintained.*

It is by the entire population of the world being made conscious of the falsehood and misery of the old, and of the truth and happiness of the new system proposed, that this great and apparently sudden change can be accomplished for the now suffering nations of the world.

For it is not now a party or even national change which is required, or can be made; and herein all local associations of ideas err. It is not even a question for the agitated and excited nations of Europe. It extends to the continent of America, to Asia, and to Africa. In fact, it necessarily involves a change which includes the human race.

The power to transmit men's thoughts two hundred thousand miles in a second, is the discovery of a greater miracle than any upon record in the annals of any people. But to terminate discord, ignorance, poverty, evil passions, and misery, and to introduce a system of harmony, wealth, kind feelings, charity, knowledge, goodness, and happiness, by changing one falsehood

for one truth, is still a greater miracle. And this will be now accomplished. For, by abandoning the supposition, which is opposed to all facts, that man forms his own qualities, will, and actions, and should be made responsible for them by and to his present irrational made fellow men; and by adopting the fact that these are made for him by God, or nature, and by Society, and that God, or nature, and society, can be alone rationally responsible for them; the entire condition of the human race will be changed, from a system of universal repulsion between different classes, sects, parties, countries, and colours, to a system of universal attraction; and thus will commence a period that will gradually introduce a new existence to man, superior to the long-promised millennium.

This work has been written, and is now published, to induce the authorities and people of all countries immediately to stay their present most irrational proceedings of murdering their fellow men, destroying valuable property, and increasing repulsive feeling; and to gradually change the savage and immoral destroying armies of the world, into civilised, moral armies, for producing wealth and happiness for the human race.

And, as all facts prove that man has been, is, and ever must be, the creature of good or bad, superior or inferior, circumstances; to induce the human race now to commence to change the inferior and bad circumstances for the superior and good, which may now be easily accomplished over the world.

The time was when all believed the earth to be flat and fixed, and yet there was not *one fact* in support of that notion. In like manner, all have been taught

to believe that man forms his own qualities, will, and conduct; and yet there never has been *one fact* in support of such an irrational notion.

The benefit derived from the discovery of the true form and motion of our globe has been great and universal; but the discovery of the true formation of the character and conduct of man, will prove to be of infinitely greater importance and advantage to the human race.

TO HER MAJESTY, VICTORIA, QUEEN OF THE BRITISH
EMPIRE, AND TO HER RESPONSIBLE ADVISERS.

THE extended and increasing misery of the human race, arising from the want of the requisite knowledge to trace its cause and provide a remedy, calls loudly for the simple and plain language of truth, in the spirit of charity and kindness, to declare both cause and remedy to the authorities of the world.

But more especially is that language, in that spirit, necessary to the government of Great Britain; because of its extended dominions, isolated situation, and peculiar position among the excited and contending nations of Europe, now having populations so deeply involved in anarchy and confusion.

The enormous power of the British empire for good or for evil, and its present peaceful and secure position, compared with other nations, call upon it to take a friendly direction to assist these nations out of the miserably entangled state into which they have fallen.

And fallen, because they know not how to construct a rational system for educating and governing any population.

To these nations a remedy for these evils can be alone made evident by a frank and straightforward avowal of important and vital truths, in language so plain as not to be misunderstood.

The British empire is now generally admitted to be the most advanced, and, next to the United States,

the most secure, of any nation; yet all nations at this crisis, are subject to manifold casualties at home and abroad.

Great Britain is now, with the most ample means to create illimitable wealth, and to make its dominions an example of high prosperity and wisdom, involved, like other nations, in a complicated system of error in principle and practice, and which makes it a glaring example of poverty, crime, disease, and misery, among the majority of its population; while the few are deeply injured by an excess of wealth and luxury, and of injustice to the many.

Hitherto, all governments have acted, from necessity, as the circumstances in which they have been placed have compelled them to act; and so they must continue to do; therefore are they, rationally speaking, blameless, and require to be assisted out of their difficulties.

It is only by superior circumstances being brought to act upon governments, that their proceedings can be beneficially changed, and their condition permanently improved. It is therefore that, I now wish to bring before the British government new associations of true and valuable ideas for practice, in order to create a new necessity, to induce it to feel, think, and act in future, rationally, for the permanent happiness of the population of every class.

Knowing, as I do, the overwhelming influence of circumstances over human nature, I naturally desire to create such superior new circumstances as will induce the British government to abandon this now worn-out system of falsehood and evil, and to adopt another in principle and practice, based on truth, and

which, when wisely introduced, will produce illimitable goodness and happiness, not only to the population of the British dominions, but to the population of the world; for now, all nations look to the British government for wise advice and a rational example.

Your position is, therefore, one of great power for good or evil; and I am now about to declare to you vital truths, in opposition to a mistaught public opinion, (believing that truth alone can now save the nations of Europe from domestic discontent, civil wars, and endless evils,) truths, which until now, could not have been spoken without endangering the life of the speaker.

The truth, then, is, "That the British government, advanced as it is beyond many other governments, is a government of evil, doing that which, for the happiness of all, it should not do, and leaving undone all that is requisite to produce permanent prosperity, goodness, and happiness to the population.

"That, by institutions emanating from laws based on ignorance of human nature, the mass of the people are kept in unnecessary degrading imbecility of mind, and in abject poverty.

"That, by these insane institutions and laws, many are kept in idleness, who desire to be employed, and who would willingly add to the wealth of the nation by producing more than they would consume; and that, instead of being compelled to be a dead-weight upon the most industrious, they would prefer to be industrious, and to assist to support others, which they might easily be arranged to do.

"That hitherto the British government has made no common-sense arrangements to educate the people

in good habits and dispositions, to give them the most useful and valuable knowledge, and to train them to become rational beings, which should be the first and chief duty of all governments.

“ That, instead of well-arranged measures to effect these results in the best manner, institutions have been formed and artificial laws have been adopted, to keep the people in brutal ignorance, and degrading poverty; to force them to acquire inferior and bad habits; and to lead them gradually to commit crime, and to advance from one crime to another, until they often become unbearable to society, and thus render necessary an artificial system of punishment.

“ That the British Government, under this irrational conduct, continues to spare no expense, after it has, by most unwise and unjust measures, forced the people to acquire bad habits and commit crimes, to detect and punish those whose characters it has thus previously misformed; while, to give good habits and dispositions, sound and valuable knowledge, and to make the people rational beings, it is most sparing of expense; freely voting, with great unanimity, seventy thousand pounds to extend the stables of royalty, at the same period that it grudgingly voted thirty thousand pounds to most imperfectly educate the great mass of the untaught and illtaught within the British dominions.

“ That the government sanctions, or permits, the most unhealthy and unwise arrangements to arise all over the country to create and nurse disease; and then, at an enormous expense, it adopts some little futile measures to attempt to stay aggravated disease and effect some partial cures, leaving the great

causes which create the evil untouched and even unthought-of.

“ That, while the government expresses a continual desire to give permanent prosperity to the people, it adopts the most efficient measures in practice to prevent the possible attainment of this object; and in which unfortunate result it succeeds to the astonishment of all who know the immense power which Great Britain possesses to insure health, wealth, knowledge, goodness, and happiness, to all, of every age.

“ That the British Government, knowing (if it possesses any sound knowledge or practical wisdom) that good and superior external circumstances will, of necessity, form good and superior men and women, and that bad and inferior circumstances will of necessity form bad and inferior men and women, yet, with the most ample means to create universally the good and superior external circumstances, allows and encourages the worst and most inferior to be created and daily increased; although to create and maintain the good and superior would be far more economical, and more easy to govern; while they would ensure happiness to all, without any of the repulsive feelings, anxieties, and turmoil, which now prevent the possible existence of a healthy state of society, or the adoption of measures, to make men and women feel, think, and act, like rational beings.”

In fact, *the British Government, in consequence of its members having been taught and trained in error from their birth, and not knowing how to devise governmental arrangements to create a superior character, and a superfluity of wealth for all, is, directly or indirectly, the cause of all the ignorance, poverty, disease, disunion,*

crime, and their consequent miseries, now so prevalent throughout the British dominions.

And, little as it may be suspected, owing to the same misinstruction and want of knowledge, *the British Government is also, directly or indirectly, the cause of all the unkindness and want of charity from man to man, and of all the inferior and injurious passions, which afflict the subjects of the empire.*

Were the British Government in possession of knowledge to enable it to devise and carry into execution efficient practical measures to well form the character and create a superfluity of wealth for all (both of which, with the means now at its control, could be easily accomplished), it would prevent the further creation of poverty, disunion, and crime, and it would also rapidly diminish these evils, which have been so unwisely allowed to exist to the detriment of all.

You have now the most ample means and power, by adopting the most simple and plain common sense measures, thus, to change all that is now wrong in society, and gradually and peaceably to supersede it by all that is right and most beneficial for every one.

For instance, you might commence these practical operations in every county in Ireland, beginning where they are the most immediately required to stay famine and misery, both of which are scarcely to be equalled in savage life, where the least means are to be found (see appendix).

And immediately afterwards similar measures might be introduced into every county in Great Britain; and thus would the surplus of labour (which could exist only under a wretchedly false system), be at

once taken up, and most advantageously employed, both for the old and the new system.

It can no longer be hidden from the people that you hold the power of adversity and prosperity in your hands, and that, through want of knowledge, you have, so far, given them ignorance and adversity, instead of knowledge and prosperity.

It is a momentous and awful crisis in which all governments and people are placed. It is the breaking up of the old irrational system, by which alone the human race has been governed in a state of ignorance and inexperience, and in which their characters have been misformed from the beginning. It is the commencement of the greatest change the population of the world has yet experienced; a change from the most irrational system, producing repulsion and misery, more or less, to all—to the rational system, which will produce attraction and happiness to every one. It is a change from all manner of irrational and inferior circumstances, from which all evil proceeds, to a new combination of very superior circumstances, which will produce continually goodness and happiness only.

Will you now investigate this all important subject, and, if you find that I have declared that only which is true, good, and practical, will you adopt the principles and practices now recommended?

TO THE RED REPUBLICANS, COMMUNISTS, AND SOCIALISTS
OF EUROPE.

Friends and Fellow-men, — The excited feelings aroused by the sufferings of the industrious classes, and now existing throughout Europe, between the Aristocracy and Democracy, are producing a desolating conflict between parties whose real interests are the same.

The existing system of society, in all its varieties throughout the world, is based on falsehood, — is, therefore, artificial, and opposed to the eternal laws of humanity; it has always been degrading, unjust, and cruel to the mass of mankind; and the sooner it can be made to terminate, the better it will be for all now living and for those who may live hereafter.

The experience which has been acquired by the constant accumulation of facts, leading to important and most valuable scientific discoveries, will keep the population of the most advanced nations in continual discontented excitement, until those incalculable new powers for producing wealth and happiness in a rational state of society, shall have a wise and right direction given to them.

Under the guidance of rational principles, spirit, and conduct, the most ample means exist to insure a good character for every one, — permanent reproductive employment, or useful and valuable occupation, for every one, according to age and capacity; and to

well-place every one, beneficially for the individual and for society. And to well educate, employ, and place all, is the true business of human life.

When governments shall unite and well accomplish these three practical measures, the excellence and happiness of all will be secured in endless progress without retrogression; truth will be for ever established as the only language of rational men; and peace and good will, with everlasting progression in knowledge, will be the glorious termination of that revolution which now so alarmingly agitates the civilized world: a revolution which is yet so imperfectly understood by all the contending parties.

Under the ignorance produced by the present false and most injurious system of society, the enormous powers which it contains for universal good, seem to be unknown, and, in consequence, are so misapplied as to produce all manner of evil; and evils so grievous to the mass of mankind, as to be unbearable, and to force them by every means which they can devise to endeavour to overcome them.

It is this impulse to overcome evil which now agitates the populations of Europe, and alarms the governing powers.

This was the true cause of the French revolution in February last, and of all the revolutions which have previously or since occurred over the world. Nor will these revolutions now cease until there shall be an entire change in the whole system of society, both in principle and practice.

So far, neither party appears to understand the cause of the evils experienced, or the permanent remedy for them; and, in consequence, both are now

involved in confusion, and in insane contests, which, under the present system of Error and Evil, were it allowed to continue, would never terminate ; and both parties would, without ceasing, torment each other.

Why should this insane condition of society be longer forced upon the population of the world, seeing that now the means amply exist, if they were properly applied, to insure the well-being and happiness of all, through endless ages?

You, my friends, have been mistaught, and wretchedly misplaced ; and, in consequence, see everything through the medium of a false fundamental principle.

Your opponents have been equally mistaught, and the truth has been also hidden from them. And thus are you blindly engaged in contests, to which, under the present system by which both are influenced, there will be no limit, except by the extermination of one party or the other.

Would it not be much wiser for both parties to suspend hostilities, and endeavour to ascertain whether measures could not be now devised and adopted, to change these feelings and practices, and to secure a better mode of life, and a superior state of society for all parties?

You desire to effect a change to a better system, but see no mode of succeeding, except through violence.

I equally desire to see the change for the better accomplished ; but it seems to me to be impossible to effect a beneficial, permanent change, through violence.

Here we are at issue ; and it is important to ascertain which is in error.

As both parties desire to be right in their decision, let us calmly try to discover the cause of this difference.

That which is required by society, to insure its permanent, progressive well-being, prosperity, and happiness, are substantial practical measures, that will give a good education to every one ; will provide permanent reproductive employment or beneficial occupation, for every one ; and (as man must be the creature of the circumstances by which society surrounds him) that will place all amidst good and superior circumstances, to the extent of the means which exist, and which may be applied advantageously to this purpose.

This is what society now requires to relieve it from its difficulties, and to calm the universal excitement which the want of these things has created.

Now, the question is, as this change would be permanently and most essentially for the benefit of every one, can it be the soonest effected by violence, or by reason and kindness ?

You deem violence the most effective instrument for this purpose, while I am compelled to believe that reason and kindness will prove the most powerful and effective weapons.

But there is a substantial cause for this difference in our convictions.

The principle on which you proceed is, that man is a free agent, and creates his own qualities, will, and conduct ; and, naturally, you therefore blame and punish him, if his qualities, will, and conduct, are opposed to yours.

This principle necessarily creates an evil spirit; a spirit which produces anger, hatred, jealousy, revenge, ambition, and every injurious feeling from man to man.

And this principle and spirit lead to universal disunion, opposition, competition, violence, and wars of murder and plunder, and consequently, to universal demoralisation, and ultimately to a pandemonium state of society, to which the world is now rapidly approaching.

While the principle impressed on my mind, and on which I think, feel, and act, is, that man is *not* a free agent, and does *not* create his own qualities, his will, or his conduct. This principle necessarily creates a good spirit in man; a spirit which produces charity, kindness, and love for the human race.

And this principle and spirit lead to universal union, and to peace with all men; and they destroy the germs of all anger, ill-will, and every evil passion; while, for the errors and sufferings of our fellow men, they create pity and sympathy, and an ardent and increasing desire to do them good; thus preparing the way to the advancement, through a delightful state of existence, towards an excellence and happiness which will progress illimitably as knowledge shall increase.

This is the difference between *your* Socialism and *mine*; and, shall I add the truth, and say, between your irrational principle, spirit, and conduct, and the rational principle, spirit, and conduct, which I now earnestly recommend to the consideration of you, my friends, and of all my fellow men?

I know from experience, varied, extensive, and

long-continued (see appendix), that reason and kindness are not only the most just and rational weapons with which to overcome error, but that they are, also, the most powerful and effective to influence men to change their opinions and conduct.

Last year you had the power of Europe at your control; you lost it, not from the power of your opponents, but, from your want of knowing how to use power, when, through great difficulties, you had attained it. Were you again to acquire it, you would, from your want of knowledge of human nature, and of the true science of society, again allow it to be taken from you by the present aristocracy, who are experienced in governing, although upon false, injurious, and most cruel principles; but, taught as they have been, they know no other system.

What then have you to do to ameliorate your own condition, and that of all who suffer under the present false principles respecting humanity, and the consequent most injurious classification and arrangements of society?

The first task which you have to learn, and without a knowledge of which all your efforts to improve the condition of society will be of no permanent value, is to acquire a knowledge of the laws of humanity, and how to apply that knowledge consistently to all the business of life; especially, to the true formation of the natural and acquired character of man.

Without this knowledge you cannot proceed one step rationally towards the construction of a permanently prosperous and happy state of society.

The want of this knowledge was ALONE the cause of the failure of your efforts last year in France; it

is the only cause of the present involved state of Europe, and of the irrational, or truly insane, conduct of so many contending nations at this moment; all of which are acting in direct opposition to their own well-being, interest, and happiness.

While you know not the true mode of forming a good character for all; of giving permanent, pleasant, reproductive employment to all; or how to obtain these results—to form revolutions will be useless, and injurious to all; for, when successful, they will only increase the miseries of the mass, and make democrats into aristocrats, and thus keep society in a continual circle of contention and turmoil.

On the contrary, were you well-informed, in principle and practice, respecting the three essential measures upon which the permanent well-doing and happiness of society depend, it would not be difficult to change the entire system of society, and make the whole business of life a pleasure and a pastime, greatly to be desired by all.

To enable the leaders of the movement parties, throughout the present contending nations, to comprehend their own powers, let them ask themselves the following questions, each one for himself.

If I now possessed the power of Europe, what could I do to attain and secure the three great objects of life—the only true objects for a rational legislation and government?

1st. What arrangements could I make to insure the formation of a good, useful, and valuable character for all?

2nd. What, to give permanent, reproductive, healthy, and desirable employment to all? And,

3rd. What, to well place them for the attainment of these objects ; and cordially to unite them in superior associations, that would always assist to promote each other's interest and happiness, and maintain universal peace ?

If you possess the knowledge to enable you practically to effect these results, you are prepared to advance ; if not, you should seek the means by which to acquire this knowledge, for it is now to be obtained.

You desire to establish the reign of liberty, equality, and fraternity ; but with the principle of error, and the spirit of evil which it creates, there can be no true liberty, equality, and fraternity, in practice ; and you must be baffled and disappointed in every attempt to introduce them.

Were you to try your utmost, while under the influence of this erroneous principle and false spirit, to well educate, employ, and place, the population of the world, you could never succeed ; while, under the true fundamental principle and the good spirit which it generates, it would be most easy in practice to well educate, employ, and place, every one.

Abandon, then, this principle of falsehood and this spirit of evil ; and unite on the principle of truth, in the good spirit which it generates ; and all the powers of the old world would become powerless, and you would obtain a bloodless and most triumphant victory over them ; for the vanquished would equally rejoice with the victors ; and wars and contests would cease for ever.

See you not, my friends, that the contests in which you are now engaged, are contests of one false

principle and evil spirit, against a similar false principle and evil spirit?

While this error in your practice continues, one party or the other must be destroyed, and the victor will be left powerless for good. The whole proceeding of both parties is most irrational, and leads to a continual increase of irritation, irrational conduct, and endless evils.

May I recommend you to pause and examine closely the principle and spirit on which you are acting, and to ascertain if it be practicable on such foundation ever to produce and maintain liberty, equality, and fraternity?

The principle and spirit on which you have been trained to act, are those of disunion and repulsion; and to expect unity, charity, and love from them will be most vain; and it is only from unity, charity, and love, that liberty, equality, and fraternity, can emanate, and become the practice of society.

On the false principle and evil spirit, which you and your opponents have been compelled to imbibe from infancy, you must have either the evils of despotism or of anarchy; and the majority of most countries would prefer those of despotism to anarchy; it is therefore that the majority is against you.

On the true principle and good spirit there would be neither despotism nor anarchy; but a superior state of existence, in which liberty, equality, and fraternity, would be well understood, and practised by all; and, in consequence, society would speedily become intelligent, prosperous, and happy.

When you shall clearly comprehend the false principle and evil spirit from which alone the practice of

the world has hitherto proceeded, and shall have acquired an accurate knowledge of the true principle and the good spirit which it generates, and the practice which will emanate from their union; and when you can unite in advocating in a rational manner, this principle, this spirit, and this practice, you will soon command the suffrages of mankind; and there is no power on earth that could then successfully oppose the wisdom and goodness of your teaching and practice.

Hitherto, error^{*} has been opposed to error, and, therefore, there has been continual change and no stability in human affairs. But truth, when taught consistently, and in the spirit of charity and kindness, will overcome all error, and insure the permanent happiness of mankind.

INTRODUCTION.

AN excitement has arisen between the old aristocracy which has hitherto prevailed throughout Europe, and a new democracy which has arisen under the name of Republicans and Socialists.

But, from what has appeared, both parties advocate a system based on the same fundamental error—on the same want of knowledge of human nature and of society. Both advocate measures founded on this most fatal fundamental error; namely, on the supposition that individual man forms his own qualities, possesses an independent will, and makes himself good or bad at his own pleasure; and, under the influence of this most irrational error, he is made to be responsible to his equally ignorant fellow-man for the possession of qualities of mind and body, over the formation of which he has no control;—an error which so confounds all ideas, as to make falsehood appear true, and truth appear false; wrong appear right, and right, wrong; and makes the human race, in thought and action, far more irrational and miserable than all other animals; which obey, instead of opposing, as men do, the laws of their nature.

All parties are now endeavouring to change the system under which the population of the world have

been so long looking for happiness, without the least chance of finding it, upon the only foundation on which Society has been constructed, and the characters of men have been hitherto formed.

Until the aristocracy and democracy, which now everywhere divide society, shall abandon the irrational notion of opposing their own nature and expecting happiness by so doing, man must remain the foolish, irrational, and contentious animal which he ever yet has been and now is, in every part of the world.

For man to attempt to attain a state of rationality and happiness, so long as he shall retain the delusive idea that man forms his own character or qualities of body and mind, is an endeavour more impracticable than the attempt to unite oil and water.

It is this error which deranges the human mind and conduct, which stimulates to open war and plunder, to the desire to buy cheap and sell dear, and to all deceptions, jealousies, and want of charity. It is the creator of all inferior and injurious feelings and passions; and it is useless to expect any rational conduct from the human race, so long as this error shall be forced from birth into their minds, as is the practice at this day.

The irrational system, which has emanated from this error, by thus from birth destroying the superior reasoning faculties of every one, makes man to see all things through a false medium, and to become, upon most subjects, insane, and totally incompetent to perceive the most glaring incongruities and inconsistencies. It destroys his power to know himself; his fellow men; or the unchanging laws of humanity.

Man being thus trained from birth to be deficient

in the knowledge of the natural material or qualities of humanity, none know how to give a right direction to them, or to rationally educate one human being, so as to create goodness, wisdom, and happiness, among any portion of mankind, in any part of the world.

The institutions which man has devised under the influence of this error, have implanted and cultivated the very evils which they were intended to counteract.

This error is now the only cause of the excited and frantic state of Europe; of the insane conduct of all governments and people, and of the ignorant and lamentably wicked theories by which the populations of the world have been kept in confusion of mind and conduct, by the opposing and most absurd superstitions which have emanated from the vain imaginations created by this unbased error.

Had an evil spirit, most hostile to the human race, and of high power, devised an error to produce the greatest misery to mankind, it could scarcely have succeeded more effectually than by putting into the minds of our first ancestors this most fatal error; an error which, if persevered in, would gradually lead to an earthly pandemonium, and the acme of human disorder and misery.

But when the eternal truth, that the natural qualities and the acquired character, and the will and conduct of man, are formed by God and society, shall be consistently applied to practice, all will be trained from birth to be rational beings; to know themselves; and how their characters are formed; and how the varied characters of their fellow men over the world are created for them.

This knowledge will enable them to be educated

to acquire a good disposition, good habits, good manners, great knowledge, and a never-failing spirit of charity and kindness for the human race.

If the germs of the inferior and evil passions do exist in humanity, independent of this fatal error of irrationality, this rational principle will eradicate them; and they will never be found in society when it shall be once made to become rational or sane.

When this principle of rationality shall be taught to all from birth, there will be no difficulty in giving a good and wise character to every one, and permanent, useful, and pleasant occupation to all; and in well placing all of the human race, so as to surround them with illimitable wealth, and superior external circumstances, and to insure the happiness of all nations and individuals.

Many parties imagine, in consequence of their misinstruction and early-taught prejudices, that it is impracticable to apply this true fundamental principle to practice; yet no supposition can be more erroneous.

It was most successfully applied to practice, by the writer, upon an extended scale, for thirty years, as will be found narrated in this work, under the head of "An Experiment at New Lanark;" and it will be shewn that, however the change may be dreaded by the timid and misinformed, it may now, with ease, be universally adopted in practice, most beneficially for all parties.

THE
REVOLUTION IN MIND AND PRACTICE,
ETC.

CHAPTER I.

GOOD AND EVIL—TWO PRINCIPLES.

THERE are but Two Principles by which mankind can be governed;—Good and Evil.

The construction of society, and the character of the human race, must be based on one of them; but, as they are opposed to each other, all attempts to unite them must prove useless.

The principle of Good is based solely on facts, never known to change.

The principle of Evil emanates solely from inexperienced imaginations, opposed to all known facts, and continually changing.

The principle of Good leads direct to truth, union, and happiness.

The principle of Evil leads to falsehood, disunion, and misery.

The principle of Good is “the knowledge that man is formed, without his consent, by nature and society.”

The principle of Evil is “the supposition that man forms himself.”

From the beginning until now, the principle of Evil has alone governed the world; society has been

constructed, and the character of the human race has been formed by society so constructed, on the supposition, contrary to every known fact, that each human being has formed itself to become what it is.

On this principle, truth, goodness, union, charity, and love, can never be attained. To-day, they exist only in name, in all the nations of the earth; and while the principle of Evil shall be permitted to govern the world, these virtues will remain a mere name without substance.

Attempts are now making to unite the two principles. Such are the general proceedings of reformers throughout Europe and America;—such are the late suggestions of Sir Robert Peel, in his proposed confused plan for regenerating Ireland. But the two principles can no more be united than oil and water.

All know there is something fundamentally wrong in society, and that a great change is approaching; but statesmen, philosophers, and the people, have yet to learn what that fundamental evil is, and how it may be overcome in practice.

The Republicans, Socialists, and all who are now opposed to society being governed as it has been and is, feel this wrong, and are conscious of a fundamental error; but, from want of knowledge, they are fighting against it in the dark, and creating immense sufferings to their friends and opponents.

They do not yet understand the principle of Good or Evil; and are incompetent to recommend any full and complete measure for practice, based on the principle of Good or Truth. They stir up the human mind and feelings to be alive to the effects of our system of evil; but of the principles and practices of

Good, as an entire system for the government of the human race in limited or extended societies, they are yet uninformed; their minds require to be greatly expanded, and their experience enlarged, before they can comprehend such a new combination in principle or practice, or become safe instructors of others.

The only attempt ever yet made to govern any society on the principle of Good and Truth, was the experiment at New Lanark, made by myself,—an experiment made while opposed in every way by the present system, based on the principle of Evil and Falsehood; and yet eminently successful.

Let society be now based on the same principle, and all evil will soon disappear.

