

*Owen Owen*

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# ROBERT OWEN'S GREAT PRELIMINARY MEETING

ON

THE FIRST DAY OF THE YEAR, 1855,

IN WHICH

BY HIS PREVIOUS ADVERTISEMENTS MR. OWEN HAD  
ANNOUNCED THAT

THE TRUE MILLENNIAL STATE

OF

HUMAN EXISTENCE SHOULD COMMENCE.

WITH

HIS REASONS PREFIXED FOR CALLING THESE MEETINGS.

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SECOND EDITION.

LONDON:

PUBLISHED BY EFFINGHAM WILSON, ROYAL EXCHANGE;  
J. CLAYTON AND SON, 223, PICCADILLY; HOLYOAKE, 147, FLEET STREET;  
SOLD BY TRUELOVE, 242, STRAND; AND ALL BOOKSELLERS.

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1855.

*Price Fourpence without Wrapper.*

*W. Owen*

Soc 880.06 XPD 4

by

1855 Nov 23

Lib. C.

Hon Charles Sumner, U.S.  
of Boston

## INTRODUCTION TO SECOND EDITION

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*Mr. Owen's reasons for calling these Meetings to announce the approach of the Millennial State of Existence.*

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It is now very naturally asked—On what ground do you, Mr. Owen, presume to predict so confidently the near approach of the Millennial State of Human Existence?

I reply—On the strongest possible grounds for the coming of any event which has not actually arrived :—

1st.—Because all the materials for the creation of the millennial state now exist in superfluity.

2nd.—Because the knowledge has been given by which to arrange these materials to create a full millennial state of existence over the earth.

3rd.—Because it is the highest interest of every one living, or who may hereafter live, that this state should commence and progress in the shortest possible time, now that the knowledge by which to accomplish it has been given to humanity.

4th.—Because all who have studied the history of the past, and reflected on the present condition of the population of the world, are conscious that the existing state of society is most unsatisfactory in all its relations,—that its scientific discoveries and inventions are far in advance of all its religions, governments, and commercial and social knowledge and arrangements, and that, in consequence, society in all countries is dissatisfied, and is looking for some great change, for which it has been for some time in preparation, and is now in active progress of development.

The first question that will now be asked is—How is this, the greatest of all changes, to be accomplished?

I reply—By the cordial union of the human race ; and there is no other mode under Heaven by which it can be attained.

The past and present system of the world is based on disunion between religions, governments, classes, sects, and parties, and on consequent repulsion between individuals and nations, This disunion and repulsion must be changed for universal

union and attraction, before the millennial state of society can be attained.

True—it will be said—But who can make this change, and create the union?

I reply—Not any of the religions of the world; for they hate each other. Not any of the governments of the world; for they are opposed to each other, in language, manners, prejudices, and supposed interests. Not any class; for there is no fellowship between any one and all the others. Not any party; for every party is opposed to all other parties. Much less any sect of any particular religion; because each sect is in opposition to all other sects, even of the same religion, and often more violently opposed to these than to others.

What chance—it will then be said—can there be then of universal cordial union, amidst this universal disunion, and so much hatred and contempt for each others opinions and practices throughout all these divisions?

This very disunion will be the chief cause to produce universal union, from the growing impression of the glaring absurdities of these educated opinions of the human race, in opposition to all facts. There can be no union with these divisions. Therefore these divisions will be made to cease to exist in every part of the world.

But how is this to be effected? I reply—Through the discovered interest of each that they should not exist.

Who will make this interest obvious, and effective to induce all to desire the change? I will.

How? By calling this meeting of delegates from all religions, governments, classes, sects, and parties, on the 14th of May next, and placing the whole truth respecting these matters before them.

But who will send delegates to your meeting? A sufficient number will be sent to attain the object.

But why do you call this meeting? Because no one would call it, nor could any other living persons have any chance of success if they did.

Why so? Because no individual, or number of individuals, belonging to any particular government, religion, class, sect, or party, would be attended to for any such purpose; and no unknown person would be listened to. I am well known to all civilized governments, religions, classes, sects, and parties,—but belong to none of them; yet not in hostility to any. It is also well known that I have charity, kindness, and love, for all my fellow-men, of every class, creed, country, and colour, and probably all place more confidence in my independence, and in my sincere desire to benefit all equally, than all have in any other individual, or in any aggregate of individuals, belonging to any particular class, creed, country, or colour.