I call upon the leaders of parties throughout Europe, to stay the shedding of blood, and the destruction and waste of valuable property; and to make themselves masters of these two principles of Good and Evil, and of all their necessary consequences in practice; and then they will discover with how much ease the governments of the world may now gradually terminate the one, and establish the other for ever.

As a practical proof of the truth of the principle which I have called the principle of GOOD, and of the immense advantages which it will produce for humanity, when rightly applied to practice in the general government of society, a short narrative of this important experiment is given in the next chapter.

CHAPTER II.

A NARRATIVE OF THE THIRTY YEARS' EXPERIMENT AT
NEW LANARK, UNDER THE DIRECTION OF ROBERT
OWEN—

To verify and develop the principles, 1st, that "the Character of Man is formed for Him;" and 2nd, that, by the proper application of Mechanical and Chemical Powers, "Wealth of the most Valuable Description may be created, with pleasure by its Producers, far more than sufficient to satisfy the rational desires of all." And these are the Two great Problems now required by the world to be solved, in order to give peace and prosperity to all nations, and to insure the continually progressing happiness of all future generations.

THE NARRATIVE.

TEN years ago a pamphlet was published in Leeds, under the very injudicious title of "New Lanark a Failure"; but with the intention of proving that New Lanark was anything but a failure; upon the testimony of three delegates, sent officially by the parochial authorities of Leeds, when they were at a loss to know how best to support their poor and unemployed, in order to obtain the knowledge required from this far-famed establishment.

These delegates were the late Mr. John Cawood, a member of the Established Church; Mr. Edward Baines, of the *Leeds Mercury*, a dissenter; and Mr. Richard Oastler, a Wesleyan—men in whose practical knowledge and integrity the town of Leeds, evidently by their appointment, had full confidence.

These gentlemen, after remaining some days at New Lanark, examining most minutely every department of this extensive establishment, made an official report to the authorities of the township of Leeds. The pamphlet referred to was simply a republication of this report, taken from the columns of the *Leeds Mercury*.

It is presumed this report is now upon record in the official proceedings of the parochial authorities of Leeds.

To that report, made by gentlemen who were strangers to me previous to their visit to New Lanark, I now refer, as a faithful, disinterested, official document, to the period of their visit, never yet questioned by any party.

The establishment at New Lanark was commenced in 1784 or 1785 by the late Sir Richard Arkwright, who invented and first introduced the new spinning machinery, which, with Watt's improved steam-engine, commenced the reign of the manufacturing system; and he united with him the late well-known David Dale, of Glasgow, one of the most benevolent men of the last century.

It was commenced as a cotton-spinning establishment, with the view of pecuniary profit.

The partnership, for some cause not known to me, was of short duration; and after one or two years Mr. Dale became the sole proprietor.

Being unacquainted with the manufacture, and his time being also fully occupied in Glasgow, he never superintended the management, but committed it to others, who conducted it in the ordinary manner in which cotton mills were then carried on.

In 1799, now just half a century ago, I, in connection with some gentlemen of London and Manchester, purchased the establishment from Mr. Dale; but I found it necessary, in order to meet the progress which had been made in cotton-spinning in the southern parts of the kingdom, to re-organise and re-construct the arrangements in every department, throughout their entire extent.

Soon after this purchase I married Mr. Dale's eldest daughter; and, leaving Manchester, became the sole acting partner of the establishment in Scotland, all my co-partners being resident in London and Manchester.

My object in the purchase of this establishment was to have the best foundation I could obtain, upon which to try, on a more extended scale, an experiment for the benefit of society, which I had previously commenced with considerable success, but in a more limited extent, with five hundred work-people, in a factory in Manchester, owned by Mr. Drinkwater, a wealthy foreign merchant.

The object of my partners was to make profit by cotton-spinning. I had, therefore, to combine these two objects in the best manner in which they could be united.

I had ascertained the fact, by accurately observing human nature, and by the study of the history of the human race, that society from the beginning had been based on a false principle respecting human nature, and that the character of all people and nations had been, through this error, misformed.

In consequence, I was compelled to come to the conclusion that society through all time had been

misconstructed, and that mankind had therefore suffered, and were suffering, most grievously; and further, that if this error could be removed, and the opposite truth publicly established, immense good for all might be secured; and far more happiness than has been attained by the multiplicity of discoveries yet made, and by the knowledge which has been accumulated through past ages, might be permanently created for all; for the world is now, perhaps, in as much confusion and as miserable as it has been at any previous period.

Knowing the deep-rooted prejudices which had been forced into the minds of all from birth in favour of this fundamental error, and all its consequences in practice; and knowing the deadly hatred thus implanted in the minds of all against the most valuable of all truths, and its consequences—truths which were thus hated because they would destroy the fundamental error and its consequences,—I well knew the extent of the difficulties against which I had to contend, and which must be overcome, before the human race could be induced to allow the adoption of the measures that were necessary to train them to become rational in thought and conduct.

What, then, was to be done to effect this change over the world, from Error to Truth, and from evil practices to good?

Seeing that the population of the world had been so deeply prejudiced against this change—although it would be a change from error to truth, and from vice and misery to virtue and happiness; and that it would hate and endeavour to destroy any one who should at once openly propose to effect such a change; the

question was, — “What course can be pursued by an unknown individual to overcome the great fundamental error of all past ages, the origin of evil among men, and the chief, if not the sole, cause of the past and present unhappiness of the human race?”

I asked myself what foundation I had, singly and alone, to commence, with any probability of success, a war against the oldest and most extended prejudices, in principle and practice, of all the nations of the earth?

The reply which Nature made to these inquiries was, “The principles which I have taught you are my principles, and therefore eternally true; the practices which will emanate from their adoption will be permanently most advantageous for mankind, and will secure the happiness of your race. Fear not, therefore; act yourself consistently on these principles. Disregard all opposition, which, openly and covertly, must necessarily be severe. Have charity for the involuntary ignorance and error of all. Persevere against every obstacle which may arise, however formidable it may appear; and, after the lapse of many years, during which the mistaught enemies of truth will endeavour to stay your course in every direction, you shall ultimately succeed, and triumph over the present educated irrationality of your fellow-men. Of this I now give you assurance which will carry you through every difficulty, until the authorities and people of all nations shall adopt these principles and practices, and be thereby made permanently good and happy.”

From that period, even when under what appeared to the short-sighted world the destruction of every

hope of future success, I have never for one moment doubted, or varied in the certain conviction that truth would ultimately prevail over error, and happiness would triumph over misery; and that it would prove practicable to train all from birth, when surrounded by rational circumstances, to become wise and good.

To commence practical arrangements to gain this victory, by the efforts of one in opposition to eight or nine hundred, or perhaps a thousand, millions of the human race, required measures foreseen from the beginning to the termination of the contest. In the language of the world, it required "the wisdom of the serpent, with the harmlessness of the dove."

Nature, through the study of the past history and present state of the world, had deeply impressed on my mind that man had ever been, was, and ever must be, the creature of the circumstances made to exist around him before and after his birth.

This is the root from which emanate all true and valuable ideas respecting humanity—the *one idea*, with which, to be true, all other ideas must be consistent.

It is what the world, in its ignorance, has called my "one idea"; not knowing that it contained all other ideas connected with human life and happiness; and that it is *the knowledge* which alone can make all other knowledge of permanent value.

With this one idea, fully comprehended, I commenced practical measures in Manchester in 1791 (being then twenty years of age), in the first fine cotton-spinning factory ever established in any part of the world. In this factory, having five hundred men, women, and children workers, under my sole

direction, I soon made very important improvements.

Acting upon this one idea, in six months I had that population in such superior training, that the proprietor of the factory, who never interfered with my proceedings, and who then gave me a salary of three hundred pounds a-year, sent for me to his country residence, to offer me, if I would remain with him, an advance of one hundred pounds each year, until I should become his partner in the business; a most extraordinary salary at that period for one so young, when experienced men were satisfied with sixty or seventy pounds a-year.

I continued to govern this establishment, and to direct another owned by the same proprietor, and situated at Northwich in Cheshire, for four years, with daily-increasing success; the results giving me increased confidence in the universality of the applicability of the principle on which I acted.

At the termination of the fourth year, I formed a partnership with new partners; and commenced in Manchester the factories known as the "Chorlton Factories"; which, after purchasing the New Lanark establishment in 1799, we sold to Messrs. Birley, who enlarged and still retain them.

With the knowledge and experience which I had then acquired of the working of my fundamental principle, I commenced my practical measures at New Lanark, now just half a century ago.

The population had been collected from Glasgow and other places, and, with a few exceptions, were inferior and demoralised; for at that period few, except such, could be induced to work in cotton-

mills, as they were then carried on. The peasantry and the working classes generally in Scotland, were at that time too shrewd and well-employed to give up superior for inferior occupation.

In addition to these disadvantages in the character of the population, I had also to commence with their strongest prejudices against me. I was a stranger to their habits and language; for many of them knew only the Gaelic tongue. I was an Englishman; and they disliked all Englishmen. I was not of the religion of any of the inhabitants; and the establishment had been so far conducted under the influence of a dissenting sect; and there was much religious animosity and disunion among them, and their habits were intemperate, immoral, dirty, and most inferior.

When I stated to my relations and friends that it was my intention to improve the condition of these poor people, and to change their character and that of their children, without punishment, no one believed that it could be done; and, for attempting it, I was generally deemed to be what they called a visionary. I was not, however, in the least discouraged.

Some time was spent at first in ascertaining the difficulties to be overcome, and they were found to be both numerous and formidable; and also in discovering the capabilities of the establishment, that the most might be made of them for the twofold object in view.

As in all other cotton-spinning establishments at that time, there were many vicious, injurious, and inferior circumstances around the people. These I proposed gradually to replace by virtuous, beneficial, and superior circumstances; and the first ten years were employed in doing so.

But against this change of old habits and arrangements there were strong prejudices, both in the people and in the minds of my partners. At length the latter became so much alarmed at my proposed measures for the improvement of the people, and of the establishment to support the expenses of these improvements, that they were afraid to proceed with me.

I then told them I had commenced a system which, if I remained there, I should follow out; because I believed it would prove most beneficial to them and to the population. But that if they could not pleasantly proceed with me in this course, I was willing to retire from, or take to, the establishment, by stating a sum which I would give or take for it; and I at once fixed the amount at eighty-four thousand pounds.

We had purchased it of Mr. Dale for sixty thousand pounds, and I had now had the business under my direction for ten years. In these ten years, at this price, the profits, after allowing five per cent. interest for capital, would be sixty thousand pounds; and my partners agreed to accept the sum proposed; and a new partnership was formed, in which I was joined by one of my former partners, and by two leading merchants of Glasgow.

I now proceeded with the intended new changes; and, as I found, by daily experience, that in proportion as the external circumstances around this population were improved, their characters and conduct became improved, I hastened these beneficial changes; having now become possessed of the largest share in the concern, and being, therefore, liable to the greatest risk from any loss which might arise.

Seeing that the most injurious circumstance was the very defective and false character given by the ignorant workpeople to their children, I commenced building an establishment for forming their characters from as early a period as I could obtain the control of them from their parents; but before the building was half finished, my new partners objected to its further progress, and insisted that, as they were mere cotton-spinners for their own profit, they had nothing to do with the visionary improvement of the character of the people.

Finding this, I stated that I could only proceed in my own way to govern the people and conduct the establishment; that if they were dissatisfied with my measures, I would again fix a price for the establishment, which I would either give or receive. This offer my partners, having ulterior views then unknown to me, promptly refused; and they decided that the establishment should be brought to public sale in six months from that time. This was four years after the commencement of the second partnership.

My partners, as it afterwards appeared, intended to become the possessors of this now most interesting and far-famed establishment; and they adopted every means in their power to run it down in the estimation of wealthy persons, in all the large commercial and manufacturing cities and towns in the kingdom; giving out that they would be well pleased to obtain forty thousand pounds for it; so much less than half its cost to them; and that my plans for the improvement of the population were visionary and impracticable.

While these measures were in progress, previous to

the sale, I had found another company who were willing—as they were benevolent men—to unite with me in the purchase of the establishment, if I could buy it at the sale ; and, in that case, to permit all my intended improvements to proceed as I wished. These parties asked me at what price I then estimated the value of the establishment, and to what extent I would bid for it at the public sale. I stated that it was then worth more than one hundred and twenty thousand pounds ; for the machinery had been entirely reconstructed, the buildings much enlarged, great improvements made in all directions, and the produce of the mills greatly improved and increased ; but, above all, the character of the people had been made to become so superior, that the value of the establishment was in consequence greatly enhanced.

Previous to the sale, the public did not expect that my retiring partners would bid for the establishment ; or, at least, it was expected that they would not offer more than the amount they had stated they would be glad to receive for it ; yet, when the day of sale came, they themselves bid one hundred and fourteen thousand pounds, and lost the purchase ; and immediately after the sale the most experienced of them told the Provost of Glasgow, who was a mutual friend of both parties, that I had bought the property for 114,000*l.* and it was 20,000*l.* too cheap !! So much for the honesty of the principle created by the present insane system of buying cheap and selling dear—a practice which has been, and is, most destructive of the best natural qualities of humanity. These commercial men, during the four years of our partnership, realised more than one hundred and fifty thousand

Pounds of profit; and the disappointment which they experienced from their own proceedings, it was thought, so preyed upon their minds, that in less than one year from the day of the sale, the two merchants of Glasgow had died.

The majority of the new partners whom I had now assumed, were men of known benevolence, and became my partners to assist me with their capital to carry out the great experiment in which I was engaged. The institution for the formation of character from early infancy was now speedily finished; and was formally opened by myself on the 1st of January, 1816. The whole neighbourhood were invited to attend; and the most respectable inhabitants of the county town of Lanark were present, in addition to the inhabitants of the village. Upwards of twelve hundred persons were congregated on this occasion in the great lecture-room and the large room adjoining; every part, including the galleries of both rooms, being crowded to excess.

In the address which I then delivered (a copy of which was immediately forwarded by me to our Government, and which was afterwards published by Longman and Co., and widely circulated, and has since been frequently republished), the principles and practices upon which, for so many years, I had been silently acting, were now, for the first time, openly and distinctly stated; and, also, that which I further proposed to do was fully explained.

It was upon this public occasion that the principles and practices to be pursued in infant schools of a *rational character*—never until then thought of—were first given to the public; and the Infant-School, the

first of the kind that ever existed, was opened upon the following day.

No one knew anything of the principles and practices upon which I proposed that it should be conducted; and I had to select to superintend it some one who was fond of children and docile of direction; and I fixed upon James Buchanan, a poor weaver, who thus became nominally the first infant schoolmaster; but who was without experience as a teacher when he entered the school, and knew not what he was called upon to undertake.

For weeks and months it was necessary for me to be daily present, in order to instruct him in the manual part of that which I wished him to do; and, above all, to infuse into him the true spirit of the system, and the proper method of treating the children. As he was very illiterate, and had everything to learn, it was not easy to teach him how to conduct the infant department, which was one of the three divisions into which the schools of the institution were classified from the beginning.

James Buchanan was in the course of this instruction, when the comparatively little progress that had been then made towards my views in practice, attracted the attention of Lord Brougham, and the late Mr. John Smith, M. P., a banker; who, associating with them the present Marquis of Lansdowne; Mr. Benjamin Smith, M. P.; Mr. Henry Hase, late cashier of the Bank of England; Mr. James Mill, the India historian, and others, asked me whether I would spare them my present master. I said "I would most willingly do so, for I had pupils taught under my direction who could take his place." I afterwards

regretted that I had allowed him to go; for I found that, as soon as he was left to his own guidance, he was quite unequal to the organisation and management of a school; and this first school in Westminster has always been a disgrace to the Infant-School system, and never was any representation of the original school.

It was from this defective Westminster school that Mr. Wilderspin obtained his first knowledge of the system.

The next Infant-School was opened by some members of the Society of Friends, in the east of London; and Mr. Wilderspin was appointed to superintend it. For some time, whenever I came to London, which I then frequently did, finding Wilderspin more teachable than poor Buchanan, and that he had a good capacity for the manual part of the treatment of children, I often visited Wilderspin's school, to give him the instruction which he asked of me.

Buchanan was, however, a thoroughly honest man; and, although the first master who was employed in this new infant teaching, never thought of claiming the invention.

In less than two years after James Buchanan had left New Lanark, the Infant-School there, under a pupil of the Institution, attained a perfection and celebrity that attracted strangers of all ranks from all countries; and no school which I have since seen has ever approached to the original in the formation of a superior infant character—the sole object for which it was introduced.

After I left the establishment, this superior Infant-School was much deteriorated from the object for

which I had established it, by the substitution of a master, who, although clever in some other respects, was totally unequal to the task; being untaught, and without the qualities requisite for superior infant training and instruction.

I have said so much respecting the origin and progress of this school, because there has been so much interested misrepresentation on the subject, and so many falsehoods have been industriously circulated respecting its invention and introduction; and its true principles and practice have yet been so little understood by any parties.

This Infant-School, so much abused in its imitations, under the present system of society, was invented and intended to be the first practical step towards forming an intelligent, kind, charitable, and rational character for the infants of the human race; to prepare them for an entirely new state of society—a state based solely on truth, emanating from an accurate practical knowledge of human nature, and of the only practical mode by which the human character can ever be well formed. As this new Infant-School trained the children to be too truthful, kind, and sincere, it is not calculated for the present system of ignorance, falsehood, and deception; but it was intended to be the first step by which, beneficially and peaceably, to destroy it. And, fortunately for the world, *it will destroy it*; by demonstrating how easily any general character, good or bad, inferior or superior, may be formed for the human race.

From the opening of the Institution at New Lanark, a most rapid progress was made in creating better feelings, manners, and conduct, in all, young and old.

Here, at apparently great expense, new and very superior circumstances and arrangements were created for the children of the work-people; and also much improved evening arrangements for the young persons employed in the mills, or in making machinery during the day.

And now (having partners who had been promised not more than five per cent. per annum interest for their capital, and who had no objection for all the surplus profits to be expended for the permanent benefit of the population), the houses, streets, gardens, and pleasure-grounds for the village, were increased, improved, and kept in good order; superior arrangements were adopted to supply them with all the necessaries and many of the comforts of life, of the best qualities, at wholesale prices; and, finding that the health of both young and old employed in the mills suffered from the long duration of their daily attendance upon the machinery, with its necessary deafening noise (for at this period all mills were unrestricted by law as to the number of hours of working, as well as in respect to the age at which children were allowed to begin to be employed), I reduced the working hours for all ages to ten and a half hours per day; while many of our competitors in the same kind of manufacture compelled their work-people of every age to be employed thirteen, and some fourteen hours per day.

It was previous to the opening of the institution, that I addressed Parliament and the public on the strong necessity for restricting the age and the daily time of working of those employed in mills; and I also at that time induced the late Sir Robert Peel

to bring into the House of Commons a bill for the improvement of the condition of the children and others employed in factories, which I had prepared, and for which I had obtained the sanction of the leading members of both Houses of Parliament. This is the bill which is called Sir Robert Peel's Bill, but it was spoiled in passing through the two houses. If that bill had then been passed, as it ought to have been, in 1816, many of the evils of the manufacturing system, which has so grievously deteriorated the character and condition of the population of the working classes, would have been prevented, as well as a large amount of poor-rate, suffering, and crime.

The improved character and condition of the population of New Lanark, produced by these measures, and by their being governed, although unknown to themselves or to the public, solely on the knowledge that their characters were not formed *by* themselves, but *for* them, created a state of superior feelings, conduct, and happiness, never, I believe, at any time witnessed in a population of work-people in any part of the world—happy, by their own public declaration often made, beyond all their expectations or hopes.

The real cause of this happiness was unknown to them and to the public; but so obvious were the beneficial results even to passing strangers, that the establishment and its appendages became familiarly known as "The Happy Valley." It was to me most surprising to see the improvement in the health, content, and happiness of this population, considering how little had been done for them, compared with that which, for the interest of all, might and should be done by all governments for all people; and which

in practice would be found to be so easy and so beautiful, and yet all-powerful for good.

In a few years I had accomplished for this population as much as such a manufacturing system would admit of; and although the poor work-people were content, and, by contrast with other manufacturing establishments and all other work-people under this old system, deemed themselves so much better treated and cared for, and were highly satisfied, yet I knew it was a miserable existence, compared with that which, with the immense means at the control of all Governments, might now be created for every population over the world.

I could do no more for a mere manufacturing population; for manufactures are not the true foundation of society. And, after all, what had I done for these people?—what was their real condition, even with all the expenditure which had been incurred, and the measures which had been adopted to improve it?

The people were slaves at my mercy; liable at any time to be dismissed; and knowing that, in that case, they must go into misery, compared with such limited happiness as they now enjoyed.

And yet the working part of this population of 2,500 persons was daily producing as much real wealth for society, as, less than half a century before, it would have required the working part of a population of 600,000 to create. I asked myself what became of the difference between the wealth consumed by 2,500 persons and that which would have been consumed by 600,000; and the consideration enforced upon me even more powerfully than I had previously appreciated them, the errors and gross irrationality of

the present system, in inflicting so much misery upon all, but more especially upon the producing classes, while such enormously superabundant means to produce wealth and happiness for all, are at the control of society, and utterly neglected.

If this new wealth had not been created, by machinery, imperfectly as it has been applied, the wars of Europe, in opposition to Napoleon, and to support the aristocratic principles of society, could not have been maintained. And yet this new power was the creation of the working classes. I was therefore induced to investigate the progress of the new scientific means for creating wealth from mechanical inventions and chemical discoveries, which had been acquired within the previous century, no one having previously suspected this enormous power; and I found it was already far more than sufficient, wisely applied, to ensure the permanent prosperity of all nations.

By my preliminary experience in Manchester, with a population of 500 under my control, and now at New Lanark with 2,500, I had ascertained the principles and practice of forming character, and had proved to demonstration in practice, that any general human character, good, bad, or indifferent, might with ease and certainty be created for any population, yet preserving always the organic peculiarities of each individual. Hitherto the governments and priesthood of every district have forced upon the public the general character which has been *formed for* society.

Having thus, by this experiment, ascertained the knowledge of the principles and practice, or the means by which to create wealth and character for all, sufficient to secure the prosperity, progress, and happiness

of every person, I had now to consider what was the next measure that I ought to adopt. My individual position was, in all worldly points of view, most enviable ; but I saw and strongly felt that society was in error, and therefore in misery. The error, I thought, might be overcome, and the misery removed, if I would sacrifice my station in society, and go forth as a public lecturer, to prepare the public mind for so strange a change as I had to propose. This idea, strongly impressed on my mind, forced me to determine to leave New Lanark in the hands of my partners, and to commence publicly to instruct the world against itself, in the knowledge of the means by which peace, prosperity, goodness, and happiness, might be secured for ever, for all nations and people ; and, after several years of preparation—during which I made arrangements to prevent inconvenience being occasioned to my partners through my retirement—I sold to them my pecuniary interest in the concern, and finally retired from it in 1829 ; having conducted it most successfully for more than a quarter of a century, and applied to practice, honestly and perseveringly, during the whole time, the sublime, pure, and charitable principle, that the character of man is formed “for” and not “by” him—the most important divine principle ever yet taught to man ; for all eternal truths are divine.

Now, what were the moral, political, and pecuniary results of that new mode of government, under very opposing principles and most unfavourable circumstances, upon a population of 2,500, applied for thirty years ?

The character of the whole population was changed ; and from being a most idle, dirty, intemperate, imbecile,

and immoral people, they were caused to become most industrious, sober, efficient, cleanly, and moral; much superior in these respects to that which could have been anticipated, even under the improved circumstances in which they were ultimately placed, but which at best were very defective, compared with those in which all people ought to be placed; thus proving the natural goodness of humanity, when justly treated.

The children born within the establishment, and trained and educated from infancy in the new institution for the formation of character, were far superior to the children of their class in any part of the world; in some respects to the children of any class in society. So much so, that many of our first female nobility, on witnessing their conduct, manners, and attainments, have said to me, with tears in their eyes, "Mr. Owen, I would give any money to have my children as these are." Many clergy of all denominations visited the establishment, and some of them said, "Mr. Owen, this is a new human nature to me, and is what I never expected to witness in this life." Others said, after inspecting the whole proceedings of the institution, and the entire of the establishment, "Mr. Owen, this is a new world to me, and a new human nature; and if my brothers, in whom I place all confidence, had described to me what I have seen in common practice here, I should not have believed them. Nothing less than actual inspection, and seeing what I have seen with my own eyes, would have convinced me that such a state of goodness, excellence, and happiness, especially among the working class, was attainable."

Some titled individuals now living, came, by my permission, to reside for some time with me, to make themselves acquainted by experience with the practice I adopted, to produce, what they termed, such magical good effects in the training and treatment of children and young persons; that they might adopt the same in their own families. And, where this was done, the results were similar; and the good effects are strongly experienced in those, now arrived at maturity, who were thus fortunately treated and trained from their birth.

His Royal Highness the late Duke of Kent, requested permission first to send down Dr. M'Nab, his honorary physician, to remain some time to observe personally the working of the system, which I had often explained in conversation with him and his royal brother the Duke of Sussex. The Doctor came; and, as he had been instructed, made a daily report of all he saw in practice. This he did for about a fortnight; and when he returned to His Royal Highness in London, the latter requested that I would allow his particular friend General D'Esaix (if I spell his name rightly), to occupy the late post of Dr. M'Nab; that he might have a faithful report from intelligent men of different positions in life, who would naturally see the same things differently through minds differently constituted. The General came, and he also made his daily report, and remained at New Lanark about as long as Dr. M'Nab had remained, and then returned to make his representation in person to His Royal Highness, at Kensington Palace.

Shortly after these two visits, I was in London, and

the Duke, who was then apparently in excellent health, said to me: "Mr. Owen, the report of these two friends, in whom I place full confidence, has perfectly satisfied me as to the superiority of the practice of those principles, of the truth of which, by your writings and conversations, I had been previously convinced. But, to enable me to act in the official manner in which I intend to act, I have to request you to receive myself, and the Duchess, and our infant daughter, as your visitors at New Lanark, next spring. My object is to make myself perfect master of the actual working of these principles under your application of them to practice. Of their incalculable superiority over the present system I require no other evidence than that which I have received from General D'Esaix and Dr. M'Nab; the latter of whom will, I believe, publish his ideas of what he saw and heard from you and the people employed. As I have acquired this knowledge, and now know its immense practical importance, I mean to pursue the subject, with a view to extensive practical results, and to do what my station will permit me, to introduce it into general notice and adoption. When, therefore, I shall in future, as I have done heretofore, preside at your public meetings; instead of being a mere passive chairman, I wish to be enabled to say that I do not express what I state from the testimony of others, but from my own knowledge, after three months of personal examination and inspection of the application of the principles to practice by yourself at New Lanark."

I was too happy to have the opportunity of such aid in the manner proposed by His Royal Highness;

and was making preparations in my residence for this visit, when I heard of the lamented sudden death of this invaluable friend to the cause of humanity; a friend who, in peace, and with wise foresight, if his life had been spared to his country, would, by his urbanity and firmness, have saved the poor much suffering, and the country a most wasteful and useless expenditure, misapplied for their support.

Had my views been adopted as I explained them at public meetings in London, in 1817, and in Dublin in 1822-23, more than 150 millions sterling would have now been saved, and an incalculable amount of crime and misery. But the change in the system, now in full progress throughout society, is evidently designed to be effected, not through any patronage, but through an irresistible necessity, arising from an accumulation of ignorance, poverty, error, and suffering, produced by the present system, to which society, in its progress towards real knowledge, can no longer submit.

The political changes effected by the application of these principles to practice at New Lanark, were the absence of all litigation among the population; of injury to neighbouring properties; the gradual introduction of charitable and kind feelings between the different sects; the insurance, by the people themselves, through a weekly subscription, of the comfortable support of the infirm and aged; and the entire absence of poor's-rates or charity from without.

All the children of the workpeople were educated at an expense to their parents of three-pence per month only; and a better education was given to them than any children had ever before received, for forming a

good, practical, useful, and happy character. The parents were required to make the payment stated, that the education of their children might not appear to them like a mere charity education. But this education cost the company two pounds per year for each child; and yet, by the beneficial results produced on the children and parents, and upon the establishment generally, no part of the capital of the company was employed so well, or so profitably.

The wealth and happiness lost to all parties through the want of knowledge on the part of governments, relative to the immense power, for good or evil, of the application of the science of the influence of circumstances over human nature, and through their consequent neglect to educate or to well-form the character of their populations, far exceeds all estimate that will be made by irrational made minds. A want of rational education to cultivate the mental faculty of the governing authorities, could alone account for so great an error being committed, as the neglect to educate the population by society; when it may with ease form a good and most valuable moral and practical character for every one.

The loss in the creation of wealth from this cause is beyond all estimate. In fact, society, from being ignorant of its illimitable power to create wealth, and to form a superior physical, mental, moral, and practical character for all humanity, is daily committing the most lamentable self-destruction; and destroying, upon a scale commensurate with the population of the world, a high degree of excellence and happiness, which, but for ignorance, might be permanently secured for the human race.

Again, politically, during the thirty years of the experiment, I never applied once to a lawyer or a magistrate, against any one of this population; nor was one legal punishment inflicted upon any one of these people during that period. They were literally a self-employing, self-supporting, self-educating, and self-governing population; and made contented and comparatively happy by the simple process of superseding inferior and injurious circumstances by those which were beneficial and superior; and by being governed consistently, on the knowledge that the character is not made *by*, but *for* the individual,—made, first, by GOD, or NATURE, creating the natural qualities with which the individual is born; and subsequently, by society, manufacturing, wisely or foolishly, this divine material from birth, by super-adding thereto what may be called the humanly-formed part of the character.

Thus is the “GREAT TRUTH” evolved, that henceforward, by proper arrangements of external circumstances to act upon the divine material of humanity, man, all men, may be made, by society, when it shall be rationally constituted, to grow up from birth, to become good, useful, wise, contented, and, depending upon the peculiar compound of the divine material, capable of enjoying more or less happiness; and may with certainty be prevented from becoming useless, injurious, or miserable beings, such as now in numbers everywhere encumber the earth.

But what was the productive and pecuniary result of this experiment during these thirty years, from 1799 to 1829? Here was a manufacturing establishment for the spinning of cotton, and for making its

machinery; with a new institution for forming character, consisting of two expensive buildings, erected and completely fitted up and furnished with all things requisite for the new arrangements which were introduced, to teach by sensible signs, through costly apparatus, as well as by books; and the expenditure for education had been not less than 1,200*l.* each year, over and above the payments made by the parents of the children, of three shillings per year for each child. Great expense had also been incurred in the improvement of the village, houses, and streets; in making new roads, gardens, and pleasure-grounds; and in the general improvement of every part of the establishment; and, in addition, 7,000*l.* had been paid for wages during four months of the American embargo, when the price of cotton was too high for any prudent manufacturer to use it. During this period, the whole of the population who were in employment at the time of the stoppage, were paid their full wages; though no work was done by them, except keeping the standing machines clean, and in working order.

The time of working, as has been stated, was reduced to $10\frac{1}{2}$ hours daily; and the work-people, during the thirty years, with the exception of the four months of the American embargo, were always fully employed; and for the whole period had their wages regularly paid, without being reduced. All these expenses were covered, and five per cent. per annum paid for the use of the capital employed; and yet there remained a surplus of profit, which was divided among the partners, exceeding three hundred thousand pounds.

And further, at the commencement of this period, the population were greatly in debt, as well as in great poverty ; but when I left them, they were well lodged, fed, and clothed ; their children were better educated than the children of any working class ever had been, or, in some respects, than the children of any class ; and yet, with these improvements, the parents had placed in my hands savings which amounted to three thousand pounds, and which I repaid to them when I left the concern.

Finding the pecuniary profits so much more than any parties ought to receive from the labour of others, before I decided to leave the establishment I proposed to two of the partners, who came to visit me, to allow the work-people to have it to themselves, for their own profit, after paying five per cent. for the capital ; and I offered to continue to manage it for them, until they could conduct it themselves, through directors of their own appointment. But this proposal was declined at once ; and the establishment was continued for the benefit of the partners, as it is at present, 1849.

Much might be added respecting the details of the measures which I adopted. They were such as the education and circumstances of the people required ; and, as has been seen, they were eminently successful. Many of these I have explained in various publications : some in my four "Essays on the Formation of Character," written during the progress of the experiment ; and in the discourse which I delivered on opening the institution for the formation of character. But, to enter now into greater detail would too much

extend this narrative. Suffice it then to say, that, by simple measures of common sense, based upon an unerring law of nature, consistently followed out, and by doing only a little justice to the work-people, the following results were obtained, in a population who at first were intemperate, idle, immoral, inefficient, dirty, full of religious differences and animosities, and greatly opposed to myself, being to them as a foreigner, and to the changes which they saw I was about to introduce:—

1. The character of the whole population was gradually greatly changed for the better, physically, mentally, morally, and practically.

2. Through a newly invented infant school, and an institution for the formation of character, a new character was formed for the children of these work-people, superior to any ever given to the working class, or, in some essential points, to the children of any class.

3. Gradually, many of the inferior, injurious, and vicious arrangements and external circumstances, which existed on my arrival, were removed, and superseded by others much better.

4. As these injurious circumstances were superseded by those which were superior, individual reward and punishments were diminished, until ultimately they nearly ceased. In the schools, with those trained from infancy within them, individual rewards and punishments were unknown; and in a thoroughly well-constituted society both would be for ever unknown.

5. Quarrelling and religious animosities were gradually made to cease; and the spirit of charity,

even for those of different sects, was being generally made to pervade the whole population.

6. During the thirty years of this experiment, I did not apply once to a magistrate or a lawyer; nor was there a legal punishment inflicted upon one of this new-formed population.

7. The entire population was not only satisfied, but frequently declared publicly that they were content and most happy under the treatment they experienced, and with the principles by which they were governed. Their only wish was that all other work-people might enjoy the same advantages.

8. The children received this new formation of character at an expense to the parents of three shillings per year for each child. These children were so happy during the whole period of their instruction within the institution, that they never asked or wished for one holiday.

9. This institution for the formation of character was divided into three schools, according to age and progress; and was supported by the company, at an expense of £1,200 a-year, in addition to the payment by the parents of three shillings a-year for each child.

10. The time of working per day, without any reduction of wages, was reduced for all ages to ten-and-a-half hours; when competitors in the same kind of manufactures were causing their work-people to be employed thirteen, fourteen, and some fifteen hours per day.

11. The whole population was supplied with the entire necessities of life, and many of its comforts, of the best and most wholesome qualities, at prime cost, without profit to the company.

12. The houses, streets, and pleasure-grounds, were kept for them in good order; and each family had a small garden given to them.

13. During four months of the American embargo, all the work-people were paid, without reduction, their full wages; amounting to seven thousand pounds, for doing nothing during the whole period.

14. The institution for the formation of character, which consisted of two large buildings, with their fittings-up and furnishings, cost full ten thousand pounds.

15. And yet the pecuniary profits of this establishment, during these thirty years, after covering these extra expenses, and allowing five per cent. per annum for the use of the capital employed, were upwards of three hundred thousand pounds; which were divided among the partners.

This statement of profits will satisfy the ignorant and vulgar commercial mind, and the political economist: in fact, all those who estimate the precious metals, as they are called, to be real or certain wealth, and all other things to be uncertain or nominal wealth—which is the creed of the bullionists.

But the truth is, that three hundred thousand pounds of profit might have been made, either with a very partial and limited production of real wealth, or with a very large creation of it.

In other words, under the irrational metal-money system, profits are no criterion of the amount of wealth produced. There may be great profits made, and little or no wealth created; and no profits, with great wealth produced. That is, well-made woof, or thread of wool, cotton, linen, silk, etc., suitable to be

formed into useful garments, are certain and intrinsic wealth; and may be manufactured in quantities, though their price in gold may be such that parties, after producing them for many years, may not have made any golden profits. Yet the thread possesses more intrinsic value than gold; and by its production in large quantities and of superior quality, much valuable wealth would have been created, although not one ounce of gold profit had been obtained.

Until the human mind shall have been disabused of this insane money-mystery, it is impossible that men can think or act like rational beings; or that the world can be otherwise than a great lunatic asylum; continually agitated by anarchy and confusion, every man openly or covertly opposed to his fellow-men; while it is the highest permanent interest of all to be cordially and sincerely united.

As to the creation of real wealth at New Lanark, during these thirty years, what was the fact?

Previous to the invention of Arkwright's new principle for spinning at the same time many threads by one person, instead of a single thread, a given quantity of such thread, in quality, strength, length, and weight, had a fixed intrinsic value, equal to its real utility, for being made into useful and valued garments and other articles. This intrinsic value, which will not change so long as clothes and other domestic fabrics are required for use, is the criterion of the amount of real wealth produced, regardless of price, which is altogether an effect arising from an artificial, false, and ignorant state of society. Any given quantity of this material is the same amount of permanent wealth at one period as at another; and unchanged, whether its

price shall be an ounce or a ton of gold. And it is the same with every other article of real wealth. When prices vary, it is caused by gold or some artificial circumstance; for real wealth for use has a permanent unchanging value; and the most valuable wealth is composed of the articles of the first necessity, as good food, clothes, dwellings, education, etc.; and, having these, within superior surrounding circumstances, and personal liberty, all might become intelligent and happy, although there were not an ounce of gold or silver in the world. And without either gold or silver, these might now be secured for all, except for the mania of Sir Robert Peel and the bullionists. They are all the simple results of labour, aided by machinery.

The population of 2,500 at New Lanark, produced as much real wealth daily, as, twenty years before the commencement of that establishment, would have required a population of 600,000 to produce it; and now, with the subsequent improvements of spinning cotton, the same population of 2,500 would produce as much probably as 1,000,000 at the early period before stated.

This is the result of only one establishment, in a remote part of the country. But such establishments and inventions have been multiplying in a continually increasing ratio in Great Britain since the discoveries of Arkwright and Watt; and now, in 1849, the new artificial labour-power obtained from the sciences of mechanism and chemistry, is equal to the manual power of 1,000,000,000 of full-grown men, well trained to work most obediently, and without requiring profits, wages, food, or clothing, or support of any kind, excepting fuel and oil, and a comparatively few men,

women, and children-slaves, to keep them clean and attend them.

But these mechanical and chemical slaves are multiplying rapidly over the civilised world, and daily superseding, more and more, the necessity of human slaves; and it would be a legitimate application of the principles of the political economists to say that it is full time that these latter were killed off, to save the expense of keeping them in idleness or out of mischief; for living slaves cannot be idle and at the same time harmless; and to maintain them and keep them in order is both expensive and troublesome.

Now, really, for human beings, supposing themselves to be rational, and claiming to have common sense, to continue, with the powers possessed by society, to act as society is acting, in forming character, creating wealth, and governing, is to demonstrate that they are fit only for a large lunatic asylum, and in some cases not without a strong necessity for a strait waistcoat.

The most ample means are at the control of society, to create a superior character, a superfluity of wealth, and a good government, for all, amidst the most desirable external circumstances, and arrangements calculated to permanently unite all; and yet these lunatics will continue to employ measures, at an enormous and continually increasing expense, directly calculated to perpetuate ignorance, poverty, repulsive feelings, crimes, punishments, pride, oppression, hatred, and all the innumerable evils of extreme poverty co-existing with extreme riches.

Such is society in the year 1849, while pretending that man has been, and is, a rational creature; while

the first germs of rationality discover him to be a greater torment to himself and his own species, and far less rational, with the means at his control, than any other tribe of animals.

Can the means be found to enable him to know himself; his past ignorance and errors; and to commence to become a rational being, and a wise example to other animals; many tribes of which are now in their conduct so much more consistent, virtuous, and happy, than, from their past history, any portion of the human race appear ever to have been.

Happily for the human race, events are now in rapid progress throughout the civilised world, to force upon society this most desirable result.

CHAPTER III.

PRACTICAL MEASURES OF PEACEFUL TRANSITION FROM
THE PRESENT EVIL SYSTEM OF FALSEHOOD, POVERTY,
AND MISERY, TO THE GOOD SYSTEM OF TRUTH,
WEALTH, AND HAPPINESS.

To the Practical Statesmen of Europe and America.

A REVOLUTION from wrong to right, from falsehood to truth, from oppression to justice, from deception and misery to straightforward honesty and happiness, has commenced. No earthly power can now stay the onward course of this change; which, when understood, will be discovered to be permanently beneficial to the human race.

It becomes, therefore, your first and highest interest to investigate the whole subject until you fully comprehend it, in order that, for the peace of the world, you may lead and direct the change without further bloodshed or contest, now so injurious to every class, and so productive of irrationality in all parties.

In the preceding chapters, the cause of Good and Evil has been explained; and it has been stated that the only remedy for the latter, is to *replace* and *well* place all of the human race. The means by which they may be thus well placed shall now be made known, in order that the practice, as speedily as possible, may become universal.

Upon the principle of *Evil* no one can ever be *well* placed; and as the principle of Evil has, hitherto,

alone governed the world, *no one has ever yet been well placed* ; but when the principle of Good shall be introduced for the foundation of society, it will become a simple practical process to well place all.

But, for all to be well placed, the arrangements must be such as will effectually well form, in body and mind, and well govern, each one, from birth to death ; and will also, with advantage and pleasure to every one, produce the greatest amount of the most valuable wealth : and to form character and produce wealth in the best manner, are the two main objects in the business of life.

These results can be attained only under an entirely new combination of superior external circumstances, properly arranged ; — circumstances emanating from, and always consistent with, the knowledge that the characters of all are formed for them, first by the creating power of the universe at birth, and afterwards by society. As Truth must be always consistent with itself and with every known fact, any deviation in practice from the arrangement stated, will be immediately discovered, because it will be fatal to success.

To enable those who attend to this subject, to comprehend it in practice, it will be necessary for them to keep in mind the entire change when it shall be completed, and also to acquire a knowledge of the process, step by step, by which the change from the present system is to be effected, without throwing existing society into disorder, or inflicting injustice or injury upon any individuals.

The change from the system of Evil to that of Good, when complete, will change all individualities

into universalities, and all individual interests into universal interests. By this change, every one will be placed within new circumstances, far superior to those in which any individuals are now, ever were, or ever can be placed, under the system of Universal Evil which alone has yet been known by the human race.

Had not the system of Evil existed, to derange the human faculties and misdirect their application, so as to produce wickedness and misery, instead of goodness and happiness, there could be no difficulty in at once universally creating the superior circumstances to produce goodness and happiness to all. But, under the reign of Evil, society has been opposed to itself in all its arrangements—man has been kept ignorant of himself and of human nature generally; and in consequence, nation is opposed to nation, man to man, and all are blaming one another: when the real cause of this derangement in the rational faculties of all, is the system of Evil under which their whole character has been misformed, and society has been so wretchedly misconstructed.

To begin to effect the change from one state to the other, will be to commence the task under great difficulties, but difficulties created solely by the system of Evil; for, as the characters of all have been so misformed, and society so misconstructed, on this principle, the entire character must be reformed, and society, from its foundation, reconstructed. To prevent disorder, injustice, and individual suffering by the change, the practical arrangements to effect this reformation of the human-made part of character, and to reconstruct society on its true base—that is, on

the knowledge that "the character is formed *for every one*," should be commenced under all governments, in the following manner:—

Governments should gradually purchase the land at its market price, from those who are willing to sell it, and thus make it public property, and so to remain for the future, public property, from which alone the public revenue should be derived.

The land thus purchased should be divided into such divisions as are the best calculated for the good government of all; each division to contain as many acres, according to quality, as, when properly cultivated, will maintain the maximum of population that can be the most advantageously placed under one arrangement, to be the best educated, employed, governed, and individually well cared for, from birth to death. Each of such divisions to form an independent township. The maximum number in each of these independent townships, to combine these objects the most beneficial for individuals and society, at home and abroad, will not exceed three thousand; but the most advantageous number to secure the objects stated, is probably about two thousand; and the number to commence with, about one thousand men, women, and children, in their usual proportions.

The next operation, after the land has been purchased and allotted by the government for these new townships, will be to form arrangements upon it in the best manner to accommodate and employ the population when at its maximum.

In making these arrangements, the locality of the new township, with its advantages and peculiarities,

will determine many of the details; but some general principles will apply to all these townships.

1st. The entire arrangements should be devised to secure the greatest amount of happiness to the population of the township when at its maximum; and this is to be attained by carefully excluding whatever is inferior from every department.

2nd. All the arrangements should be made on the knowledge that the character is formed by nature and society for every individual; and that man is, to a very great extent, the creature of the inferior, mixed, or superior circumstances, created around him by society; and that it is the highest permanent interest of all, that each one should be surrounded by the most superior circumstances that society has the knowledge and means to create.

3rd. That it is also the highest permanent interest of all, that each one from birth should be trained and educated to become the most perfect being, physically, mentally, morally, and practically, that the faculties, propensities, and powers of each, at birth, will permit. To form this superior character for all is the most important business of life, and should be kept prominently in view in each of the arrangements in every department of the township. As the formation of character proceeds day by day, from and before birth, through life, to death, each township in all its departments will become a school of combined arrangements for forming a superior character for every member of the population.

4th. That each of these townships should be devised to be self-educating, self-employing, self-supporting, and self-governing. Any arrangements

short of this result will be inefficient, and not in accordance with the fundamental principle of the new system of universality, and will be deficient in forming the superior independent character which should be given to each member of the township. To make each township to become self-educating, self-employing, self-supporting, and self-governing, will not only be the most economical mode of conducting society, but also the most perfect for producing permanent wealth and happiness to all the members of each township, and to all the townships, when they shall be federatively united in the manner to be afterwards explained.

5th. That there may be no inferior or injurious circumstances admitted within any of the departments which will be required to form a township, the domestic buildings should be so arranged, for the accommodation even of the maximum number when attained, that there shall be no street, lane, court, or alley, in any one of the townships; for all these are evil circumstances. Experience will probably prove that the best general form for the domestic and educational dwellings, will be a square, sufficiently large in extent to contain conveniently the entire of the maximum population. Each side of this square may be made complete in its domestic arrangements for the members who occupy it. All the public rooms for the instruction and rational amusement of the adults may conveniently be placed in the centre of each side of the square; while the four colleges, for the four stages of education, within buildings, may most advantageously be placed in the four corners of the square; and the private

apartments, between the colleges and the central public rooms. The manufactures and trades which may be necessary to make the township self-supporting, may also be arranged at some convenient distance from the first square, also in the form of a square—with its motive power of steam, or other better agent, placed in the centre of this square. Machinery should be applied, to the utmost extent of its known powers, to supersede manual labour in every department, including the domestic. In this department it may be now so generally introduced upon a large scale, as to overcome very much of the disagreeable or inferior labour at present required in the single family arrangements, in which, as they are so limited and ever changing, no fixed or systematic arrangement of machinery can be introduced.

The domestic and manufacturing buildings should be as complete for their respective purposes as the most advanced knowledge can construct. The architecture should be suitable to the climate, and designed by the most experienced artists the present time has produced. The artists should be directed always to keep in mind *that nothing inferior is to be admitted, either internally or externally*; and that each member of the township shall be *well* and equally accommodated, according to age.

6th. For there must be, as a leading principle for practice, perfect equality, according to age, throughout the whole proceedings of each township; for without an equality properly carried out among all the members of each township, there can be no justice, no unity, no virtue, no permanent happiness. But as long as external arrangements are made to be unequal, there can be no equality in practice.

Those who have been trained in a system of inequality, have no conception of the unnecessary misery which it inflicts upon rich and poor; or of the enormous injustice which it creates, or of the endless irrationalities to which it gives rise. No one, perhaps, has ever yet formed a correct idea of the evil produced in society by the various systems of inequality which have existed, and which now exist over the earth. Inequality emanates direct from the principle of evil, "that man forms himself, and has merit or demerit for what he is." Upon this fatal fallacy, equality in practice is an impossibility. While upon the true fundamental principle of society, "that the character is formed *for* each, without merit or demerit to any individual," the evils arising from inequality would soon cease; not only on account of its gross injustice, but also because of the sin and misery which it creates, and the incalculable amount of virtue and happiness which it prevents.

As soon as the principle of virtue and truth shall be understood, it will be impossible to maintain any system of inequality among any portion of the human race; because it would be at once seen to destroy the harmony and happiness of a rational state of human existence.

As man has not made the land, as he has not devised any of the faculties or powers of humanity, and as he does not make himself, nor one of his natural qualities or propensities, there is not the shadow of a reason for the continuance of the unequal circumstances which society now so irrationally creates for different portions of the human race.

The question which naturally arises from amidst the present universal inequalities among all nations, is,—Can a system of just and rational equality be introduced, without creating by the change universal disorder and confusion, and mixing two opposing systems together, which never can accord or exist in harmony, to admit of happiness?

This is now the question for practical men to solve. But who are the practical men prepared to solve it?

Statesmen know nothing of this practice. Political economists are, if possible, more ignorant of it.

Mere money-changers, and all those trained to buy cheap and sell dear, are equally ignorant of it.

The professions, civil, religious, and military, know nothing of it.

The working classes are totally unacquainted with it.

The rich and idle have still less pretensions to it.

And the only parties who are, in a slight degree, prepared to comprehend an explanation of it, are those few individuals who have successfully devised and directed extensive combined operations, with the immediate direction of a mixed numerous population.

There would be no difficulty now in devising, and building up from the foundation, a rational, prosperous, and permanently happy society, commencing with new materials, on infants unspoiled by a system of error and evil, which fills them with irrational ideas only. But thus to commence is impracticable. Rational circumstances must be created, in which to place humanity, before humanity can be made rational. How then is this to be accomplished? How is the difficult corner from irrationality to rationality to be

turned? What are the new circumstances which can effect this all-important change for the present and future generations?

This is the great question for the present era; it is the question of the day; and, to terminate hostile feelings and hourly increasing misery and disorder, it requires an immediate reply.

I wish any one who values the popularity of an insane world could and would answer it.

For many years, without success, I have stimulated all parties to the utmost to unravel or cut this Gordian knot, but have not found one in Europe or America prepared for the task.

I, therefore, who have no value for the popularity of an insane world, am compelled to undertake it, although I can receive no other advantage from its accomplishment than the pleasure to be derived from changing an insane into a sane world; or this irrational, opposing and miserable state of existence, for another, in which, through union, all will be surrounded by such rational and superior circumstances, that all will become good, wise, and happy, without attributing merit or demerit to any party or individual for effecting this everlasting change in their conditions.

The only difficulty in solving this question arises from the population of the world having been systematically trained, with great labour and enormous expense, in falsehood; and made to become, at maturity, so irrational as to be wholly unconscious of their deplorable condition, and to be strongly prejudiced against the examination of the most important truths on which their happiness depends.

All the arrangements of society having been in accordance with this false fundamental principle, men are thus taught, by every external circumstance, to become most irrational, and to be opposed to all direct progress towards a real knowledge of themselves, and to a sane state of society.

As man is, to a very great extent, the creature of the circumstances in which, from birth, he is placed by society, no change in his character can be reasonably expected while he remains within the circumstances which have made him the irrational being which, from history, he ever has been and now is.

It was stated in the first part of this address, "that to create a new and superior character for any portion of mankind, new and superior circumstances must be first created into which to place them."

But this change is to be effected solely by reason; therefore, to induce parties willingly to change their present position, and to have their old habits changed, the new circumstances must be made to be evidently superior to those in which they now are.

These new circumstances, then, must be arranged to receive, at first, properly assorted detachments of the working classes, in order that a new character may be gradually formed for them, while they are being initiated in their new employments and new mode of life.

The general outline of these new external circumstances must be in accordance with the arrangements which have been described, and will be, therefore, greatly superior to those in which the working classes are now placed.

The difficulty apprehended by some persons, of inducing a sufficient number of the working classes

to consent willingly to be placed within these new arrangements, will be thus easily overcome.

But their present habits are those of ignorant, selfish individualism, most injurious to all, and they have no correct ideas of rational, social habits, based on the fundamental principle of truth, and of a life in accordance with it: in consequence, all their false associations of ideas and injurious practices, emanating from them, must be changed.

Therefore, when they enter upon this new life, they will have to be taught and directed in all things; and those who may be accepted to commence this new order of existence must consent to be as military recruits; but with this difference, that the latter are trained, under a system of brute force, to fit them scientifically to become the insane murderers, manglers, and plunderers of their fellow men; inflicting misery in their progress upon men, women, and children—upon those whom they have not previously known and who had never done them harm; while the new training will be in the spirit of peace and good-will, to make them useful, charitable, and kind to all, to become protectors of the weak, superior creators of superior wealth, and, when they shall be sufficiently instructed in the task, to be also useful assistants to form a superior character for those who are growing up around them.

The Government, as stated, having purchased the land, erected the required buildings, domestic, educational, and industrial, and supplied the whole with their requirements, will then enlist from the unemployed, or inefficiently employed, of the working classes, those who are willing thus to support them-

selves by their own properly directed industry, under the newly created superior arrangements.

The Government will then appoint officers, properly instructed, to direct the domestic, educational, mechanical, agricultural, and all other required operations: and, all the departments being devised and conducted in accordance with the great fundamental principle of truth, the results could not fail to be eminently successful.

Upon this principle and under these new arrangements, a great surplus of wealth will be annually produced; an incalculable amount of useless expenditure will be saved; a very superior character will be created; and progress towards excellence in all things will be ever progressive.

The parties placed within these new rational arrangements, will, by degrees, become so rational that, ultimately, they will always think, feel, and act rationally; while those who remain within the irrational circumstances by which they are surrounded, must continue to think, feel, and act, in the absurd, foolish, and most irrational manner, in which all classes, sects, and parties, in all countries, and from the highest to the lowest, are now doing.

Under the new arrangements all, by their own well directed industry, will be in the secured enjoyment of a happy existence; which should now be made to become the birthright of every one, even of all the inhabitants of Ireland.