But what will induce these divisions of society to send delegates to your meeting? They will send them because I will impress them with the belief, that upon that occasion truths of the deepest import shall be announced,—truths of everlasting benefit to the human race; and that I shall propose the adoption of measures which shall be permanently advantageous to all, of every class, in every country, without those measures being injurious to one human being, here or hereafter.

What would give these divisions of society this confidence in your wisdom and disinterestedness? The antecedents of my life, from my youth to the present time.

What reward do you expect for the time occupied, the trouble experienced, and the capital expended, in preparing society for this new state of existence? The reward which I already possess,—the greatest of all rewards,—the satisfaction of knowing that I have been permitted to benefit all my fellow-men through futurity.

But would it not be better that some powerful government, or popular religion, or influential class, should take the lead in this herculean task? No. Any government, religion, or class, in any country, prominently interfering, or of themselves attempting to effect this union, would have no chance of success; because all other governments, religions, and classes, would suspect their motives, and there would be universal doubt and opposition. While one who is unconnected with any of these opposing divisions,—who is known to have spent a long life in the study of mankind and of the laws of human nature, and in trying their application for many years successfully to practice, would have the greatest chance of succeeding. An individual, too, known to have refused on conscientious motives the government of a territory equal to a large kingdom:—who quietly reconciled two powerful nations, most jealous of each others views and intentions, to a long cordial friendship which still continues:—an individual who has given a new and greatly improved character to a large village population, and an entire new and very superior character to all the children of that population:—an individual who has employed his time, talents, and capital, through a long life, in measures with a view to this great change in human existence—the first practical change ever proposed to permanently benefit in the highest degree *all* of the human race,—and to effect the change in peace, in order, and with wise foresight, and in a manner to terminate all wars, prevent them in future, and thus secure peace and good-will for ever to the increasing population of the world.

A question will naturally now be asked by the members of each religion, and of each sect of each religion, and also of each government,—Would not *our* religion, *our* sect, or *our* government, if made universal, produce the millennial or happy permanent state of human existence?

The full truth on this subject must be now told, for everlasting benefit to all, and to terminate all desire to retain any of these degrading divisions of the human race. It is, then, that, from the results produced in practice by each of these divisions, it will be at once perceived,—as soon as educational prejudices, which are gross errors, can be made evident, and thus removed,—that any existing religion, government, class, sect, or party, in any country, could not by possibility exist in the millennial state; for if attempted to be introduced into it, or into heaven itself, both would be destroyed. These contending divisions are all based on principles of repulsion,—are therefore false,—and can only produce evil continually. They must all therefore be abandoned. But not hastily, or violently; but only gradually, as the millennial state can be made in practice to supersede them,—as the railways were gradually made to supersede the old gravel roads. In this manner the new state will become the railway, at first, but afterwards the electric telegraph-road to happiness, superseding an old, worn-out road, which has so far led us in a circle of error, without ever finding, until now, the only sure road which could lead to happiness.

Therefore all religions, governments, classes, sects, and parties, containing a grain of common sense, will send their well-chosen delegates to the congress of delegates, to be held at noon in St. Martin's Hall, London, on the 14th of May next. And all must wish success to this first meeting for the permanent establishment of human happiness.

ROBERT OWEN.

Sevenoaks, Kent, January, 1855.

## SECOND EDITION.

*Reporter's Account of Robert Owen's great Preliminary Meeting on the First Day of the Year in which, by his previous advertisements, Mr. Owen had announced that the true Millennial State of Human Existence should commence.*

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It appears that Mr. Owen had purposely fixed this meeting on New Year's Day, that he might have an audience who preferred mental to bodily food and feasting; and it will be seen by this report, that those who came with the highest expectations were more than gratified.

The meeting was called for, and commenced precisely at, seven o'clock, when the Lecture Room in St. Martin's Hall was rapidly filling, and soon after it was crowded to overflowing.