Because, under these new arrangements, in a few years there will be a great amount of wealth created beyond the wants or wishes of their respective populations, and this surplus will be applied for the proper

expenditure of the Government, and for the creation of similar rational arrangements, to accommodate more and more of the population, until all who are unemployed under the present arrangements of society shall be absorbed within them.

The extraordinary advantages of these united arrangements will speedily become so obvious to the public, that all will desire to possess them with the least delay.

Parties trained to acquire a mania for bullion money, and taught to believe that gold and silver are alone precious wealth, or a rational standard of wealth, or the only safe circulating medium, will now ask, "How is the land to be purchased and stocked, the buildings to be erected and furnished, the machinery to be made, and the people maintained until they can produce their own supplies?"

To sane people, there will be no difficulty in providing the means to do all this and much more.

No notions of a disordered imagination to be now met with in any lunatic asylum, can be more mischievously insane than those which deem it necessary, that thousands and millions of our fellow men should be unemployed, in poverty, in ignorance, and many actually starving for want of the most common necessities of life, solely because there are not sufficient quantities of certain metals of little intrinsic value, to circulate as artificial money, on an imaginary and false application of them.

This is not only one of the most wild and absurd of all insane notions; but it is also one of the most lamentable and criminal in its results, that could enter the imagination to confuse the intellects of man.

It has produced and is now producing more abject wretchedness, and more varied crime, than all the armies of the world. It is now the immediate cause of more ignorance, brutality, poverty, and desolating misery, than every other cause united, except the original cause of all evil, which itself has produced this metal-money mania.

To limit the creation of real wealth by the amount of these comparatively useless and worthless metals, is to sacrifice the progress of society, the sanity of man, and the happiness of the human race, for a consideration that could never enter a sane mind.

In the name of common sense, and in justice to all parties,—Who ought to make money for the nation, and to have the whole benefit to be derived from it, but the nation?

Who, or what, can give to a circulating medium such permanent unchanging stability as the security of the whole wealth of the empire?

Did not this nation support a most hazardous and expensive war for upwards of twenty years, with a circulating medium created by a private bankrupt company, and that merely through the declaration of a few men, deemed wealthy, that they would receive their paper as money?

The credit of the British Empire is much more than sufficient to make a circulating medium for itself.

For this purpose, money for circulating wealth should be made only by the nation; and no other money should be legal, or be allowed to be used.

This money to be in the form of national bank notes, based on the whole property of the empire,

and issued in payment of the national debt, and upon which, when paid, no more interest will be required; and for the land purchased, and the buildings, machinery, and other arrangements formed upon it.

A fair full compensation to be made to the Bank of England and all other private bankers, although it was a most irrational proceeding to allow any private parties to make or deal in money.

The precious metals, as they have been erroneously called, will then find their intrinsic value in the markets of the world; and probably this will be greatly below iron and steel, which always have been the true precious metals of the world.

This change in the British Empire will be speedily followed by other nations, which cannot much longer be retained in the low and gross irrational state of ignorance, in which, until now, they have been kept by an iron despotism, that has crushed all the higher powers of humanity and deranged all its rational faculties.

The means of pleasantly creating wealth superabundant for the human race, will be evident, as soon as those means shall be set at liberty by the destruction of metal money, (the root of enormous evils which it has created throughout society), and when national money shall be made to take its place.

Real wealth is created by labour wisely directed; and while any wealth is deficient, it is most irrational that any labour should be idle, and most insane that willing labour should be forcibly kept unemployed, and ignorance remain untaught to well apply labour, or uninstructed in useful knowledge.

This insanity now agitates Europe and the more

civilised parts of the world; and it can only be made to cease by the restraints on the acquisition of knowledge and the creation of wealth being abandoned by those who would govern a rational-made population.

Whatever the old governments of the world may imagine, through past prejudices, it is most evident that the time is near at hand when circumstances will compel them to acquire new knowledge of governing, or to abandon their present position. For the time rapidly approaches when all must be well employed; when all must have a good and superior character formed for them; when all must be justly and equally well governed; when wealth of superior qualities must be made, as it easily may, superabundant for all, and be wisely distributed; and when all must be, for the highest interest of all, permanently well placed.

But, to attain this state, and all approaches towards it, let it never be forgotten that the authorities of the world must openly abandon the fundamental falsehood, on which, so far, society has been alone based; and as openly adopt the great and only fundamental truth on which society can be based, to become rational and happy.

And this great change is to be effected merely by the public abandoning one falsehood, unsupported through all time by one fact; and adopting an opposite truth, sustained by every fact known to the human race.

How easy, then, has it now become for the Governments of Europe and America to change the present miseries of the population of these countries, for permanent prosperity and happiness!

CHAPTER IV.

THE UNIVERSAL PERMANENT GOVERNMENT, CONSTITUTION, AND CODE OF LAWS, BASED ON THE UNCHANGING LAWS OF NATURE, FOR THE WORLD, IN WHICH THERE IS BUT ONE REAL INTEREST FOR ALL ITS POPULATION, WHEREVER SITUATED: AND ALSO FOR EACH STATE OR NATION SEPARATELY, UNTIL THEY SHALL HAVE ACQUIRED THE KNOWLEDGE AND WISDOM TO UNITE IN FEDERATIVE UNION.

Introduction.

THE period for introducing the permanent rational system of society, based on the ascertained laws of nature, for remodelling the character of man, and for governing the population of the earth in unity, peace, progressive improvement, and happiness, is rapidly approaching, and no human power can long resist the change.

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

This change will root up and utterly destroy the old vicious and miserable system of ignorance, poverty, individual competition, and contests, and of national war, throughout the world; and will introduce, in place thereof, the rational system of society, in which competition, strife, and wars, will cease for ever; and all will be trained, from infancy, solely to promote each other's happiness.

This system can be the best commenced by convincing governments, of the truth of the principles on which it is founded. There must be also a sufficient number of individuals instructed to acquire its genuine spirit of charity, affection, and philanthropy for man over the world; and taught the best mode of applying it to practice. They must likewise possess patience and perseverance, to overcome all the obstacles which the prejudices arising from ignorance, will oppose to their progress; and, above all, they must be united, have full confidence in each other, and be directed by one heart and one mind.

It is now deserving of the most serious consideration, that under the irrational system of society, hitherto alone known, and devised in opposition to nature, almost all the external circumstances formed by man, are of a vicious or inferior character; but that, under the proposed rational system, formed in accordance with nature, all the circumstances under human control; will be of a good and superior character.

Also, that under the existing religious, political, commercial, and domestic arrangements of Great Britain, 250 individuals cannot be supported in comfort upon a square mile of land: while under the proposed system, with much less labour and capital than are now employed, 500 may be immediately supported in abundance; and in a few years after the new arrangements shall have been matured, 1,000, 1,500, and probably, without any additional new discoveries, 2,000 individuals, may be so supported upon every square mile of land, of an average quality.

Such will be found to be the difference between the rational system of society, based on the unchanging

laws of human nature, and formed in accordance with them, compared with a system based on falsehood, and constructed in direct opposition to the ascertained laws of humanity.

Under the latter, the earth is gradually approaching toward a pandemonium; while under the former, it will rapidly advance, without retrogression, toward a terrestrial paradise, for the creation of which Nature has now provided the most ample materials.

Duties of Government.

A rational government will attend solely to the happiness of the governed; to attain which it will ascertain what human nature is—what are the laws of its organisation and existence, from birth to death—what is necessary for the happiness of a being so formed and matured—what are the best means to attain those requisites, and to secure them permanently for all the governed.

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

What Human Nature is.

Human nature, in each individual, is created, with its organs, faculties, and propensities, of body and mind, at birth, by the incomprehensible Creating Power of the universe; all of which qualities and powers are necessary for the continuation of the species, and the growth, health, progress, excellence,

and happiness, of the individual and of society; and these results will always be attained when, in the progress of nature, men shall have acquired sufficient experience to cultivate these powers, physical and mental, in accordance with the natural laws of humanity.

But they may be misunderstood, misdirected, and perverted, by the inexperience of society, and thus made to produce crime and misery, instead of goodness and happiness.

Through want of knowledge in our early ancestors and their descendants, this perversion of man's natural faculties has, so far, been universal among all people, through all past time.

The natural organisation of each individual, from birth, may be, therefore, rightly or wrongly directed by society; and, from misconception of its powers, it has been, hitherto, wrongly directed. It has now, in the progress of nature, for the first time in man's existence, to be rightly directed through the life of all.

Human nature, its organisation, and existence, are, consequently, *a compound of natural faculties at birth, which may, from that period, be well or ill-directed by society.* Thus, nature and society are alone responsible for the character and conduct of every one.

Conditions requisite for Human Happiness.

1st. To have a good organisation at birth, and to acquire an accurate knowledge of its organs, faculties, propensities, and qualities.

2nd. To have the power of procuring at pleasure whatever is necessary to preserve the organisation in the best state of health, and to know the best mode by which to produce and distribute them.

3rd. To receive from birth the best cultivation of our natural powers—physical, mental, moral, and practical—and to know how to give this training and education to others.

4th. To have the knowledge, the means, and the inclination, to promote continually, and without exception, the happiness of our fellow-beings.

5th. To have the inclination and means to increase continually our stock of knowledge.

6th. To have the power of enjoying the best society—and more especially of associating, at pleasure, with those for whom we feel the greatest regard and affection.

7th. To have the means of travelling at pleasure, with pleasure.

8th. To have full liberty to express our thoughts upon all subjects.

9th. To have the utmost individual freedom of action, compatible with the permanent good of Society.

10th. To have the character formed for us to express the truth only, in look, word, and action, upon all occasions—to have pure charity for the feelings, thoughts, and conduct of all mankind—and to have a sincere good-will for every individual of the human race.

11th. To be without superstition, supernatural fears, and the fear of death.

12th. To reside in a society well situated, well organised, and well governed, whose laws, institutions, and arrangements, are all in unison with the laws of human nature; and to know the best means by which, in practice, to combine all the requisites to form such society.

UNIVERSAL CONSTITUTION AND CODE OF LAWS.

SECTION I.

Providing for and educating the population.

LAW 1. Every one shall be equally provided, through life, with the best of everything for human nature, by public arrangements; which arrangements shall be also made to give the best known direction to the industry and talents of every one.

LAW 2. All shall be trained and educated, from birth to maturity, in the best manner known at the time.

LAW 3. All shall pass through the same general routine of education, domestic teaching, and employment.

LAW 4. All children, from their birth, shall be under the especial care of the Associated Society or Township in which they are born; but their parents shall have free access to them at all times.

LAW 5. All children in the same township shall be trained and educated together, as children of the same family; and shall be early taught a knowledge of their nature—the most important of all knowledge.

LAW 6. Every individual shall be encouraged to express his feelings and convictions, as he is compelled by the laws of his nature to receive them; or, in other words, to speak the truth only upon all occasions.

LAW 7. Both sexes shall have equal education, rights, privileges, and personal liberty; their marriages will arise from the general sympathies of their nature, well understood, and uninfluenced by artificial distinctions.

SECTION II.

Liberty of Mind or Conscience.

LAW 8. Every one shall have equal and full liberty to express the dictates of his conscience on religious and all other subjects.

LAW 9. No one shall have any other power than fair and friendly argument to control the opinions or belief of another.

LAW 10. No praise or blame, no merit or demerit, no reward or punishment, shall be awarded for any opinions or belief.

LAW 11. But all, of every religion, shall have equal right to express their opinions respecting the Incomprehensible Power which moves the atom and controls the universe; and to worship that power under any form or in any manner agreeable to their consciences, —not interfering with others.

SECTION III.

The Principles and Practices of the Rational Religion.

LAW 12. That all facts yet known to man indicate that there is an external or internal Cause of all existences, by the fact of their existence; that this all-pervading cause of motion and change in the universe, is that Incomprehensible Power which the nations of the world have called God, Jehovah, Lord, etc., etc.; but that the facts are yet unknown to man which define what that Power is.

LAW 13. 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, as hitherto most erroneously imagined; and, therefore, he cannot have merit or demerit, or deserve praise or blame, reward or punishment, in this life, or in any future state of existence.

LAW 14. 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 have life;—seeing that this varied life is formed by the same Incomprehensible Power that has created human nature, and given man his peculiar faculties.

LAW 15. 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.

LAW 16. That this invaluable practical knowledge can only be acquired by means of an extensive search after TRUTH, by an accurate, patient, and unprejudiced inquiry into FACTS, as developed by nature.

LAW 17. 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 disposition all that have life.

LAW 18. 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 each man forms his own *feelings* and *convictions* by his *will*, and therefore has merit or demerit, or deserves praise or blame, or reward or punishment, for them.

LAW 19. That, under institutions formed in accordance with the principles of the rational system of society, this superior knowledge, and these superior dispositions, may be given to the whole of the human race, without chance of failure, except in cases of organic disease.

LAW 20. That in consequence of this superior knowledge and these superior dispositions, the contemplation of Nature will create in every mind, feelings too high, 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 elements of the universe, producing the endless variety of life, mind, and organised form.

LAW 21. That the practice and worship of the rational religion will, therefore, consist in promoting, to the utmost extent of our power, the well-being and happiness of every man, woman, and child, without regard to class, sect, sex, party, country, or colour; and in those inexpressible feelings of admiration and delight, which will arise in all, when made to become intelligent and happy, by being surrounded from birth by superior circumstances only.

SECTION IV.

General Arrangements for the Population.

LAW 22.—Under this system of society—after the

children shall have been trained to acquire new feelings and new habits, derived from the laws of human nature—there shall be no useless private property, now the cause of so much injustice, crime, and misery.

LAW 23. As soon as the members of these rational townships shall have been educated from infancy in a knowledge of the laws of God, trained to act in obedience to them, and surrounded by circumstances all in unison with them, and thus made to acquire a true knowledge of their own nature, there shall be no individual reward or punishment.

LAW 24. Each township shall be an association of men, women, and children, in their usual proportions, from five hundred to three thousand; the latter being the greatest number that can be most beneficially united under one scientific arrangement, to perform all the business of life.

LAW 25. As these Townships increase in number, unions of them, federatively united, shall be formed in circles of tens, hundreds, and thousands, etc., until they shall extend over Europe, and afterwards to all other parts of the world, uniting all in one great republic, with one interest.

LAW 26. Each of these Townships shall possess as much land around it as will be sufficient for the support, for ever, of all its members, when it shall contain the *maximum* in number.

LAW 27. These Townships shall be so arranged as to give to all the members of each of them, as nearly as possible, the same advantages; and also to afford the most easy communication with each other.

SECTION V.

Government of the Population, and Duties of the Council.

LAW 28. Each society shall be governed in its HOME DEPARTMENT by a general council, composed of all its members between the ages of thirty and forty. And each department shall be under the immediate direction of a committee, formed of members of this general council, chosen by themselves in the order determined upon. And in its *external* or *foreign* department, by all its members from forty to sixty years of age.

LAW 29. After all the members of the Township shall have been rendered capable of taking their full share of the duties of the general government, there shall be no selection or election of any individuals to offices of government.

LAW 30. At thirty years of age, all the members who shall have been trained from infancy in the Township, shall be officially called upon to undertake their fair share of the duties of management in the Home Department; and at forty, they shall be excused from officially performing them. At forty, they will be officially called upon to undertake the duties of the external or foreign department; and at sixty, they will be excused from officially attending to them.

LAW 31. The duties of the general council of the *Home* Department shall be to govern all the circumstances within the boundaries of its Township; to organise the various departments of production, distribution, and formation of character; to remove all

those circumstances which are least favourable to happiness, and to replace them with the best that can be devised among themselves, or of which they can obtain a knowledge from other Townships. The duties of the general council of the *external* or *foreign* department will be, to receive visitors or delegates from other Townships; to communicate with other similar Townships; to visit them and arrange with them the best means of forming roads and conveying surplus produce to each other; to travel, to give and receive information of inventions, discoveries, and improvements, and of every kind of knowledge that can be useful; and also to regulate and assist in the establishment of new Townships, composed of their surplus populations; and to send delegates to the circle of Townships to which their own shall be attached.

LAW 32. The general councils, home and foreign, shall have full power of government *in all things under their respective directions*, so long as they shall act in unison with the laws of human nature, which shall be their sole guidance upon all occasions.

LAW 33. All individuals, trained, educated, and placed, in conformity with the laws of their nature, must, of necessity, at all times, think and act rationally, unless they shall become physically, intellectually, or morally diseased; in which case the council shall remove them into the hospital for bodily, mental, or moral invalids, where they shall remain until they shall have been recovered by the mildest treatment that can effect their cure.

LAW 34. The councils, whenever it shall be necessary, shall call to their aid the practical abilities and advice of any of the members of the Township.

LAW 35. To prevent injurious expressions of opinion or feelings arising among the adult members of the Township, and permanently to maintain all the laws of God in full purity, a meeting shall be held annually in each Township, on the first day in the year, at 10 A.M., composed of the elders who have passed the councils, and of those who have been trained from birth within the Township, who are above eighteen years of age, but who have not entered the councils, to hear read an official written report, prepared by the councils, and presented from them by the senior member of each council, containing a correct narrative of their respective proceedings for the past year. After the report shall have been read, the meeting shall deliberate and well consider it; and when they shall have come to a general understanding respecting it, a committee of the three junior elders and of the two senior juniors shall draw up their report upon the reports of the councils, and shall state especially whether or not the laws of God have been maintained consistently throughout the past year; and they shall also state, in the genuine spirit of truth and charity, their opinion upon any measure which to them may appear to contravene those all-wise and unchanging laws. These reports to be registered, preserved, and printed, for the use of the members, and to be sent to other Townships of the federation.

SECTION VI.

On the Adjustment of Differences.

LAW 36. If the general councils should ever attempt to contravene the natural laws of humanity,

—which is scarcely possible,—the elders of the Township, who have passed the councils, shall call a general meeting of all the members of the Township between sixteen and thirty years of age, who have been trained from infancy within it. This meeting, called after a month's notice, shall calmly and patiently investigate the conduct of the general councils; and if a majority shall determine that they have acted, or attempted to act, in opposition to these laws, the general government shall devolve upon the members of the Township who have passed the councils and are above sixty years of age, united with those who have not entered the councils and are between twenty and thirty years of age. With parties trained rationally from infancy, and placed from birth within good and superior circumstances only, it is scarcely possible to conceive that this clause will ever be required; but if required, it can only be of temporary application. All other differences of every description—if, indeed, it be possible for any to exist among a population once trained to become rational in feeling, thought, and action—shall be immediately determined and amicably adjusted between the parties, by a decision of the majority of the three members who have last passed the councils.

Transition Governments.

The inhabitants of Europe, under all its separate governments, have had their characters so misformed, in consequence of society having been, from the beginning, based on false principles, that innumerable errors and evils have been created in practice. A new state of society for Europe has, therefore, become an immediate,

irresistible, necessity, to calm the excited feelings and passions of its population; and a rational government is required to gradually supersede governments which experience has proved to be most irrational and injurious in practice. But the characters which have been created under the old governments, have been made to become so inferior and irrational, and their practices so injurious, that, without a new training and education, the people are unprepared to rationally govern themselves, or to be rationally governed; nor can they be educated to become competent to well govern themselves while they shall remain within the arrangements and institutions emanating from the false fundamental principles on which alone the entire system of society over the world has hitherto been based.

In consequence, transition arrangements, to re-educate and gradually new place all the inhabitants of Europe, are now required, as the first practical measure to ameliorate the present sad condition of its population, and make it rational; and thus to prepare it to live under the universal rational government, which has been previously given in detail.

To establish these transition arrangements peaceably and rationally, they should emanate from the existing governments, whatever may be their present form; that the change may be effected gradually, in peace, with order, foresight, and sound wisdom.

These governments, remaining undisturbed, like the old roads during the formation of the railways which were to supersede them, should select a certain number — say seven, more or less — of the most

intelligent practical men they can find, to be called a committee, council, or by any other name, who should have entrusted to them the creation of the new arrangements, under which, in the new state of society, all the business of life is to be conducted;—arrangements devised to create and distribute wealth, form character, and govern, in a very superior manner, compared with existing arrangements, formed with the view to attain these results.

This committee should begin the change by enlisting all the present unemployed into a civil army, to be trained under new arrangements, in order that they may create their own supplies of every description, be re-educated, become defenders of their country in case of invasion, and maintain peace and order at home; while the regular army shall be employed abroad, as long as a regular army shall be necessary.

This civil army, to be well drilled, disciplined, properly officered, and instructed, to create the new arrangements required to re-organise society upon true principles; arrangements purposely devised to perform all the business of life in a superior manner. Thus, gradually, peaceably, and wisely, to supersede the present injurious and most miserable state of human existence, by a scientific and rationally constructed society, far superior to any past or present, for permanently producing health, knowledge, and happiness to all.

These transition arrangements may be made not to interfere with any existing government or public or private interests; but gradually to supersede them, as the railway superseded the old road, most beneficially for all the members of old society.

CHAPTER V.

REASONS FOR THE LAWS OF THE UNIVERSAL RATIONAL
CONSTITUTION, FOR THE GOVERNMENT OF THE
HUMAN RACE COLLECTIVELY, OR FOR ANY DIS-
TRICT SEPARATELY.

SECTION I.

Providing for and educating the Population.

LAW 1.

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

Reasons for this Law.—Under this new constitution, based upon, and constructed in unison with, the laws of God, each Township becomes the parent of all within its jurisdiction, and the immediate agent of God, to carry into execution the laws of the Universal Creating Power, in order to bring and keep human society in harmony with all nature.

The parent, knowing that union is strength and wisdom, unites the children in one interest, upon a just and full principle of equality; knowing that without an honest and perfect equality there can be no permanent, heartfelt union; and that, by uniting the faculties, feelings, and interests of a family averaging about two thousand in number, the advantages

to each one may be increased, with reference to superiority of character, and permanent and substantial happiness, in a ratio equal to not less than two thousand to one, compared with the present individual system.

By this constitution, it is intended that each Township should generally form one agricultural, manufacturing, commercial, and educational family.

In mining or fishing districts, this order will be varied in accordance with those circumstances. But in every case, the Township will form those general arrangements that will supply all equally, according to age, with the best of everything for human nature, at each divisional period of life; and apply the faculties and powers of each, without exception, for the benefit of the individuals of the Township, and of the extended circle of the federative unions.

By the laws of God, every member of this family has received a different compound of the general qualities of humanity, and received them without his consent, or even knowledge. No one, therefore, can rationally claim merit, if he possess what may be considered a superior compound of these qualities; nor can demerit be attributed to any one, for having what may be now deemed an inferior combination of them. The great Creating Power of the Universe alone creates these varied natural characters; and it is most probable that, as these families gradually acquire full rationality, it will be discovered that these differing compounds are necessary, and most useful in the order of nature; and that without them, society would be incomplete, and the happiness of the whole imperfect. Each one, therefore, is justly entitled to

an equality with every other member of the family, according to age. No partiality, or distinction, except that of age, should ever be introduced into any Township.

This law states that the *best* of every thing for human nature should be provided for every one. Experience has ascertained that the highest economy is attained only by using the best of everything that can be procured or created upon a scale sufficient for the supply of all; and that the Township would greatly gain by abandoning all that is *intrinsically* inferior, and adopting the use of everything superior, to the utmost extent practicable.

This arrangement fully followed out, with the subsequent laws to be explained, will, of necessity, make every one happy, so far as his natural qualities will enable him to extend his enjoyment, under the most favourable combination of circumstances within the knowledge and power of humanity yet to create or conceive.

LAW 2.

“ All shall be trained and educated, from birth to maturity, in the best manner known at the time.”

Reasons for this Law.—The importance of the law, that to educate man is to manufacture a character for him, has never yet been fully appreciated, by any nation, people, or individual, in any period of man's history, except Lycurgus ; and according to the machinery used for the purpose, the character will be well or ill manufactured, and the individual will of necessity become inferior, mixed, or superior in his qualities. This principle being known, it becomes as

easy to manufacture the Spartan character to day as when Lycurgus lived, if there could be now utility in forming a character of high military spirit, and with great personal prowess and self-denial. But the time is passing to require any mere sectional character, which has been now or previously manufactured in any latitude or longitude. The period has arrived when the progress of knowledge demands a character, physical, mental, and moral, of full-formed rational men and women; and the machinery is now required to manufacture from human nature this superior fabric, for the benefit of all who live, and for future generations.

To know how to manufacture the human character, is to know how to remove the chief causes of the miseries of the world; to terminate the necessity for man's laws; to withdraw the principle of repulsion between individuals, nations, and colors; to insure universal peace and good government; to put into active progress an ever increasing advance in knowledge and prosperity; to uproot the cause of all the inferior and injurious passions, which ignorance alone now maintains in the characters of all; to undermine the foundation of all crime and inferiority of conduct; to render individual punishment as unnecessary as it is unjust, and to make individual reward undesirable; to produce a useful, good, and desirable, physical, mental, moral, and practical character for *all*, without the injurious monotony of any two being the same in the compound of their individual qualities; but, on the contrary, producing a much greater variety of character than now exists,—the variety arising from an endless combination of excellencies; in short, to know

scientifically how to manufacture the material of human nature,—the most ductile of all materials,—in its endless capacity for varied knowledge, goodness, and happiness, is to know how to change the present universal disorder, consternation, and confusion, vice, crime, and misery, into a terrestrial paradise; in which the onward spirit of each inhabitant will be to prevent *the existence of any cause of evil*; and to promote, cordially and actively, the well doing, the well being, and the permanent happiness, of every other individual; and then, without the necessity of thinking of himself, to create selfish feelings, his own best interests and highest rational enjoyments will be secured to the greatest practicable extent.

LAW 3.

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

Reasons for this Law.—Without a full and complete equality, there can be no general permanent happiness, in fact, no justice, among men. It is the pure principle of democracy, carried out to its full extent in practice, that can alone carry the human race onward toward the highest degrees of perfection. When *all* shall be well trained, educated, and employed, under arrangements and amidst external circumstances formed and united to be congenial to human nature, then, and then alone, will it be possible to form a correct idea of the excellence, prosperity, and joyous happiness, to the attainment of which the human race sooner or later is destined. All the great national changes now in progress over the world, are evident signs that this change is fast approaching. Especially are the excitements

existing at this period in the two most energetic and advanced nations upon the globe, unmistakable indications that the old errors in principle and practice are to be speedily abandoned by the authorities of the world; that they may be superseded by the laws of Nature and of God, preparatory to man's being new moulded, from his birth, to become, for the first time, a peaceable, intelligent, and highly cultivated rational being.

But this glorious change for humanity can never be effected by class, sect, or party, by sections or districts, by any favoured nations or individuals. The Almighty decree has gone forth from the commencement of time, "*that all of the human race shall be happy, or none.*" It is an all-merciful, wise, and benevolent decree; worthy of all reverence and admiration; it is the *everlasting charter* of human progress and happiness; of more extended, substantial, and abiding future progress, in one year, than, under the errors in principle and practice of the present irrational system of the world, can be effected in a century, or indeed, to speak correctly, in any given period; for error in principle, while continued, must lead, of necessity, to greater and deeper evils in practice. Hence, the present extending crimes, individual mental contests, and increase of insanities over the world. No! It is only by a just and pure equality, gradually extending over the human race, under a refined parental democracy, that goodness, excellence, progress, and joyous happiness, can ever be given and secured to humanity. "*All or none*" will ere long become the watchword, of democracy first, and then the universal motto of men of every country or clime.

To attain this high elevation of equality, the children of the Federative Townships "must pass through the same general routine of education, domestic teaching, and employment;" and then the government of each Township and of the most extended federation of these Townships, will become so simple and plain, that every young person will readily be trained to comprehend them, and at the required age will have sufficient knowledge and experience to take a full share in assisting to govern them.

This part of the subject involves so many important considerations, that it might be extended to a large volume; but that which has now been stated may be sufficient for the present purpose; merely adding, that the education, domestic teaching, and employment, are described in outline and detail to a considerable extent in a lecture on the new classification of society, which has been published.

LAW 4.

"All children, from their birth, shall be under the especial care of the Associated Society or Township in which they are born; but their parents shall have free access to them at all times."

Reasons for this Law.—There are many important causes to render this law necessary.

1st. The affections of parents for their own children are too strong for their judgments ever to do justice to themselves, their children, or the public, in the education of their own children; even if private families possessed the machinery, which they never do, to well manufacture character from birth.

2nd. Children in small numbers can never be placed

within the proper machinery to well form their physical, mental, moral, and practical characters, and make them full-formed men and women.

3rd. The Township, as the general parental authority over all, has a much wider and deeper interest in the formation of the character of each child, than its immediate physical parents; for the well-being, peace, and happiness, of the Township, and its federative Townships, extending to the widest circle, depend upon the character formed for each member of each Township.

4th. A superior rational character can never be formed by one or two, or a few, being trained in a confined place and in private.

To form a superior and useful character in man or woman, suitable machinery must be devised; and every age will require, at stated intervals, a change of this machinery, to suit the growth of the physical and mental powers, as well as of the propensities and other qualities of humanity.

Although the children will not be trained and educated by their parents, as in the present state of society, which unfits them for members of a pure democracy, yet the parents will have free access to them at all times, and will see them trained and educated to become, in disposition, habits, manners, temper, and judgment, so superior to that which any family formation of character could give, that there will arise a feeling and consideration between the parents and children very superior to the frequently silly affection and desire for injurious partial privileges, on both sides, which are now so common throughout all classes. The present family training well prepares

the children to take advantage of all out of their immediate family circle. But there is no fear so unfounded (as the writer experienced during thirty years practice upon a large scale), as that this new and superior formation of character will weaken the best affections between parents and children. And certain it is, that a pure democratic character can never be given by family training.

LAW 5.

“All children in the same Township shall be trained and educated together, as children of the same family, and shall be early taught a knowledge of the laws of their nature,—the most important of all knowledge.”

Reasons for this Law.—To form superior men and women, they must be trained from their birth alike, without partialities of any kind, and without the desire to be better treated than any others of the same age, or to have anything which all the others have not.

All the children of the Township being trained and educated together, proper machinery for the formation of character may be created upon the scale best adapted to secure the qualities of mind and body most beneficial for the individuals, for the Townships, and for the circle of Townships, to their widest extent.

But that which will be soon discovered to be the most essential element in the formation of character, is to enable children at an early age to “know themselves,” and to comprehend what human nature is. When they shall be taught to understand the causes

of their formation, of their feelings, of their opinions, and of their conduct, they will then "know themselves," and what humanity is, through a knowledge of the unchanging laws of God. By children being enabled to ascertain this knowledge for themselves, *through an accurate investigation of the facts* on which the knowledge is based, their minds will be made rational, which no minds have ever yet been; the necessary consequences of which will be, that all anger, ill-will, envy, jealousy, and every repulsive feeling among themselves, and for the human race, will die a natural death; and, instead of these evils to man, a new spirit of knowledge, sound judgment, charity, and kindness, will be made to pervade the mind and direct the conduct of every one.

The laws of man have created every kind of repulsive and irrational feeling from man to man; the laws of God will change these for feelings the most attractive and rational.

The laws of man create crime, and then punish it in the individual, whose character they have previously formed to commit the crime. The laws of God prevent crime, and render individual punishment unnecessary, and individual reward unjust.

The laws of God, early instilled into the mind, and fully understood, will make the individual a rational being; and then, without trouble or expense to society, he will always feel, think, and act rationally; and thus all the cumbrous machinery and expensive paraphernalia now most ineffectually applied to prevent crime by punishment, will be superseded. Every punishment of an individual by society is a direct crime against the laws of God; and if there were any

justice in punishment, the society, rather than the individual, ought to suffer; for society has the power to form the character of the individual, but the individual has not the means to form the qualities of the society by which he is made to be what he is.

LAW 6.

“Every individual shall be encouraged to express his feelings and convictions, as he is compelled by the laws of his nature to receive them; or, in other words, to speak the truth only upon all occasions.”

Reasons for this Law.—While society shall be based and constructed on the laws of men, falsehood must be, of necessity, the language of the human race, as it ever has been, and is to this day. These laws are the father of all lies, and the cause of all deception, cunning, and fraud. So long as the causes which render the language of falsehood unavoidable shall be permitted to form the character and govern the affairs of mankind, it is a waste of words, most childish and worse than useless, to expect that virtue can be known, or charity practised. There must be *substantial causes* to produce crime, falsehood, and uncharitableness among men: these causes are the ever-demoralising laws of man. There are equally certain and fixed causes which alone can ever produce truth, and good and kind conduct in all. Until the genuine language of truth shall become alone the language of mankind, it will be most irrational to expect an open honest character to be formed, or any real knowledge of humanity attained, while exhibited under the veil of falsehood, in all men and women, as they are now formed by and placed in society.

The world, created by the laws of men, has ever been, and now is, a compound of falsehood, and consequent deception; and is governed, in consequence, alone by force and fraud: the strong ever deceiving, or forcibly oppressing the weak. This state of gross irrationality must continue until the authorities which influence the destinies of nations can be convinced of the miseries generated by falsehood and deception; and of the happiness which will arise to all from the language of truth, and the conduct of open straightforward honesty.

LAW 7.

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

Reasons for this Law.—The entirely new practical arrangement of society, created by the change of men's for God's laws, on the one hand—and by the illimitable progress of science, increasing so enormously the power of producing wealth with ease and pleasure, on the other—will render an entire change also necessary in the condition of women, and at once make it the permanent interest of both sexes, that a just and full equality should be now prepared, that the happiness of both may be largely increased, and be continually progressive. In the new constitution, based on the laws of God, this change is provided for under the new arrangements, devised to remove the causes of differences in marriage, which, under the existing system, are innumerable; scarcely any will remain; none, indeed, that can destroy confidence

and friendship between the parties, should it be beyond their power to retain their feelings of love.

Under the ignorant laws of men, no arrangements have been made by any lawgiver, in any code extant, to unite the sexes without producing more crime and misery than virtue and happiness; nor can any arrangements be made under those laws, which will so unite them. At this day the hidden vice and misery, falsehood, and deception, created solely by the errors proceeding from men's laws, are most appalling; and if the sufferings thereby produced, especially to the finest-formed in body and mind of the female sex, were not thus hidden, and were made public, they could not be longer permitted, if it were known that they are necessary results of false and most injurious legislation, emanating from the grossly-mistaken first principles on which the present system of society over the world is alone based and supported.

In a pure democracy, there will be no motive to sexual crime, and soon sexual disease will be eradicated from society. Marriages will be formed, as the laws of God unequivocally direct, at a proper period of life, under such arrangements as will be the most likely to prevent ill-assorted unions, and to insure the greatest permanency of the first natural affections between the parties.

As a constitution of pure democracy will insure to all equal education, occupation, and condition, through life, according to age and capacity; the field of choice for all parties will be greatly enlarged, and the real character of every one in the Townships will be accurately known from birth, through every stage of life; and, as the language of the Townships will be alone

the language of truth, there will be no deception before marriage, to destroy mutual confidence after marriage, as so generally occurs under the present system.

The law of God is, that humanity is compelled to like or love that which is agreeable or lovely to the peculiar combination of qualities given by God to each individual at birth, and as cultivated by society, and to dislike or loathe those qualities which are made to be disagreeable or hateful to the instincts or natural feelings of the individual. Any arrangements of ignorant men which contravene this universal and unchanging law of God, are sure to produce physical and mental disease, crime, and misery, to a fearful extent. And, whatever ignorance may say to the contrary, the laws of men have, in every country, in all ages, opposed this law of nature, which changes not; and, by such irrational opposition to the laws of God, have created and forced upon the human race more disappointment to natural innocent good feelings, more loathsome afflicting diseases, more unnatural crimes, more murders, more disordered imaginations, and more insanity, than the human mind is capable of fully apprehending, or supposing to be possible—so cautiously are these dreadful evils veiled from public disclosure. The remedy for these diseases of body and mind, is to abandon the laws of men on this subject, to stay their endless practical evils; evils often producing, to the female sex especially, more agonizing mental suffering than their nature can endure; so that they are often compelled to terminate them by suicide.

Who can estimate, who can compress within the limits of the most comprehensive powers of his

imagination, the extent of the excruciating suffering experienced at this moment, from these ignorant sexual laws of man, attempting to contravene the laws of God? Those who, through their knowledge of the anatomy of the human frame, and their professional duties, are necessarily made acquainted with a small part only of these scourges of deceived humanity, could a tale unfold—were they but placed under circumstances that would permit them to disclose their secret knowledge—that would appal the stoutest hearts, and make them wonder that humanity has so long endured the irrationality of appearing to be blind to this great insanity, now prevalent throughout the world, but carried to all manner of excesses in large towns, and especially in the most populous cities. Let the inexperienced inquire of the police authorities in London and other large cities, and of those who have charge of lunatic asylums; and, if not deterred from speaking out, these persons can well paint the desolation made of the finest feelings, faculties, and powers of humanity, by the yet untaught authorities of the world blindly forcing the most unjust and cruel laws of men to govern human destinies, instead of the all-wise, good, and most merciful laws of God or nature; thus making men to be less rational, and less capable of wisely directing their natural instincts, than all other animals, who obey no priesthood, but the laws of their Creator.

SECTION II.

Liberty of Mind or Conscience.

LAW 8.

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

Reasons for this Law.—Any thing short of this liberty is tyranny of the most demoralising character, and the father of falsehood. The law of God on this subject is, that man forms not his own opinions; he is compelled to have them, by the strongest conviction made on his mind; and his mind is created for him. No man has therefore any just right to say to another, “You shall not think your own thoughts, but mine.” This is contrary to nature; and the laws of God declare that one man shall have no more power over the thoughts of another, than that which fair argument, expressed in the spirit of charity, based on the knowledge of the true formation of opinion, shall give him. Truth can never become the language of the world until this mental bondage of one man’s thoughts to another shall be altogether abandoned. The language of the mind and heart is always a delightful language to humanity, and it is the only language of reason and rationality.

LAW 9.

“No one shall have any other power than fair and friendly argument to control the opinions and belief of another.”

The reasons for this law are included in the preceding.

LAW 10.

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

Reasons for this Law.—The laws of God declare that man cannot form, or, of himself, change, his opinions or belief; that they are therefore, in every case, created FOR him. It is most irrational, then, to attribute praise or blame, merit or demerit, or to reward or punish men, for the opinions which, by their nature, they are compelled to have. The ignorance of man on this subject has produced, through the ages which have passed, more division of mind and feelings, and more violence and crime, than any other error of our inexperienced ancestors. It has destroyed all moral and mental charity, and made man far more irrational in his conduct to man, than any other animal to its own species. This error, also, must be entirely abandoned, before there can be any chance for the language of truth to be introduced among the human race.

LAW 11.

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

Reasons for this Law.—The existing religious impressions over the world have been the natural effects of the circumstances of latitude and longitude, acting upon the easily impressible young mind trained within their influence. The inhabitants of various

districts have, through this process, with comparatively few exceptions, (for which, also, there have been efficient causes), been made conscientious disciples of the religions taught in their respective localities. They could not avoid having these impressions made upon their minds; and they are blameless for them. It would be therefore cruel and unjust, to prevent any of these persons from expressing their conscientious impressions, or from following their respective modes of worship.

The laws of God declare, that man has an eternal right to express his thoughts, and to act according to the notions of right which have been given to him; and, therefore, to speak his belief openly, and to act accordingly; and not to prevent any others from having the same liberty, however widely their thoughts and actions, if not injurious in practice, may differ from those which he has been compelled to receive and approve. This knowledge of the true formation of opinions is the only foundation for universal charity, and kindness, and forbearance among men.

No mere precepts can create these godlike virtues; they never have existed upon earth; they never can be formed under the laws of man. It is useless to expect to see them in practice until those uncharitable and unkind laws shall be abandoned, and superseded by the all-merciful, benevolent, and wise laws of God—not until these laws shall become the laws of the world, and govern all the thoughts and actions of men. Then there will be true mental liberty, and pure charity, undefiled by the ignorant laws of our early inexperienced ancestors.

SECTION III.

The Principles and Practices of the Rational Religion.

LAW 12.

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

Reasons for this Law. — The irrationality, insanity, disunion, and miseries of human existence, have chiefly arisen from the most crude and wild notions of men respecting the active power of nature, of which they are at this day as ignorant as when they first began to conjecture upon a subject so far, hitherto, beyond their capacity to discover.

The priesthood of the world have led mankind so far astray on this subject, that they have misdirected and stultified the reasoning faculties of the human race, and filled their minds, at various periods, in different divisions of the earth, with all manner of absurd inconsistencies.

They and their disciples have written and spoken of a Power to which they have, through a wild and disordered imagination, attributed their own feelings, thoughts, and conduct, although they have ever been most ignorant of every attribute of that Power, and have never possessed the slightest knowledge of what it may be.

To day — after the unnumbered ages which have passed, after the millions of works written upon the subject, after the innumerable sermons preached respecting it, after the torments which have been insanely inflicted upon the conscientious, the sacrifice in religious wars of human life beyond estimate, and a senseless waste of the wealth of society to support idle or ill-occupied inquisitors, bigots, fanatics, and visionaries, to establish and extend one set of absurdities in opposition to others equally or more or less absurd; all that the whole experience of the past has disclosed to man's capacity is, that some Power to continue nature in its onward progress, exists from necessity; but what that Power is, no man has yet discovered; and all the sayings of the past on the subject are mere human sounds without meaning, and serve only to expose the extent of man's irrationality.

The discovery of this important truth indicates that the period approaches when the human intellects shall be relieved from this insanity, and when man shall be disabused of this stumbling-block to his onward progress towards the attainment of real knowledge, and shall be enabled to become a rational being.

Thus will the Creating Principle of the universe, to which man can do no good, cease to be the cause of hatred, anger, disunion of mind, and uncharitable feelings among the human race. Thus will the obstruction be removed which prevents charity, and kindness, and union being created, peace becoming universal, and happiness everlastingly progressive.

An abstract name, to which no definite rational idea can be given, will thus cease to be, as it has been

heretofore, a firebrand, burning up the universal love of humanity, and destroying the germs of charity and unity between man and man; of charity, unity, and love, without which virtues human existence becomes a curse instead of a blessing.

LAW 13.

“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, as hitherto most erroneously imagined; and, therefore, he cannot have merit or demerit, or deserve praise or blame, reward or punishment, in this life, or in any future state of existence.”

Reasons for this Law.—No one possessing the power of accurate observation and reflection, can doubt that that which is created or formed is unconscious of its own formation, and that that which has life becomes conscious of its own existence only *when formed*. But such has been the insane state of mind of our ancestors, that they have attributed to the individual human being created, or formed, the merit or demerit of creating his qualities himself; although he could have had no knowledge whence those qualities proceeded, or any control over their formation or combination.

This mistake has been the **GREAT ERROR** of the human race, from the beginning of known history: the origin of evil, the source of every crime, and is now the chief, if not the sole, cause of misery throughout all nations and people.

It is the most fatal error ever made by man; and

now bars his progress to rationality, deranges his mental faculties, and divides him from his fellows, all the world over. On this fatal foundation have all the institutions of man been based. This has been the source of his religions, governments, codes of laws, and classification of society; of his injudicious rewards, and unjust and cruel punishments; of his fears in this life of a future diabolical everlasting punishment; and of hopes in another state of existence of happiness: happiness which, but for this error, might be soon securely enjoyed in this life, and renewed and improved through every succeeding generation. In short, it is the cause of making man irrational, disunited, uncharitable, and miserable, when he might now be made highly intelligent, charitable, kind, united, and happy.

The first step to ameliorate the condition of the human race, and to put it in the direct road to union, rationality, and happiness, will be for the authorities of the world openly to abandon this fatal falsehood, and all its misery-producing consequences in practice.

LAW 14.

“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 have life—seeing that this varied life is formed by the same Incomprehensible Power that has created human nature, and given man his peculiar faculties.”

Reasons for this Law.—Without charity, pure practical charity, for all mankind, there can be no real virtue or rationality in the mind or conduct of men;

but this charity has never yet existed among any nation or people. It is not to be given by precept. As well may the human race be told to fly, without giving them efficient wings, as to tell them to feel universal charity without creating the cause which can alone produce it. Charity is a necessary *effect*, emanating alone from an accurate and extensive knowledge of human nature ; from knowing that the natural qualities and propensities of men are formed for them at birth, without their consent and knowledge ; and that their subsequent character and conduct are the necessary result of the inferior or superior circumstances in which they are placed by society.

Did the authorities of the world possess this invaluable knowledge, they would know how easily and certainly all men might be made from their birth to receive this knowledge, and be made to become not only charitable in mind and conduct to the full extent of its divine expression, but, in consequence, to be also good, wise, and happy.

With this knowledge of humanity, the most important knowledge yet acquired by man, the human race will attain a new life ; anger, and all the vicious and inferior passions, with all falsehood, will die their natural death ; truth, unalloyed with deception of any kind, will become the universal language of men ; they will have new minds and feelings formed within them ; strifes and contests will cease universally ; man will not only be kind to his own species, but, to the extent practicable, to all that have life. The earth, as population can be made to increase, will be reclaimed from its original wild condition, drained,

fertilised, made healthy and beautiful; and humanity, for the first time, will be enabled to enjoy, in innocence and purity, its natural rights; unrestricted, except by the mind, highly cultivated, knowing how and desirous to create the greatest permanent amount of happiness for all.

If there be wisdom and intention in creation, it must be to produce, at the earliest possible period, the happiness of all sentient beings. Increased knowledge in man will stimulate him to aid, with all his wondrous powers, this great advent of all existence.

Innumerable, illimitable, new powers from science have been given, to aid man's limited natural power, to enable him to become an active agent in making our planet a terrestrial paradise. Pure, genuine, universal charity, is the only true motive power that can work these all-powerful means for their rightful purposes, and secure, in perpetuity, the happiness of terrestrial existence; and thus will man cease to contend with his Creator, and no longer oppose his ignorance or inexperience to the wisdom of nature.

LAW 15.

“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.”

Reasons for this Law.—Of all the sciences yet acquired by man, the knowledge of the science of the overwhelming influence of circumstances over human nature, is, beyond all estimate, the most important. The future happiness or misery of all

of the human race depend upon it, and are now under its immediate control.

With this knowledge, immediately and wisely acted upon, the population of the world may soon be relieved from its present sin and misery. Were all the late scientific great improvements and discoveries introduced over the world, metal money reduced to dross, and industry and wealth everywhere made to superabound, and to be superabundant for the rational wishes of all, Europe and North America may be made rational and happy in less than five years, and Asia and Africa in less than ten.

EVIL is the EFFECT of bad circumstances, created and maintained by inexperienced and hitherto ignorant man. GOOD is an EFFECT that will be produced by superior circumstances, that will be created by man, as soon as he can be made a rational being, with sufficient practical knowledge to properly combine those superior circumstances—circumstances to enable him, in the best manner, to create and distribute wealth, form character, and govern, so as to insure the greatest permanent amount of happiness for all and for ever.

The time rapidly approaches when the world will be more astonished and confounded than it has lately been with the discoveries of the electric *speed* and *light*; when it shall plainly perceive and clearly understand, with how much ease and with what rapidity the *causes of evil* over the earth may be removed, and the *causes of good* may be made to supersede them.

Is it not, then, man's highest interest to exert all his powers to acquire the knowledge to remove the causes of evil from his race, and to supersede them with

those causes which shall produce good only, and to apply this divine knowledge to immediate practice?

True charity, based on the knowledge of the laws of humanity, applied to practice under the direction of the science of the overwhelming influence of circumstances over human nature, will easily and speedily effect this great change in the condition of man over the earth, and in its wondrous results will greatly surpass the accumulated wonders of the past period of human existence.

Thus will the causes of good and evil become familiar to man, and for the future be placed, by this new knowledge, under his control; he will thus be new-formed in mind, regenerated, made rational, intelligent, beautiful, and highly-refined, in person, manner, and conduct.

Prepared thus, by the influence of superior and good circumstances only, he will be ready to receive the wedding garment to enable him to become an inhabitant, not of an imaginary heaven in or above the clouds, but of a substantial paradise upon our own earth.

Then, and not until then, will there be real LIBERTY, EQUALITY, and FRATERNITY; and this is the change which Europe is to-day so blindly contending for and against. The Socialists blindly attempting, with inefficient knowledge and an erroneous spirit, to attain it; while their opponents, possessing only the errors of past times, vainly oppose, and desire to retain the unjust and absurd state of things as they are, producing to all endless evils and miseries.

The contest between the existing false and irrational system, which is most injurious to all, and the true

and rational system, which will be permanently most beneficial to all, may, from the present irrational state of both the contending parties, be severe and cruel in its progress; but, as Truth is about to prevail over error, the ultimate result admits of no doubt.

LAW 16.

“That this invaluable practical knowledge can only be acquired by means of an extensive search after TRUTH, by an accurate, patient, and unprejudiced inquiry into FACTS, as developed by Nature.”

Reasons for this Law.—In consequence of the false fundamental principle on which the human character has been alone formed, and thereby made to be irrational, truth has been more dreaded by the authorities of all nations, than all the evils which have yet afflicted mankind. Even now, it is more dreaded by the old authorities of the world, than the most powerful armies that can be brought to oppose them. The system of the world having been based on falsehood, and supported merely by falsehood and brute force, both of which from necessity are hourly increasing, cannot stand the test of plain, simple, straightforward truth. From this test the old system of society now shrinks like a coward; or vainly attempts, while supported by numbers, to destroy the advocates of truth, by the sword of the ignorant, misled by their early-taught prejudices. This proceeding has hitherto succeeded; and, in consequence, all have grievously suffered in one way or another; but all more or less, in every rank of life, in every age, and in all countries.

But the knowledge of facts has been ever progressive; these are always opposed to falsehood; and now they are arrayed in such numbers in support of truth, that it is impossible falsehood can much longer maintain its power as heretofore, over the mental faculties of the human race.

Falsehood is the origin of *Evil* among men,—*Truth* the foundation of *Good*. And both may be thus known :—

Falsehood is ever inconsistent, and opposed to facts. Truth is always consistent with itself, and in accordance with every known fact. And that which will not stand this test cannot be true.

There is no consistency in making man responsible for his original qualities and powers; for the circumstances in which he may be placed; or for his feelings, convictions, and conduct; for these necessarily emanate from the faculties created for him at birth, and the circumstances which act upon those faculties from his birth. Every fact declares that he is the being created or manufactured in mind and body by these circumstances, and therefore that he cannot justly or advantageously be educated or governed as an existence which forms itself, its feelings, convictions, or conduct; the latter always proceeding from one or other, or both, of the former.

The great truth, from ignorance of which society, through all its ramifications, now so severely suffers, is, that the evils in all classes over the world, are not created by the individuals who suffer from them, or who make others suffer, but are the necessary effects of the false system in which all are entangled; and from which none can escape, except by the abandon-

ment of the whole system in principle and practice, and by the adoption of an entirely new system based on another principle—a principle in accordance with all known facts, and which is uniformly consistent with itself and with those facts.

It is only by an accurate, patient, and unprejudiced, inquiry into facts, fully investigated and pursued to their legitimate consistent results, regardless of the previous ignorance of our irrational ancestors, who have always hitherto been governed by their imagination, based on false conceptions, that truths useful to mankind can be discovered and applied beneficially to practice.

In consequence of the characters of all being formed on the most erroneous and absurd notions respecting human nature, and society itself being constructed on the same false notions, no men have yet been so placed as to investigate facts in the manner and spirit now recommended. Thus far, it has been made to appear to be the private interest, and for the safety of all, to lend their aid to support old notions, however false and injurious; and if individuals chanced to discover some of the most important truths, on which depends the permanent happiness of the human race, they have not been in a position publicly to declare them; or if they attempted to make them public, they have fallen martyrs to their conscientious feelings. Who, on account of their private interests, or of the fear of an ignorant and prejudiced public, erroneously instructed from their cradle, can now venture openly to advocate the divine truths which are given in this universal government, constitution, and code of laws; although the permanent well-doing and happiness of all of the

human race are deeply involved in their promulgation and adoption?

Falsehood, and accumulated and accumulating errors, necessarily emanating from that falsehood, have made moral cowards of all men and women; none of whom now dare to speak the truth as they are obliged to know it by an irresistible feeling of conviction on their own minds.

The most obvious, natural, and certain convictions, which internally exist through life in all who have the faculty to observe and reflect, lie dormant in each, unexpressed, through the whole period of their existence, until they die with them when they cease to exist.

It is this moral cowardice in the search after truth, and fear of declaring it when found, that must be overcome, before there can be any chance for man to be made a consistent, rational, and happy being.

The present political and social disorder throughout the civilised world, is the fortunate breaking up of this false, unjust, cruel, and most absurd system, by which, until now, the characters of all have been formed, and by which all nations and people have been so wretchedly governed. It is truth alone, consistent with itself and in accordance with all facts, that can now prevent universal anarchy, and, otherwise, interminable contests, and give peace and order to the world.

LAW 17.

“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 disposition all that have life."

Reasons for this Law.—Experience, through the entire history of man, proves that he has been the creature of the circumstances created before his birth, and in which he has been placed by society from his birth; and a patient search after truth, by investigating facts, without previous prejudices, makes it evident that man must ever be the being of the bad, mixed, or good circumstances, with which he shall be surrounded from the commencement of his existence in the womb, and after his birth, through life.

This is the most important truth ever developed from the commencement of the irrational existence of human nature. For this knowledge will hereafter give the full power to society to create an inferior, mixed, or superior character for all of the human race; and it will soon appear to be the interest of all, that the best character only should be created for every individual.

But now a most inferior character is created for all, through a combination of most vicious and injurious circumstances; of circumstances blindly created and unwisely continued through past ages to the present, when all are severely suffering from this error so fatal to their happiness.

Now a necessity has arisen for these varied combinations, in different classes and different countries, of vicious and injurious circumstances, to be rationally abandoned, and superseded by those only which are virtuous and superior; and which may be now so

easily, economically, and beneficially introduced by existing governments, in peace, and with wise foresight, to insure the safety and happiness of all.

Instead of governments, as heretofore, plundering and murdering the producing classes for no rational object, and creating inferior, injurious, and vicious circumstances by which to surround them, they will, through this knowledge, discover the injustice and cruelty and the total want of wisdom of all such insane proceedings; and, with rational foresight, commence new arrangements, with which to execute the essential business of life; that is, to produce and distribute wealth, form character, and govern, in a manner very superior to the grossly ignorant and vicious mode by which these proceedings are now carried on in all countries over the world.

And to this statement, sad and melancholy as it is, there is not one exception. All nations, hitherto, have had their affairs conducted on the most false and injurious principles; and hence the deplorable condition in mind and body, in which the multitude in all countries now are.

Under the existing wretched system, all are trained in the language of falsehood, and in a conduct of deception, without charity for the feelings, thoughts, or conduct, of those trained and educated to differ from them. While, under a system based on true principles, derived direct from nature, a new combination of good and superior circumstances would arise, simple and easy of construction;—circumstances that would ensure a language of universal truth, without motive to express a falsehood, in look, word, or action; and would create feelings which would pervade the whole

being with pure charity and sincere affection for those taught to differ the most from us; and also create a disposition to be kind and merciful to all that have life; a character that would, in fact, go far towards creating harmony throughout terrestrial creation.

LAW 18.

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

Reasons for this Law.—The existing institutions of society, in consequence of their being based on falsehood, can never produce a superior character, or so govern man as to produce general permanent prosperity, or to do justice to human nature, either individually or in the aggregate.

It is vain, therefore, to imagine that these old institutions, based on falsehood and folly, can be longer forced upon the growing experience of the age; or maintained, when the foundation on which they have been constructed is undermined, and their injustice and iniquity are made known to the population of the world.

It is not the interest of any one living, that these institutions should permanently remain; but it is the interest of all, that not one of them should be prematurely or suddenly destroyed. Due reflection will make it evident that society requires, for the peace and safety of all its members, that these institutions, as well as all the practices of society emanating from

them, should be *gradually* superseded by others that would be permanently beneficial to all, and that would produce no injurious consequences by their introduction or their subsequent proceedings.

LAW 19.

“That under institutions formed in accordance with the principles of 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.”

Reasons for this Law.—The institutions of society contribute essentially to form the character of those placed under their influence. It is important, therefore, that they should be all devised to have a consistent and beneficial influence upon young and old : devised to give them superior knowledge, and to create superior dispositions — not for a class, or a sect, or a party, only, but for all, in every country. And, when based on true principles, that is, on principles in accordance with the laws of nature, they may be devised to have these beneficial influences only ; and thus to ensure a continual progress in knowledge, goodness, and happiness, in all not afflicted with organic disease. While, under the new circumstances, created under the rational system, the chance of any being afflicted with organic disease would continually diminish, and would rapidly decline through every succeeding generation, until all such defects would cease, and, under the overwhelming influence of continued superior circumstances, die their natural death. And while this

change shall be in progress, and until this happy period shall arrive, those afflicted with physical, mental, or moral disease, will be comfortably provided for, and well cared for, so far as their peculiar case will admit, to insure them the happiness that can be given under their disease; the happiness of all, as far as practicable, being the foundation of all rational religion.

LAW 20.

“That, in consequence of this superior knowledge and these superior dispositions, the contemplation of nature will create in every mind, feelings too high, 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 elements of the universe, producing the endless variety of life, mind, and organised form.”

Reasons for this Law.—Man, during the irrational state in which alone he has hitherto existed, has imagined every kind of crude, absurd, inconsistent, and contradictory notion, respecting the CAUSE OF CREATION and of its continuance in ever-changing progression. And yet, upon this subject, he is now no further advanced in knowledge than were his early savage ancestors. He has also devised endless forms and ceremonies, the most childish, uncouth, and fantastic, by which the votaries of each profess to intend to glorify, honour, and please that Cause, of which they have not the slightest knowledge, and to which, by anything they can do, by all their utmost efforts of body and mind, they cannot effect a particle of good. And for man to imagine that a being like

himself, an insect upon a planet, itself less than a grain of sand compared with the universe, can glorify the Origin of nature by any of his insect proceedings, is the most irrational and absurd of all irrational conceptions. But in this senseless course has man, even until now, wasted his faculties and substance on fancies entirely imaginary ; and thus has he been made, by the priesthood of the world, an insane mental coward, afraid to look at or investigate facts of the last importance for him to fully understand, because essential to his own permanent happiness and to that of his race.

By a rational education from birth, superior knowledge and superior dispositions will be ensured to every one; and these will create in all, when they contemplate nature, feelings too high and pure to be expressed in forms or words, for that Incomprehensible Power which acts in and through all nature; —a Power which, to our conception, is everlastingly composing new forms of existence; decomposing them; and recomposing others to supply their places. And thus the elements of the universe, by internal laws of attraction and repulsion, eternally unite and separate, creating new forms, which exist for a longer or shorter period, and then, returning to their original state, are re-formed into new compounds, the object of which changes is yet beyond human knowledge.

These elements of nature, so far as facts have been discovered, appear to be the eternal elements of the Universe, out of which, by their own internal unchanging laws, all things are made to exist; and their varied combinations produce the endless changes of life, mind, and organised form. What future facts

may disclose respecting these, to us, wondrous powers of nature, no man can foresee or foretell; but the excited and agitated state of the civilised world indicates the probability that the human race is about to enter the confines of rationality, and to terminate the irrational state in which it has hitherto existed.

LAW 21.

“That the practice and worship of the rational religion will therefore consist in promoting, to the utmost extent of our power, the well-being and happiness of every man, woman, and child, without regard to class, sect, sex, party, country, or colour; and in those inexpressible feelings of admiration and delight, which will arise in all, when made to become intelligent and happy, by being surrounded from birth by superior circumstances only.”

Reasons for this Law.—Men have been hitherto so trained from their birth, in falsehood, mysteries, and all manner of irrational conceptions, whims, and fancies, which they have called religion, that, at first, they will have difficulty in understanding what true or rational religion is. They do not know yet that religion is to do good; and that to do the greatest amount of good to the human race, regardless of all petty and local distinctions created by ignorant and prejudiced men, is the very essence of all that is valuable in the only religion that can be true. All else called religion, in any part of the world, is rank insanity, and proves only the extent to which fundamental errors can irrationalise the human faculties.

How glorious will be that period when none of these insane doctrines of mystery shall be forced into the young mind under the name of religion; and

when the new human existence shall be gradually filled from birth, with a knowledge of facts only, self-evident deductions from those facts, and with ideas all in harmony with each other and with all nature!

That period is approaching; and, from all the signs of the times, its commencement is near. Falsehood can no longer stand the test of plain, simple, straightforward truth; the power of brute force, aided by fraud, is gradually diminishing; and moral force is gradually superseding it; and when moral power shall be based solely on truth, well-defined and consistent in all its parts, then will moral power govern the world, and truth will be for ever triumphant. Then will the insane divisions, now so injurious to all, of every class, sect, sex, party, country, and colour, cease to exist; man will have charity for man over the world; and there will arise one evident interest among all, that will induce them to become, as they are in reality, one family, and to have one language and one feeling that will ardently desire the excellence and happiness of all.

The immediate object of the rational religion is to create this feeling, and its ultimate result to secure the permanent happiness of the human race. But it is now known, with the certainty of a law of nature, that this glorious change can be effected by no other means than by a new creation and combination of superior circumstances, to educate and govern man, and to enable him in the best manner to create and distribute wealth abundantly, for all and for ever.

Of this new combination, which may be made most

simple and easy of execution by experienced practical men, all parties appear to be without knowledge, and, for the moment, arising from their ignorant prejudices, unwilling to give the attention requisite to enable them to understand their highest permanent good.

Yet, as of themselves they can think only as they have been taught, and of themselves can do no good thing, they cannot be blamed. But those who have been so favoured by some new combination of circumstances, not of their own creation, as to have discovered these all-important truths, and the *standard* by which to ascertain truth from falsehood, are called upon to discover and make known the means by which mankind shall be induced to abandon falsehood, and to adhere to and love truth, for its own sake; and be enabled to perceive the incalculable difference to all, in the necessary effects of being surrounded by vicious, injurious, inferior circumstances, or by those only which are superior, from the birth to the death of each, and through the whole business of the life of every one.

Finally, the rational religion will enable and induce man to create those circumstances only which will produce GOOD to all; while the spurious and false religions of the world, hitherto, have trained all to be imbecile in mind, and to create those circumstances only which produce evil to all.

This is the change now coming upon the world,—man has hitherto existed under *irrational* and *evil* circumstances; he is about to emerge into those only which are *rational* and *good*.

SECTION IV.

General Arrangements for the Population.

LAW 22.

“ In these Townships—after the children shall have been trained within them to acquire new habits and new feelings, derived from the laws of God—there shall be no useless private property, now the cause of so much injustice, crime, and misery.”

Reasons for this Law.—Private property is one of the great demoralising and repulsive powers, arising from the laws of men, and is the cause of innumerable crimes and gross injustice. So long as private property shall be maintained, man will be trained through its natural influence to be ignorantly selfish ; that is, to desire to grasp at every thing that may be converted into private property for himself ; and, all being educated in this principle, all will openly or more covertly oppose their fellows, with a view to obtain the largest share in the scramble of life. The principle of this selfishness, thus implanted in childhood and youth, tends to create a most vicious and unfavorable character for the adult. It has an isolating and individualising influence upon each, that checks and stultifies the finest and best feelings of humanity. It is strongly calculated to make man look upon his fellow-man as his enemy, and to create general suspicions of the motives and actions of strangers, and even of neighbours — each being thus taught to endeavour to overreach others, and to take advantage in bargain-making even of those called friends to each other. The evils

of private property extend in all directions. It produces a most unfavourable, unjust, and artificial character, in those men and women whose wealth is large; and most unpleasant feelings of hatred and jealousy in those who are suffering the innumerable evils of poverty. It fills prisons, and aids to fill lunatic asylums; stands in the way, often, of great general public improvements; and increases the expenses of society, to protect itself, to an extent that few know how to estimate. It accumulates immense useless property for a small portion of society, and compels the greater mass to live in poverty, or, which is nearly as bad, in the constant dread of it. It is now deemed by the laws of men an essential element of society. Under the laws of God, it will be discovered to be an evil of incalculable magnitude, and a never-failing cause of disunion among all classes in all countries. Volumes would be unequal to detail the loss and unnecessary sufferings which it creates to the human race.

It is said to be a stimulus to individual exertion; and such a stimulant is required under the irrational system which has necessarily emanated from the laws of man; but, under the new arrangements which will arise in a system based on the laws of God, a far more powerful stimulus will perpetually exist; which, instead of stimulating to action for individual gain and isolated advantages, will call forth the daily exercise of all the higher faculties of humanity, for the godlike purpose of benefiting all, to the utmost healthy extent of those powers.

LAW 23.

“As soon as the members of these Townships shall have been educated from infancy in a knowledge of the laws of God, trained to act in obedience to them, and surrounded by external objects all in unison with them, and thus made to acquire a true knowledge of their nature, there shall be no punishment or reward of individuals.”

Reasons for this Law.—It is known to those who have studied nature, that the general and individual qualities of all things created are given to them by the Great Creating Power of the Universe; and that, *not* THE THINGS CREATED, but THEIR CREATOR, is the sole Author of one and all, whether animate or inanimate—whether mineral, vegetable, or animal—whether rational or irrational existences; and, of course, that whatever compound of the general qualities of humanity any may have, the general qualities and particular combination of them in each one is alone the work of that Creating Power; and, for them, it is *insanity to blame*, and the essence of *injustice to punish*, or in any way to injure, the poor, passive, created being, whether man or any other animal, except in self-defence, or to obtain the means of sustaining life which could not be otherwise supported; and that every act of unnecessary cruelty is an act in opposition to the laws of God.

For man, then, to make laws to punish man by man, instead of training him from birth to know the laws of God, and to act uniformly in accordance with them, is to make it certain that man has not yet acquired a knowledge of humanity, or learned to know

himself, or how to act like a reasonable or rational being. And, from the past history of man, it is now made evident, that he has been created with powers to progress slowly, through unnumbered generations, from the state of the most ignorant unreasoning savage, toward one in which, at length, he begins to approach to a condition in which circumstances are forming to advance the growth of his creation, that he may become, for the first time in his history, a full formed man, or a rational being.

It is now only that he is beginning to acquire the knowledge that kindness, directed by a knowledge of what human nature has been made to be, is far more powerful for good, than force of any character or description; that by kindness, wisely and judiciously directed, man, from birth, may be now easily trained and educated in accordance with the laws of God, to become, in every instance, to the extent that his created faculties will admit, good, wise, useful, and happy. While the government of force and punishment, in accordance with the laws of men, can never train one individual to be good, wise, or happy, in comparison with the goodness, wisdom, and happiness, which *all* will attain and enjoy under the government of the laws of God laws which will produce continually, and without exceptions, charity, due consideration for all created or trained differences, and consequent forbearance, and illimitable kindness. Under this change, all individual punishment will be discovered to be not only the very cruelty of injustice, but the most erroneous mode of governing beings who are intended to be made good, wise, and happy, and to be formed into rational men and women.

The good effects of the decrease of punishment in lunatic asylums and schools, are beginning to be seen and acknowledged. In the best of both, physical punishments now scarcely exist. The time approaches when it will be discovered that the speediest mode to terminate the innumerable diseases—physical, mental, and moral—created by the irrational laws invented and introduced by men during their irrational state of existence in progress towards rationality, will be to govern or treat all society as the most advanced physicians govern and treat their patients in the best arranged lunatic hospitals, in which forbearance and kindness, and full allowance for every paroxysm of the peculiar disease of each, govern the conduct of all who have the care of these unfortunates—unfortunates generally made to become so through the irrationality and injustice of the present most irrational system of society. The organised, absurd, unjust, and most ignorant system contrived to punish man by man, is, at this day, one of the strongest evidences of the extent of irrationality, or rather, to speak correctly and truly, of downright insanity, to which the laws of men lead; and the daily incarcerations and murders, private and public, and wars between nations, are unmistakeable declarations to the world, of the low state of intellect and the total absence of right reason, among the people of all nations, climes, and colours.

One of the first measures of the population of the world, as soon as the present veil of ignorance can be removed so as to permit it to become rational, will be to adopt arrangements *to prevent any necessity* for a continuance of governing by force and fraud, and of punishing one created being by another, equally created

and as ignorant as itself. While men shall be so ignorantly trained and educated as to make laws, or maintain laws, in opposition to God's laws, and thus to make man the judge of thoughts and actions which he comprehends not, and for which he therefore blames and punishes his fellow-men, according to his notions, whims, and limited faculties, a slow progress only can be made towards a rational and healthy state of terrestrial happiness and uninjurious enjoyments.

The writer had the peculiar opportunity of governing a population of two thousand five hundred souls, by principles of kindness, for thirty years ; and, although the experiments were commenced and continued under many strongly opposing circumstances, created by men's laws, yet was it successful in producing knowledge, morality, and happiness, far beyond his most sanguine expectations. And whenever an attempt shall be made to govern on the same principles, in accordance with the laws of God, the necessity to resort to human punishments will soon cease, and happiness will speedily produce goodness, throughout any population that shall be thus wisely governed. The true way, being the shortest and most pleasant, to produce goodness, is, first, to adopt measures to make the parties rational and happy. When they are made happy, goodness will be easily created.

The laws of men are the causes of crime ; and when men have created the crimes, they endeavour, by endless unavailing laws, to remove the evil effects proceeding from those laws ; and thus are causes for punishments created, by the crimes being continually reproduced.

The laws of God *prevent the creation of the causes*

which produce crime, and thereby render punishments not only useless, but highly injurious; and the new constitution, emanating from these laws, may justly be termed a constitution for the prevention of crime and misery, and for the creation of virtue and happiness.

LAW 24.

“Each Township shall be an association of men, women, and children, in their usual proportions, from five hundred to three thousand; the latter being the greatest number that can be most beneficially united under one scientific arrangement to perform all the business of life.”

Reasons for this Law.—Man is, with the exception of his natural qualities at birth, a being whose character is formed *for him* by the external objects which surround him from his birth. He is altogether the creature of these circumstances, and of his individual constitution, as given to him by the Great Creating Power of the Universe. Or it may be thus stated: As are the original organisation of any one at birth, and the circumstances which influence it from birth to death,—so will be the character of the individual, or his conduct through every period of his life.

It therefore becomes of the first importance to learn the science of the influence of circumstances over human nature, in all its varied combinations, in order to know what external objects will have a good or evil effect upon all individuals.

The Townships now proposed, are a scientific combination of the most favourable circumstances in which to place from birth through life, individuals

of every varied natural compound of faculties when born.

The number to which the population of each Township should be limited, is one of those circumstances.

Each Township will have to cultivate the soil, to manufacture, to educate or to form character, and to govern. To effect these four objects in the best manner, will require a population of from five hundred to three thousand—perhaps the best fixed number will be about two thousand.

This population will give numbers of the different ages the most convenient for the attainment of these four objects; or, when mines or fisheries are to be substituted for manufactures, the number will yet remain convenient for this exchange of employment.

A population of this amount will give the number of children that can be the best educated in one establishment; will form a family that will be the most easily well looked after, cared for, and well governed; and will supply, also, convenient numbers for agriculture and manufactures.

Their numbers can also be arranged, for all domestic purposes, in such order, that no street, lane, court, or alley, will be required in any of these townships, however wide the circle of their extension; and streets, lanes, courts, and alleys, are inferior and unfavourable circumstances, in which to place any of the children of humanity, who by this new constitution are intended to be excluded from the evil influences of all inferior and injurious external objects, animate and inanimate.

This minimum and maximum of numbers can be most conveniently lodged, fed, taught, and rationally

amused, in buildings which will form a square, of such dimensions as will be beautiful and magnificent, under well-devised architectural arrangements — arrangements which will afford the utmost extent of private and social accommodation and comfort; forming, in fact, a palace, with appendages far in advance of the palaces yet erected for sovereigns, either in ancient or modern times. The arrangements will constitute an aggregate of buildings, including colleges, and public apartments for superior instruction and amusements, that will accommodate the entire population of three thousand with every desirable private minor arrangement for each adult; and accommodate them while single, and after their marriage, more fully to enjoy, when requisite, the individuality of their nature, or, when desired, their social nature, than it is practicable to attain these advantages under any existing arrangements, in any country, governed as all are under the laws, institutions, and arrangements, emanating from man's laws.

LAW 25.

“As these Townships increase in number, unions of them, federatively united, shall be formed, in circles of tens, hundreds, thousands, &c.; until they shall extend over Europe, and afterwards to all other parts of the world, uniting all in one great republic, with one interest.”

Reasons for this Law.—It is the interest of each one of the human race that there should be but one interest, one language, one general code of laws, and one system of administering them. These unions offer the most natural, easy, and speedy mode of effecting

these great and always to be desired results. The federative connection of these Townships, by tens for more limited local objects, by fifties or hundreds for more enlarged operations, and by thousands for the most extended interests, to ensure peace and goodwill through every district and clime, will be effected without difficulty. For it will be discovered that the highest and most permanent interest of each one over the world, will be the most effectually secured by these Townships and federation of Townships, without limit, until the population of the globe shall be cordially united as members of one family, all actively engaged in promoting the happiness of each other. These Townships, thus separated and united, will form palaces, surrounded with gardens, pleasure-grounds, and highly cultivated estates, on each side of all the railways, which will traverse every country in the most convenient directions for all general purposes.

LAW 26.

“Each of these Townships shall possess as much land around it as will be sufficient for the support for ever of all its members, when it shall contain the maximum in number.”

Reasons for this Law.—Under this constitution of society, the inhabitants will be taken to their food, while, under the present city and town arrangements the food is carried to them.

In every point of view, this arrangement of old society is injurious to all parties—to those who are isolated in the country to produce it; and to those who are crowded into towns, and particularly into large cities, who receive it more or less deteriorated by

keeping and carriage, and often by injurious mixtures by the parties through whose hands it passes, from the growers and producers, until it reaches the consumers.

By the peculiar arrangements of the Townships, the smallest quantity of land will maintain each individual. *At first*, it would perhaps be better to allot a full quantity to each one—say, of a fair average quality, from one to two acres for every man, woman, and child; but after the arrangements for the Townships are completed, and the soil brought into garden culture, half, or even probably one-third, of an acre, in addition to the sites for the domestic and working squares, will be found to be ample for each one for ever, under the superior knowledge of making the most of land that will necessarily be acquired by the accumulated experience of the members of these Townships.

The domestic square, which will contain, including the terrace on the outside of it, about seventy acres, will be surrounded by from one thousand to two thousand acres, according to quality, and to the particular objects of cultivation most suitable to its locality.

The land became permanent individual private property through oppression and gross injustice. It has, however, through succeeding events, become the private possession of individuals; and the easiest and most just mode of overcoming the error committed by this system of individual property in land, will be for the governing authority to purchase it from the present owners at a fair market price, and to make it the public property of each succeeding generation, when divided into these Townships or model republics.

By this change, the use of land will remain for ever for those born upon it, to the number that it will maintain in the highest state of comfort, when it shall be laid out and cultivated in the best manner.

When the numbers increase in any given Township beyond this amount, a new Township or republic must be commenced upon a new site; and this process will be continued until all the land of the earth shall be covered with these federative Townships or republics. This period will probably never arrive; but if it should, as the population of the world will be then highly good, intelligent, and rational, they will know far better than the present most irrational generation, how best to provide for the occurrence. But for men now, when the earth is comparatively a waste and a forest for want of people to drain and cultivate it, to suppose that population is already, or is likely for ages to become, superabundant, is one of the thousand insanities with which the present generation is afflicted.

The evils of an over-population, when there need be no necessity for them, are experienced now, in their utmost severity, in Ireland and other places, owing to the total want of the most ordinary common sense on the part of the blinded authorities of the world, even in nations deemed the most advanced.

With the ample means now attained for securing the permanent happiness of the human race, it is full time that measures should be commenced to train them from birth to become rational beings; which can be effected only in these new devised Townships or independent federative republics, composed only of good and superior circumstances for performing the whole business of life.

By stating that the quantity of land to be appropriated to these Townships or model republics should be so much for each individual, it is not intended that it should become the property of each individual, or be cultivated by or for each one; but that the aggregate amount of land for the whole Township shall be in those proportions, according to the maximum number intended for each Township or republic; but the land will be cultivated as one farm properly divided, under one general management, and will thus yield all the advantages of large and small farms, without the many disadvantages of the one or the other.

By this arrangement for cultivating the land, in connexion with those for manufacturing, and both being united with the domestic arrangements and education, it will be easy in execution to have only superior circumstances in every department, to the entire exclusion of all vicious, injurious, or inferior circumstances.

LAW 27.

“ These Townships shall be so arranged as to give to all the members of each of them, as nearly as possible, similar advantages; and also to afford the most easy communication with each other.”

Reasons for this Law. — The laws of God, like rain and sunshine, respect not individuals, but treat all as members of the great family of man. A pure democracy and just equality, adheres to these laws; and knows no distinction of persons or of conditions, except that of age. In consequence, all the arrangements of the Township are made to give similar advantages to every one during the same period of life — similar

apartments and accommodations of every description—so that one will never discover that another of the same age has been better provided for than himself or herself.

By this simple, honest, and just provision, a thousand of the present miseries of life will be prevented; and a union of hearts and affections will be permanently maintained, much stronger than the unions now existing in most families of brothers and sisters, parents and children. Perfect equality throughout life is the only foundation for a certain bond of union among men, and for an elevated state of society.

SECTION V.

Government of the Population, and Duties of the Council.

LAW 28.

“Each Township shall be governed in its HOME DEPARTMENT by a general council, composed of all its members between the ages of thirty and forty; and each department shall be under the immediate direction of a committee, formed of members of this general council, chosen by themselves in the order determined upon. And in its *external* or *foreign* department, by all its members from forty to sixty years of age.”

Reasons for this Law.—In a real democratic government, there will be a just equality among all the governed; and, of course, each one, after having been properly trained and educated in the science and practice of society, and having attained the required age to give the experience necessary for the office, will have to take his share in the

government of the Township, as a duty which he has to perform to his fellow-members.

In these Townships of equality, there will be no election to office. Elections are demoralising to the electors and elected, and fraught with innumerable evils to society. The worst passions and all manner of frauds are created by these contests; and charity, kindness, and forbearance, are seldom thought of by any of the parties engaged in these conflicts of interests. No good can ever proceed from practices so irrational and repulsive.

By the arrangements devised for the government of these Townships, all the evils of governing are overcome, and the business of government is so simplified that all will readily comprehend its principles, and be easily taught its practice. Yet so effectual and all-powerful will it be, that each one will be well cared for from birth through life; and a continent fully peopled will be far more easily preserved in order, and kept without crime, than can the city of London, under the government of the deranging and demoralising laws of men, based on falsehood, and maintained by force, fraud, and punishment.

Each Township, or republic, like an independent State, will govern itself by its own members, in accordance with the laws of God. All other Townships will be governed in like manner by the same laws. There will be a perfectly well understood interest among all these federative Townships; and each one will assist the others as each member in each Township will assist his fellow-member; and all will be trained to have an ardent desire to promote the prosperity,

not only of his more immediate Township, but of every other Township, in the success of which all will have an equal interest; for all will have a right to remove at any time into any of them, when apartments are vacant; and thus will each one, in fact, for all practical purposes, be the possessor, with his equal fellow-members, of all the Townships, however numerous or far they may extend, even over the whole eastern hemisphere; and in due time there will be no obstacle to the extension of these Townships over the western hemisphere. It is the evergrowing interest of mankind, without a single exception, that this union over both hemispheres should be effected in the shortest period. And, ere long, that which can be proved to be advantageous for all, will be carried, by an overwhelming force of public opinion, into execution.

LAW 29.

“After all the members of the Township shall have been rendered capable of taking their full share of the duties of the general government, there shall be no selection or election of any individuals to offices of government.”

Reasons for this law.—These reasons have been given generally in the preceding article; but it may be here added, that, under these arrangements, no one will become a member of the government until he shall have been previously well trained and educated, theoretically and practically, to be an efficient member of it, and capable of giving his full share of aid in all the domestic affairs of the Township, with every part of which his well-directed experience will have made him familiar, in practice, in all the general

departments. There will, therefore, not be one useless or inefficient member of government, at any time, in any of these Townships. Every one, at an early age, will more fully comprehend the whole of this new system for the production and distribution of wealth, the formation of a superior physical, mental, and moral character, and governing, than the most talented and experienced now understand any one of these important divisions of society. Such will be found to be the difference between the efficiency of men and women, trained, educated, and placed, according to the laws of men, and those whose characters, in these respects, have been formed under arrangements emanating from the laws of God: the one forming a heterogeneous mass of contradictions and irrationality; while the other will be one connected system of order, beauty, and harmony;—the one always producing falsehood, crime, and misery; the other, as uniformly creating truth, goodness, and an ever-increasing happiness. Such will be the result of a pure democratic government, of a just and practical equality, that will not require any election to offices.

LAW 30.

“At thirty years of age, all the members who shall have been trained from infancy in the Township, shall be officially called upon to undertake their fair share of the duties of management in the Home Department; and at forty they shall be excused from officially performing them. At forty they will be officially called upon to undertake the duties of the external or foreign department; and at sixty they will be excused from officially attending to them.”

Reasons for this Law.—The members, at thirty

years of age, who shall have been trained and educated from birth within these Townships, will be far more experienced in a knowledge of human nature, in the theory and practice of society, and in the manufacture of character from birth to maturity, than any parties could have been, at any period of life, under the overwhelming influences of a system based on man's laws, and the deadening effects of the prejudices of latitude and longitude.

At thirty, then, each one, in the vigour of intellect and of life, will become, without election or contest of any kind, but by the rights of his birth, a member of the home department of government, with those who are already familiar with all its details, and of whose experience, without jealousies of any kind, he will immediately partake to its whole extent.

This will be a government having but one interest with all the governed—namely, to promote, in good faith, openly and honestly, the well-doing and happiness of every one, from birth to death;—a government not liable to any sudden changes; or to be influenced by the passions or inexperience of any; never in infancy or old age, but always in maturity of both mind and body; and never with less than nine years' experience of actual governing. By this simple arrangement, new vigour and new experience will be added every year, without disorder or confusion of any kind, or motive for contest or contention—the perfection of government, without any of its present endless evils. And each member of the Township will know at an early age, that, by right of his birth, he will have, at the proper period of life, his full share of the government of the world, as far as the

Townships extend; for, at forty, when excused from officially attending to the duties, in detail, of the home department, every one will be called upon to take his full share in the government of the foreign department; which, under the federative arrangement of the Townships, will become the great department of State, to devise and adjust measures for the general interests of all the Townships; which, as soon as the first shall be seen in full operation, may be, and no doubt will be, rapidly extended, like the railways, from country to country, until they shall cover the earth. The individual interest of all will demand this progress; and one of the important duties of this department will be to devise and assist to carry into execution measures to effect this most desirable of all results.

At sixty, which, under these arrangements, will be a period of great experience, when the mind will be filled with valuable knowledge, collected by extensive travelling into distant countries, and the judgment well matured by its own long practice in the operations and government of its native Township, each one, for his future happiness through life, should be left, without official duties, to apply his time and faculties according to the dictates of that matured judgment; which there can be no doubt will lead every individual to apply his physical and mental powers the most beneficially to promote the general happiness of society, as well as his own. And in this new state of existence, created and governed by the laws of God, it may be expected that—when the causes which have heretofore created so many anxieties through the various ages of life, tending to shorten

existence, shall be entirely removed, and a new mode introduced of growing to advanced age through the habit of exercising all the organs, faculties, propensities, and powers of our nature, to the point of temperance for each individual constitution—health, strength, and life, will be considerably increased, and extended beyond the period hitherto assigned to man; and it is not unreasonable to expect that this change of system will prolong life thirty or forty years beyond its present usual duration. Should this expectation be fulfilled, this period for the enjoyment of life and of benefiting society will be one of great utility and happiness.

LAW 31.

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

Reasons for this Law.—The government of these

Townships is thus purely democratic and parental, except that the parent is always in full vigour of body and mind, and daily growing in experience. It has the democratic perfection of numbers, and the parental perfection of unity and decision of action. As all the members of the Township, according to age, suffer or enjoy alike, and as all, as they pass through life, are upon a perfect equality, there will be no motive to influence those passing through their period of government to any action contrary to the happiness of all. The laws of God are always before them, short and simple, yet all-sufficient to guide them in every decision they may have to make. They are uncontrolled, except by the report from the annual meeting on New Year's Day of the younger and older members, who will judge accurately, yet charitably and kindly of all their official sayings and doings; but, from a government composed of individuals so trained, educated, and placed, no evil thought or erroneous action is ever likely to proceed. All things within the limits of the Township are placed under their sole management and direction. Should they ever be in doubt how to proceed on any new or more difficult affair than ordinary, and a difference of opinion arise on this doubtful matter, they can always resort to the advice of the older council; but it is concluded that occasion for such reference can scarcely ever arise.

The main object of this democratic constitution is, through the laws of God, on which it is founded, to unite the human race in one bond of brotherhood, for the mutual benefit of all. The duties stated in this law are devised to promote this object, and to insure at the same time the happiness of the individuals

composing the councils, and the progressive improvement of the particular Townships forming the circles of their federation; the delegations to be composed of the oldest members of the council, taken in rotation, according to the number required.

LAW 32.

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

Reasons for this Law.—The members of these councils will be so trained, educated, placed, and surrounded, that they will have no motives but to act according to the experience and judgment which they shall possess. And the laws of God, which are to be their undeviating guide, are so few, plain, and simple, that their conduct, by referring to these laws, can never be doubtful upon any occasion. The laws in themselves are so definite, and so directly applicable to all human transactions, under the arrangements of these Townships, which are based on these laws, that, as soon as the parties shall have passed through the preliminary or transition state, and a generation matured from birth in these Townships shall have arisen, there will be little to govern, when all shall be trained to think and act rationally from their birth. For when men shall have been educated to become rational beings, and shall be placed amidst rational objects or circumstances only, they will always act rationally, with the exception stated in the succeeding law, but

which exception cannot be supposed to apply at any time to more than one or two in each council; and the other members would have them removed, as directed, into the hospital.

LAW 33.

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

The reasons for this law have been given in the previous article upon the 23rd law; but it explains itself.

LAW 34.

“The councils, whenever it shall be necessary, shall call to their aid the practical abilities and advice of any of the members of their Township.”

Reasons for this Law.—It sometimes happens that young persons are born with peculiarly strong faculties upon some one subject; or it may occur that the advice of the longest experience may be required; and in these and other cases it may be desirable that such individuals should be in the councils; although, as the government is arranged, and as the population to be governed will be made rational from birth, it may be reasonably expected that there will be little difficulty, under any circumstances, in governing.

LAW 35.

“To prevent injurious expressions of opinion or feelings arising among the adult members of the Township, and permanently to maintain all the laws of God in full purity, a meeting shall be held annually in each Township, on the first day in the year, at 10 a.m., composed of the elders who have passed the councils, and of those who have been trained from birth within the Township, who are above eighteen years of age, but who have not entered the councils; to hear read an official written report, prepared by the councils, and presented from them by the senior member of each council, containing a correct narrative of their respective proceedings for the past year. After the report shall have been read, the meeting shall deliberate and well consider it; and when they shall have come to a general understanding respecting it, a committee of the three junior elders and of the two senior juniors shall draw up their report upon the reports of the councils, and shall state especially whether or not the laws of God have been maintained consistently throughout the past year; and they shall also state, in the genuine spirit of truth and charity, their opinion upon any measure which to them may appear to contravene those all-wise and unchanging laws. These reports to be registered, preserved, and printed, for the use of the members, and to be sent to other Townships of the federation.”

Reasons for this Law.—This is an important law, devised to keep the mind of the members of all ages alive to the necessity of having the laws of God always present to them in their thoughts and practice, so that they shall become part of the constitutional growth of every mind; for as long as these laws shall be maintained consistently and in full purity in practice, the Townships must rapidly progress in prosperity, and the members in virtue and every superior quality.

This annual meeting will be one of deep interest to every member of every Township, and to the whole federation, however widely it may extend. These reports will particularly interest the young, from an early age; for the young, by their new mode of training, will be well competent to understand the laws of God, and to judge correctly when there is any deviation from them in practice. All children, under this new manufacture of the human character, in accordance with the laws of God, will understand human nature far better than the most experienced, at any age, whose minds have been formed by institutions emanating from the laws of men. They will also be familiar with the principles whence arise the science of society; and will know when they are well or ill applied to practice, which they will already understand to some extent by their own experience. They will not be altogether unacquainted with the great master science of "the overwhelming influence of circumstances, from birth, over all individuals;" and they will be made, even at this early period, competent to apply this knowledge to valuable purposes. This law will also assist to train the younger members, who have not entered the councils, for the business which, when they shall have attained the proper age, they will have to attend to and execute. It being intended that all, at an early period, should understand the principles of educating and governing, that at the proper age they may apply them wisely to practice.

SECTION VI.

On the Adjustment of Differences.

LAW 36.

“If the general councils should ever attempt to contravene the natural laws of humanity—which is scarcely possible—the elders of the Township who have passed the councils, shall call a general meeting of all the members of the Township between sixteen and thirty years of age, who have been trained from infancy within it. This meeting, called after a month’s notice, shall calmly and patiently investigate the conduct of the general councils; and if a majority shall determine that they have acted, or attempted to act, in opposition to these laws, the general government shall devolve upon the members of the Township who have passed the councils, and are above sixty years of age, united with those who have not entered the councils, and are between twenty and thirty years of age. With parties trained rationally from infancy, and placed from birth within good and superior circumstances only, it is scarcely possible to conceive that this clause will ever be required; but if required, it can only be of temporary application.

All other differences of every description—if indeed it be possible for any to exist among a population once trained to become rational in feeling, thought, and action—shall be immediately determined and amicably adjusted between the parties, by a decision of the majority of the three members who have last passed the councils.”

Reasons for this Law.—Trained, educated, and placed, from birth, as the members of these Townships will be, and speaking alone the language of truth on all occasions, and especially respecting the feelings and convictions which, by their nature, they

are compelled to have, it is scarcely possible, with their knowledge of the laws of God, or of their nature, that any difference of opinion or feeling, requiring the interference of other parties, should ever arise between any of the members of these Townships. The laws of God, well understood, and honestly applied to practice, are laws of union between all of the human race; they are emphatically laws of prevention of differences between individuals and nations, and to insure unlimited charity for the widest possible differences between man and man over the world, by disclosing to all a knowledge of the causes of those diversities of feelings, opinions, habits, and conduct.

But, until this knowledge shall have been engrafted, as it were, in the hearts and minds and habits of all, it may be useful, and for a time, until all shall have been formed into rational beings, necessary, to provide a simple mode to terminate differences of any kind, which at first may arise between parties, before they have become quite familiar with the application of these new laws to every day's practice. And the three junior elders, who have passed through all the routine of the business and government of the Township, will be as good friends as any, to decide any matter which may arise between individuals, in such manner as will be satisfactory to all parties. The laws of God cannot fail to direct them aright in their decision upon every such case as may be submitted to them.

Indeed, after allowing a reasonable time for the conflicting associations of ideas formed in the minds of all of the present generation by the erroneous laws of men, to be unassociated, and to be replaced by consistent and

true ideas, these laws now given, few as they are by comparison with men's laws, may be, and no doubt in one or two new generations will be, reduced to the simple primary laws of God—namely, that the Great Creating Power of the Universe alone forms man, his feelings, and convictions, and through these, his conduct. This knowledge is sufficient to re-create man, and to re-construct society in such a manner that the least in this new state of human existence will be far in advance of the greatest under the present worse than irrational system.

SECTION VI.

Transition Governments.

“The inhabitants of Europe, under all its separate governments, have had their characters so misformed, in consequence of society having been, from the beginning, based on false principles, that innumerable errors and evils have been created in practice. A new state of society for Europe has, therefore become an immediate, irresistible necessity, to calm the excited feelings and passions of its population; and a rational government is required to gradually supersede those governments which experience has proved to be most irrational and injurious in practice. But the characters which have been created under the old governments, have been made to become so inferior and irrational, and their practices so injurious, that, without a new training and education, the people are unprepared to rationally govern themselves, or to be rationally governed; nor can they be educated to become competent to well govern themselves while they shall remain within arrangements and institutions emanating from the false fundamental principles on which alone the entire system of society over the world has hitherto been based.

- “In consequence, transition arrangements, to re-educate and gradually new place all the inhabitants of Europe, are now required, as the first practical measure to ameliorate the present sad condition of its population, and make it rational; and thus to prepare it to live under the universal rational government, which has been previously given in detail.
- “To establish these transition arrangements peaceably and rationally, they should emanate from the existing governments, whatever may be their present form; that the change may be effected gradually, in peace, with order, foresight, and sound wisdom.
- “These governments remaining undisturbed, like the old roads during the formation of the railways, which were to supersede them, should select a certain number—say seven, more or less—of the most intelligent practical men they can find, to be called a committee, council, or by any other name, who should have entrusted to them the creation of the new arrangements, under which, in the new state of society, all the business of life is to be conducted; arrangements devised to create and distribute wealth, form character, and govern, in a very superior manner, compared with existing arrangements, formed with the view to attain these results.
- “This committee should begin the change by enlisting all of the present unemployed into a civil army, to be trained under new arrangements, in order that they may create their own supplies of every description, be re-educated, become defenders of their country in case of invasion, and maintain peace and order at home; while the regular army shall be employed abroad, as long as a regular army shall be necessary.
- “This civil army to be well drilled, disciplined, properly officered and instructed, to create the new arrangements required to re-organise society upon true principles; arrangements purposely devised to perform all the business of life in a superior manner. Thus gradually, peaceably, and wisely, to supersede the present injurious and most miserable state of human existence, by a scientific and rationally

constructed society, far superior to any past or present, for permanently producing health, knowledge, and happiness, to all.

“These transition arrangements may be made not to interfere with any existing government or public or private interests; but gradually to supersede them, as the railway superseded the old road, most beneficially for all the members of old society.”

Reasons for the immediate adoption of this Transition Government.—There can be no doubt in the mind of those accustomed to observe facts, reflect upon them without prejudice, and deduce from them their obvious and natural conclusions, that the fundamental principles on which society, from the commencement of history, has been based and governed, are opposed to nature, and therefore false; and that the practices necessarily emanating from those principles have been most injurious to the human race, and productive of the most inferior circumstances around all; that principles directly opposed to these erroneous first impressions on the minds of our early ancestors are principles of nature, and therefore true; and that their adoption now in practice, for the entire business of life, would be incalculably for the permanent benefit of all—individuals and nations. The great obstacle in the way of the change from the false and injurious system of society to that which is true and beneficial for all, is the difficulty of the transition from the one to the other. This difficulty arises from the belief, impressed on the mind of all, that the transition can be made only by a slow, gradual change of principle and of practice, and that this change can be effected only by the violent overthrow of existing governments.

This state of the public mind is proof that the reformers of the world are yet without practical knowledge, and are unacquainted with the first elements of human nature and of society; that they know not how to train the one or to construct the other on true principles; or they would not seek to destroy, but to enlighten, existing governments; the latter being the natural, easy, and by far the best mode by which to accomplish this most important of all the tasks which humanity has had to overcome.

This transition state may be expressed in a few words, easily to be comprehended by those who are experienced in varied practical measures upon an extensive scale, and accustomed to create new combinations to produce distant foreseen new results.

The transition required is simply to change the existing inferior and bad, for superior and good circumstances, in all the departments of life; which change can be effected only by an entire alteration of all the external arrangements of the business of society.

This transition from false principles to true, from bad circumstances to good, can be accomplished only in peace and by wise foresight. There must be no attempt to change governments or society by violence. Anger, in its various stages towards extreme violence and deadly conflict, indicates similar degrees of insanity and madness.

Yet, to effect this transition, all the governments in the more civilised parts of the world, must be induced, for their own safety and permanent benefit, *simultaneously* to openly abandon the principle of falsehood on which all of them are based, and *gradually* to change the present mal-arrangements of society, for

those only which are good and superior in every department of human affairs. And this change, in the principle and practice of society, may be now effected by a short, well-directed public instruction, through the newspapers of each nation; and the change may be thus made to receive the entire approbation of all—governors and governed.

The entire approbation of all; because *all* would be permanently benefited beyond any estimate which can yet be understood, by this change from false to true principles, from inferior and vicious, to superior and good, external arrangements or circumstances; for man has been, and ever must be, the creature of the wise or foolish circumstances by which society shall surround him from birth to death.

Let the present irrationally conducted newspapers throughout Europe and America, be rationally conducted for one year, and the inhabitants of these continents would have their minds opened; their angry feelings calmed; they would become conscious of the glaring folly of their past and present proceedings; they would have new feelings of kindness created for them towards their fellow men; they would in reality learn to love their neighbours as themselves, and to have genuine charity for all of their race.

But this is not a change to be effected by any class, or sect, or party; it cannot be concocted in secrecy, or by any conspiracy, or by any one nation; it must be accomplished at once, by a simultaneous change of the principle on which society has been hitherto founded, and at once by the authorities of the civilised world. And, now, by the adoption of wise measures, it may be so accomplished speedily.

To pursue the puny, although well intended, schemes, of Messrs. Cobden and Mc.Gregor, or Mc.Gregor and Cobden, and their blinded partisans, would be indeed a sad waste of time, of faculty, and of happiness. If their full objects were now accomplished, under the present system, there would be no perceptible gain to the suffering classes. It would prolong an appalling mass of ignorance, poverty, corruption, and wretchedness, to an indefinite period.

These evils require to be immediately stayed, to save the ignorant starving millions, and to commence without further useless delay a new reign of common sense and of happiness for all. Let all parties now cordially assist to effect this, the most important of all changes, and universal peace and prosperity will be very speedily obtained.

CONCLUDING CHAPTER.

I HAVE now, so far as words will admit, explained the cause of Good and Evil to the human race.

That Evil proceeds from the imaginary notion that man forms himself, which is the fundamental principle of Falsehood, from which all the miseries of life emanate, directly or indirectly; except those which arise from accidents, disease, or death, and these are greatly increased by this fatal Falsehood.

That the fundamental principle from which all goodness, wisdom, and happiness, will arise to mankind, is the great truth that all the faculties of humanity are created for each individual, without his consent or knowledge; that these faculties are well or ill cultivated from birth *for* the individual, *by society*; and that society alone should be responsible for the inferior or superior, good or bad, cultivation of every one. And that, because society can do everything essential for the happiness of each one, while the individual can do little or nothing against, or unaided by, society.

It has also been stated, because all facts prove its truth, that man has been, and ever must be, the creature of the inferior, mixed, or superior circumstances, by which he may be surrounded by society. That the inferior, mixed, or superior circumstances, can be ascertained only through a knowledge of the influence of circumstances over human nature; which knowledge constitutes a science far more important

than all other sciences united; because it discloses the causes of Good and Evil, the means by which to overcome Evil and to secure the Good, or the happiness of human existence through all future generations.

That now, to create the superior circumstances, peaceably and most beneficially to supersede the inferior circumstances which the principle of Evil has made universal over the earth, will be easy of execution, and far more economical than longer to attempt, against nature, to maintain and continue the present institutions and arrangements, which, in all countries, have emanated from the principle of Evil, or ignorance of human nature.

That society, everywhere, has been based upon the principle of Evil, and all its arrangements, laws, and institutions, have emanated from it; and that, in consequence, the population of the world has been made to become so grossly irrational, that all men are, to-day, in all the nations of the earth, actively engaged in opposing their own best interest and highest happiness, while the natural desire of all is to attain this interest and happiness.

That the only possible mode of curing this mental aberration of the human faculties is, at once, openly to abandon the fatal principle of Evil, and gradually to supersede the injurious arrangements which of necessity have emanated from it; and as openly to adopt the principle of Good, on which to found an entirely new state of human existence;—a state in which all the arrangements will be consistent with the first principle, and therefore, rational throughout, and productive only of goodness to all; and will thus insure the well-doing, well-being, and happiness, of

all; making, through these consistent rational institutions, all, in the next and succeeding generations, healthy in body and mind, good, united, wise, and happy.

To assist speedily to progress towards the attainment of these results, I have given the outline of the arrangements to form the character, create wealth, govern each one from birth to death, and thus to *well place all*.

Also, the outline of measures by which the change from the present most irrational state of human existence may be gradually effected, in peace, with order, and not only without injury to any one, but with benefit, continually increasing, to all.

I have also given an example, in the narrative of an experiment at New Lanark, continued for thirty years on a scale as large as should ever be formed for one Township or society, to do strict justice to every individual; and I have thus shewn how easily, on the principle of Good, the character may be well formed from infancy, the bad made comparatively good, and all easily governed, even under very imperfect circumstances, compared with the new arrangements which may be now formed by all the governments in the world.

To complete the outline of the proposed change from Evil to Good—from all that is inferior and most irrational to that which is most superior and rational, I have given an outline constitution for the world, and the reasons in detail for each law of this constitution.

Thus have been developed the causes of Good and Evil to the human race, with the means by which

peaceably and most beneficially to gradually supersede the Evil by the Good, and thus to insure the rapid permanent progressive increase of knowledge, goodness, excellence, and happiness, of all nations and people; and also to speedily terminate all wars, contests, and competition, between nations and individuals; and to unite all cordially, as the children of one well trained and happily placed family.

It is now evident that the decree of nature is gone forth, that the human race shall now make an advance in knowledge, goodness, and happiness; shall cease from war, and enjoy a future and everlasting peace.

The old system of the world, based on ignorance and falsehood, is broken up; severed in all its parts; never more to be re-united. And another system is about to arise, founded on truth and knowledge, that will insure permanent prosperity, first to the most advanced nations, and afterwards to all the inhabitants of the earth.

The means are now most amply provided to commence, without delay, the change from the one system to the other; and by this change, in place of almost universal poverty, there will be universal riches.

Instead of almost universal ignorance, irrationality, and national and individual insanity of conduct, there will be real knowledge, sound judgment, and true wisdom.

Instead of almost universal division of feeling and interest, there will be universal union, charity, and love.

Instead of almost universal strife and war, there

will be universal peace, and one well-understood interest among all nations and people.

Instead of the present mal-formation of character, there will arise a new man, in which will be created a new heart and mind, and a brain filled with true ideas, instead of the lamentable falsehoods which hitherto have been made to pervade the mental faculties of all. And thus,

Instead of the almost universal false and inferior character which, so far, has been forced upon all of the human race, a universally truthful, good, and superior character, will be given to every one.

Instead of the overwhelming impossibility to effect these results, as apparent to all of the present generation, this glorious change for humanity will be accomplished by the most simple and certain practical measures, which will be easily taught to all.

The most extravagant, wasteful, vicious, injurious, and inferior arrangements now universally existing, for conducting the affairs of the world, will be gradually superseded by an entirely new arrangement, composed of external circumstances altogether new in their combination, for producing and distributing wealth, creating character, and governing; in other words, for keeping the whole machinery of society, not only in order, but continually improving. To form and keep this machinery in good order, should be the duty of all governments; and will be so, as soon as the people can be trained to be rational, and to be without any of the demoralising superstitions of the world.

Governments may now discover that it will depend upon *them*, whether any, subject to their influences,

shall be trained to be ignorant, and to have bad or inferior habits; to be in poverty or the fear of it; to be kind and charitable, or unkind and uncharitable; and to be united, or opposed; or, in other words, to be surrounded by vicious and inferior, or virtuous and superior, circumstances; and, consequently, to be wise or foolish, to act well or ill, and to be happy or miserable through life.

And by these results upon the population, it will be known to all, whether governments have been trained to be rational or irrational, to be just, kind, and wise, or unjust, unkind, and unwise.

Instead, therefore, of existing governments attempting vainly to resuscitate, or return to, their old irrational modes of governing and conducting human affairs, they will, if experience has given them wisdom, strive to attain in the shortest time a knowledge of this new and simplified wonder-working machine, for performing in a superior manner all the business of life, and performing it with more than the usual increase of economy of well-constructed mechanism over manual power.

That poverty or the fear of it, with the enormous lately-acquired new mechanical and chemical powers for creating all kinds of wealth with little manual labour, is now permitted to exist in the case of a single individual in any part of the world, is certain proof of the total want of knowledge, in all governments and people, of the means by which wisely to create wealth.

With the most ample and certain means at the disposal of society, to insure a good, useful, and most valuable practical character, for every one, that such

characters have been created as now everywhere encumber the earth, to the destruction of their own happiness and of that of others, is demonstrable proof of the utter want of a knowledge of human nature in all Governments and people.

With the illimitable means of well and wisely governing the population of all countries, that they have been, and are now, so wretchedly governed, is a decisive proof that hitherto there has been no wisdom in the construction of the arrangements for governing or forming the characters of those who have governed.

With the superabundant powers at the control of the Governments of the world, to have long since changed all the vicious, injurious, and inferior circumstances which have for so long a period tormented all of the human race, for new combinations of circumstances, in all respects immensely superior, that this change has not been made, is demonstrable evidence that Governments never understood human nature, or how to construct a rational state of society; or possessed any knowledge of the all-important science of the overwhelming influence of circumstances over human nature, so as to apply that knowledge with wisdom to the practical business of life.

Even now the parties most active in the affairs of the world, prove, by all they say and do, that their minds have not been yet opened to understand any of these fundamental principles of knowledge, for producing wealth, creating character, and governing; although this knowledge is merely the A B C, or elements, of society; and without a knowledge of

which, man can never be made to become a rational being, or be well governed, or taught to attain excellence, or enjoy the full happiness of humanity.

With these all-powerful means now at the control of society, to insure the permanent happiness of all, continually progressing as knowledge shall increase, the present disordered state of the public mind of Europe, the ignorance, injustice, and cruelty of the governing powers, and the total want of knowledge on the part of the governed, to discover any remedy, or better system than that under which they now so grievously suffer, make it evident that all, governors and governed, are equally at fault, and of themselves cannot help themselves. They are, in fact, the mentally blind, insanely attempting to lead and direct those equally blind. All parties are now made blind by being forced to believe, through early false instruction, which is reiterated through life, that man forms himself to be what he is; while all facts declare that Nature or God, and Society, compel him at every moment of his existence, to become what he is: and that, when this blindness shall be removed, society will discover with how much ease all men may be made good, wise, and happy, and how permanent, high, progressive prosperity, may be universally established.

In this most lamentable condition, while there are unused such enormous means for illimitable prosperity for all parties, the question arises,—“What is to be done?” The answer is simple.

Without peace, nothing can be well done. Let all, then, cease from war. Let the Governments remain as they now are, although all are most irrational; but

strife will make them much worse. Let the existing Governments immediately commence to create within their present dominions, the new arrangements of superior circumstances to create and distribute wealth, form character, and locally govern; and thus, gradually, as these arrangements shall be completed for each association, parish, township, or community, as they may be called, would they draw off the erroneously educated and placed population, out of the vicious, injurious, and inferior circumstances in which they are now; until, by degrees, these latter would be altogether brought within the new superior arrangements, and would cease to be the means of continually creating a vicious, inferior, and miserable race of beings; children, in fact, of the most lamentable combination of circumstances, well fitting them to be called children with *an evil spirit*.

The change now recommended is to form them all to become children with a *good spirit*—made so, by being well placed through life.

THE END.

APPENDIX.

No. I.

Calculations, shewing the abundant means existing in Ireland, to place the whole population of that country in a most enviable state of permanent high prosperity; and applicable also to every other country.

ALL life has been created with a desire to attain happiness. Man especially has been so created; and he has now advanced so far towards this object, that he has acquired all the materials to secure it for his race.

He is now acquiring the knowledge to enable him to combine these materials to produce this result.

The chief obstacles to his progress are the prejudices derived from his ancestors, who were influenced by an uncultivated imagination, which led them through the past from error to error, until now, when experience or the knowledge of facts will not allow these errors longer to govern human affairs; because they continually produce misery, instead of the sought-for happiness.

It is only in the present generation that the cause of this long-continued ignorance and consequent misery has been fully discovered.

The discovery of this cause will prepare the way to destroy the prejudices which the ignorance of past ages has created and impressed upon the mind and habits of all, so as, through a false training and education, to compel them to think and act most irrationally.

The discovery of the cause of these prejudices will open a new view of life, clear the public mind of its errors in

principle, and induce all to commence a new practice, to be in accordance with the unchanging laws of Nature; a practice which will insure the permanent happiness of the human race.

This practice will consist of arrangements to well form the character of all from birth; to well employ them through life; and to have them locally and generally well-governed.

Under the ignorant prejudices in which all have yet lived, these results could never be attained; yet, as soon as the errors derived from our early ancestors can be overcome, the means by which to well form the character, well employ, and well govern all, will become familiar to every one, and will be found to be most easy of execution.

The fundamental error of education, and the cause of our prejudices, is the belief which is taught to all from birth, that each one forms his own character, or qualities, will, and actions. This belief, and its fatal consequences, destroy the germ of all charity in the human race; they divide man from man; make him unsocial, repulsive, and most irrational in all his proceedings; and thus prevent the union of feeling and harmony of action, without which happiness is unattainable.

The fatal consequences of this belief have produced the poverty, disunion, famine, and misery, of Ireland, and there made a state of society worse than that which is experienced in savage life.

This belief has necessarily created the existing prejudices of contending superstitions, each of which is totally devoid of real charity for the others; and, until the spirit of pure and genuine charity, the parent of all real kindness and good feeling, can be introduced into Ireland, it will be most vain to expect any change for the better in the condition of its population.

But the undefiled spirit of charity cannot be introduced into Ireland, or elsewhere, until it shall be known, received, and acted upon, that nature, or God, and society, form each one to be what he becomes through life; and that, from the natural materials of humanity, as given by God or Nature at birth,

society may now well form the character, well employ, well govern, and well place, every one, and fill all with this divine spirit of charity. Thus, and thus only, is it possible to introduce and maintain prosperity in Ireland, or elsewhere.

With the introduction of this divine spirit of charity, it will be an easy task to begin and permanently adopt measures that will insure the prosperity of Ireland.

These measures, however, must be commenced with the unemployed, or half-employed, of the working classes, under new arrangements, in which they can be well employed, well trained and educated, and, to effect which, well placed.

With this knowledge, and in this spirit, the entire change in the condition of Ireland may be easily effected in such a manner that no one in the island shall be injured, but every one shall be essentially benefited, by the change. And it should commence with the working classes under some such arrangements as those which were recommended by the writer after a most careful examination of the state of Ireland during many months of 1822-3, assisted by most experienced practical men.

Ireland contains about 12 millions of Irish acres; equal to nearly 19 millions and a half of English acres (the Irish acre containing 7,840 square yards, the English acre, 4,840). Of these 12 millions of Irish acres, 8 millions at least are capable of being made highly productive, exclusive of 1 million occupied as plantations, woods, and pleasure-grounds. And 8 millions of Irish acres, well cultivated, might, in a few years, be made to produce an abundant supply of food for 30 millions of people; and, ultimately, a considerably larger amount. Yet so destructive is the existing system, that a population of about 8 millions are now suffering the most appalling misery from famine and starvation, owing entirely to the ignorance and irrationality with which they are governed.

The following calculations are extracted from the proceedings referred to, as published at the time, from authentic documents, by gentlemen unknown to the writer, but who were deeply interested in the welfare of Ireland.

CALCULATION FIRST.

Shewing the result from the industry of 1000 people, employed partly in the cultivation and disposal of the produce of 1000 acres, and partly in manufactures.

SUPPOSE an association of 1000 people, of the usual ages in society, to rent or purchase a farm of 1000 Irish acres, of a medium quality of soil, to put it under spade cultivation, and to arrange it as under; the subjoined calculations will shew the number of labourers necessary for the cultivation of the land, the probable produce, and the surplus that will remain after the whole population have been provided with food, clothes, instruction, and superior domestic accommodations:—

- 200 acres green crop, say 80 acres potatoes or carrots, and
120 acres white, yellow, or Swedish turnips.
- 200 „ fallow crop, viz.: 150 acres flax, and 50 wheat.
- 200 „ clover, rape, vetches, etc.
- 200 „ white crop, viz.: 78 acres wheat, 122 acres oats.
- 150 „ pasture, a part to be laid down, and as much taken
up occasionally.
- 30 „ orchard, producing fruits, roots, and culinary
vegetables, cabbage for dairy cows, etc.
- 20 „ site of buildings, exercise grounds, roads, etc.

1000 acres.

THE LABOUR AND PRODUCE ARE ESTIMATED AS UNDER.

	Number of Acres.	Number of days' labour of nine hours.	Number of labourers.	Bushels per Acre.	Stones per Acre.	Stones produced.	Weight of Flour, Meal, etc., in Avoirdupois lbs.
Wheat	128	7,015	23	42	180	23,040	250,880
Oats	122	4,270	14	66	180	21,960	183,610
Potatoes	80	10,065	33	600	1,600	128,000	1,792,000
Orchard	30	4,270	14	producing	{ fruit,	34,455	482,375
Flax	150	11,285	37	—	{ vegetables, roots, etc.	—	212,166
Flaxseed.....	—	—	—	16	Total	6,750	94,500
Turnip	80	3,050	10	Would feed 100 cows or bullocks, producing 691,200 English pints of milk, or 26,800 lbs. of butter, or 74,438 lbs. of cheese, 1,920 lbs. of beef, and the hides of 20 bullocks, which would be slaughtered yearly.			
Vetches and Clover	120	915	3				
Feeding cattle with the above turnip, vetches, and managing dairy	—	4,270	14				
Turnip and rape.....	40	1,830	6				
Clover and vetches	80	610	2				
Pasture	150	610	2				
Feeding and managing sheep on the above turnip, rape, clover, and pasture	—	1,525	5	Would feed 1,100 sheep, producing 110,000 lbs. of mutton, 7,700 lbs. of wool, and 1,100 skins yearly.			
Offal from dairy and kitchens	—	610	2	Producing 6,000 lbs. of bacon yearly.			
7,700 lbs. of wool	—	4,880	16	Manufacturing it into 3,700 yards of broad cloth, worth 12s. per yard.			
94,500 lbs. of flax	—	28,365	93	{ Manufacturing it into 137,400 yards of 4-4th ten hundred linen, at 1s. 2d. per yard.			
Tannery	—	915	3	{ Tanning and dressing the hides and skins, and as many more in addition as will produce 3,000 lbs. of leather at 1s. 4d. per lb. and 3,500 lbs. at 1s.			
Site of buildings	20	—	—				
Total.....	1000 Acres.		277 Labourers.				

N.B.—94,500 lbs. Scotch flax dressed into 60,700 lbs. clean flax, which will produce 121,400 yards, 4-4ths from 10-100 to 12-100 linen, at 1s. 3d. per yard, and 16,000 yards of coarse linen, at 9d. per yard.

In this number of labourers are included those who would perform the offices of miller, baker, butcher, etc.

To the 277 so occupied, must be added tradesmen and artificers, such as blacksmiths, carpenters, shoemakers, tailors, hatters, miners, road-makers, and others, say 53 more, making in all, 330. But as the land improved by spade cultivation, the number of persons required to cultivate it would, for some years, annually diminish.

Then allowing each person, on an average of men, women, and children, to consume half a pound of flour, half a pound of oatmeal, three quarters of a pound of fruit, three pounds of potatoes, etc., a quarter of a pound of beef, mutton, etc., and a pint and a half of milk, or what it would produce in butter or cheese, daily, 1000 people would consume yearly:—

		£	s.	d.
Of Flour,	182,500 lbs. at 1s. 6d. per stone	1,015	3	6½
Oatmeal,	182,500 lbs. at 1s. „	676	15	8½
Fruit,	273,750 lbs. at 1s. „	977	13	6½
Potatoes,	1,095,000 lbs. at 1d. „	326	2	10
Beef and Mutton }	91,250 lbs. at 2d. per lb.	760	8	4
Milk,	547,500 pints at 1d. per pint . .	2,281	5	0
Broad cloth,	2,500 yards at 12s. per yard	1,500	0	0
Linen,	6,000 yards at 1s. 2d. „	350	0	0
Leather,	3,000 lbs. at 1s. 4d. }	300	0	0
„	2,000 lbs. at 1s. }			
Incidentals		150	0	0
		<hr/> £8,337 9 0 <hr/>		

Food and clothes for each individual, averaging

men, women, and children, for a year	£8	6	9
„ „ „ a week	0	3	2½
„ „ „ a day	0	0	5½

By taking the above consumption from the produce, we have the following surplus:—

	Flour. lbs.	Oatmeal lbs.	Potatoes, etc. lbs.	Fruit. lbs.	Flxseed. lbs.
Produce,	250,880	183,210	2,004,166	482,375	338
Consumption,	182,500	182,500	1,095,000	273,750	—
Surplus,	68,380	1,110	909,166	208,625	338

	Milk, etc. pints.	Beef, Mutton, etc. lbs.	Brd. cloth. yds.	Linen. yds.	Leather. lbs.
Produce,	691,200	133,920	3,700	137,400	6,500
Consumption,	547,500	91,250	2,500	6,000	5,000
	143,700*	42,670	1,200	131,400	1,500

N.B.—The flax-seed sown is estimated, with other seeds on the debit of this account, at the rate of four bushels per acre. There is, therefore, none deducted when taking the consumption from the produce.

Then	68,380 lbs. of flour, at 1s. 6d. per stone . .	£366	6	4
	1,110 lbs. of oatmeal, at 1s. ,, ..		3	19 3
	909,166 lbs. of potatoes, at 1d. ,, ..		270	11 8
	208,625 lbs. of fruit, at 10d. ,, ..		620	18 1
	338 hhds. of flaxseed, at 35s. per hhd. .	591	10	0
	143,700 pints of milk, at 1d. per pint ..	598	15	0
	42,670 lbs. of beef, mutton, or bacon, at } 2d. per lb. }	355	11	8
	1,200 yards of broad cloth, at 12s. per yd.	720	0	0
	131,400 yards of linen, at 1s. 2d. per yard	7,665	0	0
	1,500 lbs. of leather, at 1s. per lb. ..	75	0	0
		11,267	12	0
Deduct incidentals	150	0	0	
,, hides bought, say 40, at 45s.	90	0	0	
		240	0	0
		£11,027	12	0

Thus, from the labour of 330 people, aided by machinery, 1000 acres would be kept in the highest state of cultivation, and the produce manufactured, 1000 people fully supplied with food and clothes, and a surplus of agricultural and manufactured produce created, which, at the lowest state of the Dublin markets, could be sold for £11,027 12s., which the community would always be enabled to dispose of, as it would be a real surplus, after all the members of the community were amply provided for.

In a working population of 1000 persons, in the ordinary proportions of men, women, and children, there are 735 competent to labour, after allowing the usual number for young, sick, and aged; but supposing only two-thirds (666) out of 1000,—deducting, therefore, 330 from 666, and allowing 16 for those employed as superintendents and teachers,—there would remain 320 to be employed in manufacturing whatever might be useful, in demand, and best adapted to the localities of the situation. The value of the labour of persons so trained, instructed, and employed, would soon be made to exceed 10s. per week; but estimating it at 6s., its yearly amount would be £4,992 0 0

To which add surplus of land produce . . 11,027 12 0

£16,019 12 0

From this sum of £16,019 12s. there is to be deducted interest of capital, to be expended in forming the improved domestic arrangements, rent of land, if rented, or the interest of the purchase-money, if the land be purchased, tithes, national and local taxes, with the annual risk on stock and crop.

The expense of building a village to accommodate 1000 persons, including church, chapel, and places of worship for dissenters, schools, library, inn, etc., and furnishing the whole, according to estimates accurately made, amounts to £35,000.

£35,000 at 5 per cent. interest, and 5 per cent. charged for wear and tear, per annum . .	£3,500
750 estimated value of implements necessary for 1000 acres, under spade cultivation, which at 20 per cent. is	150
2,500 estimated value of machinery for the woollen and linen manufactories, bleaching and tanning, at 20 per cent.	500
1,000 value of 100 cattle, at £10 each,	105
1,100 „ 1,100 sheep, at 20s. each,	
together is £2,100, which at 5 per cent. is	
250 manure: this would be produced by the community for their own use, except for the first three years, but say per annum	250
770 seeds of all kinds yearly	770
Rent at 30s. per acre, or interest of pur- chase-money	1,500
Tithes at 6s. 8d. per acre on the whole . . .	334
Taxes and public burdens	334
4,575 estimated amount of labour in cultivating the land during the first year, while the buildings are erecting, at 5 per cent. . . .	229
Oak and larch bark, and ingredients for tanning and bleaching	300
Incidentals, arising variously	200
<hr/>	
£45,945 Debt.	Yearly charge, £8,172

The account will then stand thus:—

Dr. To annual charges	£8,172	0	0	£—	—	—
Cr. By value of agricultural and manufactured sur- plus produce				11,027	12	0
By value of manufacturers' labour				4,992	0	0
Yearly profit	7,847	12	0			
<hr/>						
	£16,019	12	0	£16,019	12	0

Thus, a surplus yearly income of £7,847 will be provided to pay off a debt of £45,945, which the community would be enabled to redeem in less than eight years from the commencement of the establishment, allowing two years to put it in full activity.

Under spade cultivation, the produce will be greatly increased in quantity, and also in value, by raising plants yielding a greater quantity of human food. In a few years, the produce will exceed one-half more than has been stated, which, with the increased value of the crops, will be amply sufficient (including the value of the labour of those employed in manufactures) to provide food and clothes, and all the necessaries of life, for upwards of 4000 people.

CALCULATION SECOND.

Shewing the result from the industry of 1000 people, wholly employed in agriculture, and manufacturing the produce.

SUPPOSE an association of 1000 people, to rent or purchase as much land as would give full employment to the working part of the community, in cultivating the soil, and manufacturing and disposing of the produce.

In the foregoing calculation it has been shewn that 330 are sufficient to cultivate 1000 acres, manufacture the produce, and perform the various domestic offices, for 1,000 people.

If, from 330, we deduct 45, the number employed in domestic work, there remain 285 to cultivate the 1,000 acres, and manufacture the produce.

In a working population of 1,000, there are 666 competent to labour; and if from 666, we deduct 61, to be employed in the domestic offices, and as superintendents and teachers, there remain 605 to be occupied as cultivators, manufacturers, etc.

If, then, 285 persons can cultivate, and manufacture the produce of, 1,000 acres, 605 will suffice for 2,122 acres, and to manufacture their produce.

From their industry so applied, according to the previous calculation, a total produce equal in value to £39,322 7s. 10d.

would be obtained. They would consume in value, £8,187 9s.; surplus produce, £31,134 18s. 10d. Cost of village and appendages, £64,860; annual charges, £15,087. Which amount, deducted from £31,134, leaves a surplus yearly income of £16,047, to pay off a debt of £64,860; which the community would thus be enabled to do in less than six years from the commencement of the establishment, allowing two years to put it in full activity.

It appears also, from this calculation, that 1000 people so employed under these arrangements, would create sufficient produce in value to feed and clothe nearly 5000 people, without taking into account the increased productiveness of the soil; which, in the course of a few years, under the system of management recommended, would, at least, exceed one half more than has been stated.

CALCULATION THIRD.

Shewing the result from the industry of 1000 people, employed principally in agriculture, their manufactures being limited to the supply of their own consumption.

It has been shewn by the first calculation, that there are 666 persons competent to labour, in a working population of 1000, and that, deducting 61, to be employed in domestic offices, etc., there remain 605 to be employed in agriculture.

To cultivate 1000 Irish acres, and manufacture the produce to the extent only of the consumption of 1000 people, 205 persons are sufficient.

If from 205 we deduct 45, the number that would be employed in domestic duties, education, etc., 160 remain to cultivate 1000 acres.

Then, if 160 can cultivate 1000 acres, 605 would be able to cultivate 3800 acres.

From their industry so applied, a total agricultural produce equal in value to £34,930, would be obtained. They would consume in value £8,187; surplus produce £26,743. Cost of village, etc., for 3,800 acres, £72,350; annual charges £18,085.

Which amount deducted from £26,743, leaves a surplus yearly income of £8,658, to pay off the debt of £72,350; which the community would thus be enabled to do in about nine years, allowing, as before, two years to put the establishment in active operation.

By comparing that part of the produce consumed by the community with the whole produce, it appears that 1000 people, so employed in agriculture, would create sufficient produce, both in quantity and value, to feed and clothe upwards of 4000 people, without taking into account the increased productiveness of the soil, which, under the proposed system of spade husbandry, would, at least, exceed one half more than has been stated.

CALCULATION FOURTH.

Shewing the result from the labour of 1000 people, employed principally in manufactures, and cultivating only such a quantity of land as may yield sufficient agricultural produce for their own consumption.

IF the localities of any situation should render it more advantageous to employ the greater part of the population in manufactures, it appears from the first calculation, that 597 acres, and 135 labourers, are sufficient to provide food and clothes and other necessities for 1000 people, allowance being made, in land and labour, to create a surplus sufficient to purchase such necessary articles as cannot be advantageously produced by the community.

If from 666 be deducted 135, and 10 to be employed as teachers and superintendents, there remain 521 to be employed in manufacturing whatever might be most likely to meet a demand in the markets of the country. Estimating the value of the labour of these 521 persons at six shillings a week, each, the total annual value will be £8,127 12s. Cost of village, etc., £35,510; yearly charge £5,536. Which amount, deducted from £8,127, leaves a yearly profit of £2,591.

GENERAL REMARKS.

These calculations have been made in all respects to the disadvantage of the productions, or profitable results of the proposed associations. All practical men, who are masters of the subject, and by whom the calculations have been examined, admit their correctness, and allow that the case would justify a still more favourable statement; but, as they now stand, they are amply sufficient to demonstrate that there is not any necessity for a single individual to remain much longer in poverty, or to be precluded from the means of procuring any of those comforts which human nature requires for health, peace of mind, and real enjoyment.

That a surplus may thus be created by every working portion of the human race, much greater than has ever yet been produced, no practical man can entertain any doubt. It is also evident, that, by the arrangements proposed, the working classes, or the actual producers of all wealth, will attain, at length, their right place in society, and enjoy something like a fair proportion of the benefits which they produce so lavishly for others. All the valuable faculties, and the amiable dispositions of human nature, may thus be called into full action over the world, by the right education and employment of every individual—and peace, order, and real virtue be permanently established among mankind.

There is, therefore, now, no excuse for governments for the longer continuance of crime or poverty, or the fear of either. They may soon, with ease to themselves and advantage to all, put an end to both for ever.

No. II.

EXPERIENCE OF THE WRITER.

It may naturally be asked,—what were the circumstances which enabled the writer of this work to attain a knowledge of the human character and of society, so different from that of his class and country? As the public like now to have the cause given for every thing, the following statement may assist to account for this difference.

In an elementary school, in which reading, writing, and accounts, were but imperfectly taught, he was, at seven years of age, made the usher of the establishment, under the master, for two years.

At nine, he was requested to assist in a neighbour's grocery and drapery establishment, in the town in which he was born, on the borders of Wales.

At ten, he went to London to seek employment; and there entered into an engagement to serve three years in a superior linen draper's establishment, at Stamford. From the commencement of this engagement he maintained himself; and he left it at the end of the fourth year to return to London. He had then acquired so much knowledge of the business, that in two years afterwards, the owner of the establishment, which was a very profitable one, offered him half of the business immediately, and after a short period the whole, with the necessary capital to work it with equal success.

He had in the meantime acquired experience in an extensive wholesale and retail establishment, first in London, and then in Manchester; and, having other views, declined the very liberal offer of his former master.

At eighteen years of age he became a partner in a machine-making establishment, employing about forty men; and at nineteen added the commencement of cotton-spinning, by the then newly invented machinery.

Before he was twenty, he separated from the machine partnership, and became a cotton-spinner on his own account; and was so successful that the next year, that is, before he was twenty-one years old, he was engaged at a salary of £300 a year to superintend and take the entire management of the first fine cotton-spinning establishment by machinery, that had been constructed; and he had thus employed five hundred men, women, and children, who were required to work the then novel machinery.

Before the end of six months, the proprietor offered the writer an advance of one hundred pounds each year, if he would continue to conduct the establishment; and at the end of four years, a partnership; and an agreement was so concluded.

At the end of four years, he formed a partnership upon a more extended scale, and commenced with building the Chorlton Mills, near to Manchester; and after a short period the New Lanark Mills, in Scotland, were added. The Chorlton Mills were sold when the writer left Manchester and became the sole manager of the New Lanark Establishment, which, besides, four large cotton mills, an extensive machine establishment, and a farm of 150 acres, contained a town, with upwards of 2,000 inhabitants.

While in Manchester he had been elected a member of its Literary and Philosophical Society, which then ranked high in public estimation; and this introduced him, as he was a contributor to their papers, to an intimacy with members of all the learned professions, so as to enable him to comprehend them, and to understand their real utility and disadvantages to the public and to each other; and to discover without much difficulty that they were *mere professions*, producing far more evil than good to society.

Being a buyer and seller at home and abroad on a large scale, the writer became a merchant as well as manufacturer; and having been the first to open the secret of cotton-mill machinery and manufacturing to all others engaged in the same occupations, these establishments throughout the

kingdom were in return opened to him; and he soon knew the best thoughts, as well as the feelings and prejudices, of the leading minds of this class, including bankers and money-changers, throughout England, Scotland, and Ireland.

And now, in consequence of the great celebrity of the writer's new mode of educating and governing his manufacturing population, and the extraordinary success which he attained, he became well acquainted with the thoughts, feelings, and prejudices, of the mere agriculturist, and with the acquirements of the country gentlemen of more limited and of the largest properties.

During more than a quarter of a century while he directed and advanced this establishment, he was visited by emperors, kings, and princes, archbishops, bishops, and clergy of every denomination, as well as by every other class and rank, from all countries, to witness the unheard-of results produced on children and on a population of adults, living in harmony, and governed only by the novel influence of well-directed kindness, without punishment or fear.

Innumerable were the parties who came to see; but they could not comprehend how such extraordinary results could be produced without the application of the prejudices which had been forced into the mind of each visitor respectively. The writer observed and heard all their impressions, and was instructed and often much amused by comparing the opposing prejudices of class, sect, party, and country, and perceiving how completely one set of false impressions overcame and destroyed another. For soon, by this process of observation, with his knowledge of the varied classes and characters, the writer could not avoid discovering the want of general experience in these parties to give them a true knowledge of human nature, and of a rational system of society, based on that knowledge; and especially, how totally ignorant they were of the, so far, hidden superior capacity in man, to be trained to become a very enlightened, good, and rational being, although the process and result were exhibited in practice before them.

The writer, also, travelled much into distant countries, and

came into confidential communication with the leading minds of every rank; and listened with interest to ascertain the peculiar associations of ideas with which the circumstances in which they had been placed, had filled their minds and perverted their judgments. Coming thus into communication, under very favourable circumstances, with the whole range of mind, as formed by existing arrangements throughout the civilised world, the causes of the errors and prejudices of each class, and sect, and party, in these countries, were opened to him like a map, and he could not avoid discovering the source of their discrepancies and irrationality.

This knowledge destroyed or prevented all angry feelings against his fellows; created in his mind pure and genuine charity for all, and an increasing desire to overcome their errors, and to render them the greatest service that man can render to man; that is, to open the path by which all may proceed to be made intelligent, good, and happy—or to be formed into rational beings.

In furtherance of this great object which the writer has had so long in view, that is, to revolutionise peaceably the mind and practice of the human race, he was, in 1828, earnestly invited by the Mexican minister in this country, and others interested in human progress, to go to Mexico (which he did, under the sanction and with the aid of the British Government), to ask from the Mexican authorities, the government of Coaguila and Texas, then undisputed provinces of Mexico. The Mexican government had not then the right of appointing governors to these provinces; they were elected by the people. But they freely offered the writer a district extending, one hundred and fifty miles in breadth, from the Gulph of Mexico to the Pacific Ocean, along the line dividing the republic of North America from the republic of Mexico, and in which was included what is now called the golden region of California. The writer accepted this offer, on condition that the government should be guaranteed to him by the three powers, Mexico, the United States, and Great Britain; all deeply interested in the result, as the writer proposed not only to establish a rational government of peace between Mexico and

the United States, but one which would become an example to all nations; as it was to be governed on the same principles that were so successful at New Lanark. He added also, the condition that full religious liberty should be equally given, over the whole government, to every sect and to every individual. These conditions were most generously and freely conceded by the Mexican government; and, in furtherance of their execution, the Mexican president and his cabinet brought a bill into the next congress, to place religion upon the same broad principles of freedom in Mexico as it was then, by law, in the United States of North America, the government of which country cordially aided these views. But the Mexican Government could not carry this measure. Its decided attempt to do so was strongly opposed by the monks; who succeeded in their opposition, and effected an entire change in the government.

Finding the Mexican government and people at that time unprepared for rational freedom, civil or religious, and too divided to protect a young and new government until it could protect itself,—the plan of forming a rational and peaceable government on new principles in that country was abandoned by the writer; more especially, as he found on his return to Europe, that symptoms of a great mental, moral, political, and social revolution, were too evident to be misunderstood by him, who had so long desired to see it commence; and he was too deeply interested to see it proceed in a peaceable manner, beneficially for all classes, to be absent from the scene of action.

From that period to the present, either at home or abroad, he has been daily engaged in measures to prepare the minds of all parties, governors and governed, for the coming change; for that great revolution of all nations, in mind and practice, which nothing can prevent. The armies of Europe are mere chaff in its progress. It is daily rapidly increasing in strength; and the measures adopted by those who blindly attempt to oppose it, will hasten its accomplishment.

The writer desires above all things, to see violence and anger between nations and individuals terminate. They are

a waste of power, to do no good, but evil; and the whole of Europe is now acting most unwisely, not to say insanely; for all parties are contending against their own permanent interest and happiness.

These have been some of the many peculiar circumstances in the life of the writer, which have enabled him to overcome early prejudices, and to discover the cause of the errors and irrationality of the present system of the world; and which have compelled him, in opposition to what is deemed his interest, to expose this great evil, and propound a remedy.

The extended misery of the human race, daily increasing, under a most cruel and wretched irrational system; with the bright prospect of future happiness for the human race, under a rational system; are the strong incentives to the unceasing action of the writer.