On entering, the company were surprised to see large drop and side scenes painted to exhibit plainly to the eye different combinations of *good conditions*, which Mr. Owen, Mr. Pemberton, Mr. Buckingham, and Mr. Atkins proposed for the rising generation of the human race, and in which, as side scenes, Mr. Atkins, for this preliminary purpose, had painted eight columns, to exhibit an epitome of the creation of the world from its commencement, step by step, through all its gradations to the present time, with the progress which scientific knowledge has attained to this period; showing with how much ease, by adopting Mr. Owen's and Mr. Pemberton's principles of education from birth by the eye and ear, all useful and real knowledge may be now given to all who shall be placed within these new rational conditions. The audience seemed at first stunned and then electrified with these extraordinary representations, opening the first glimpse of the "New Existence of Man upon the Earth."

When Mr. Owen, Mr. Atkins, and Mr. Pemberton entered, and came upon the platform, the cheers were universal, heartfelt, and long continued,—and it was some time before Mr. Owen could commence to open the meeting, which, upon taking the

chair, he did in his usual cheering manner, feeling confident that he was going to announce great and important everlasting truths for the benefit of the human race.

He then requested Mr. Pemberton, jun., to read what he had prepared for the meeting. During the reading Mr. Owen frequently suspended the reading while he gave such additions as occurred to him at the time to be useful.

On concluding, the cheers, which had been frequent during the reading and speaking, were again renewed in the most hearty and encouraging manner, without there being the slightest sign of dissent.

The drop scenes were let down one after another, but Mr. Buckingham was too ill to be present to explain his views of what appeared to him the best conditions. Mr. Pemberton, who has given so much time and attention to make himself master of the great importance of infant cultivation of our faculties in accordance with nature, and for the same cultivation of all our faculties to be continued in the same manner, then explained his views of what he had imagined would prove good conditions for mankind when properly instructed. This drop scene appeared to be very well received by the audience, who greatly cheered Mr. Pemberton when he finished his explanation of the painting exhibited. Mr. Atkins, Civil Engineer, from Oxford, who has spent much time and capital in preparing an extraordinary panoramic painting, on a gigantic scale, to show how easily the human race may be instructed in all the sciences, now came forward and explained the drop scene of a new combination of scientific arrangements of good conditions, through which to train and educate the lower and working classes to become equal, or rather in reality superior, to any present class in the world, and thus prepare them for a true brotherhood in the "New Existence of Man upon the Earth."

Although his ideas occurred to him too rapidly, and he expressed them too rapidly, for the audience to follow him in all his explanations, yet they discovered in what he said so much that was practically useful, and such an advance beyond present teaching in schools and universities, that he surprised many, and he was very well received and much cheered. Mr. Atkins was followed by Mr. Wilkins, who, by specimens he had brought to the meeting, exhibited the superior results of his patent mode of cultivation for garden and other roots and vegetables, &c. He appeared to give great satisfaction, and was very well received.

The following are the addresses delivered by each of the above gentlemen.

# ROBERT OWEN'S ADDRESS,

DELIVERED AT THE

MEETING IN ST. MARTIN'S HALL,

LONG ACRE, LONDON;

*On the 1st of January, 1855.*

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This meeting was called by the following advertisement, inserted in the Leading Daily and Weekly Newspapers, the *Reasoner*, *London-Investigator*, &c.

*"The Permanent Happy Existence of the Human Race, or the Commencement of the Millennium in 1855.*

"ALL GOVERNMENTS, RELIGIONS, CLASSES, SECTS, AND PARTIES, IN ALL COUNTRIES, are invited to appoint and send delegates to a Meeting to be held in the Metropolis of the British Empire, on Monday, 14th May next, in St. Martin's Hall, to hear explained "Glad Tidings of Great Joy to all Mankind," which will include the principles and the plain and easy practice by which *all* Governments may make, with the aid of their respective religions, every one from birth, good, intelligent, wise, united to all, and permanently prosperous and happy.

"And, as a preliminary measure, the TRADES OF THIS METROPOLIS are invited to elect and send delegates to a Meeting to be held in St. Martin's Hall, on Monday, January 1st, 1855, at 7 p.m., to have explained to them, that they may explain to their constituents in London, and to their fellow workmen over Great Britain and Ireland, the course which they will be recommended to adopt at the Great Meeting of Universal Delegates to be held as stated on the 14th May, on which day will be declared a coming change in the condition of the human race, without revolution or violence, to be effected in peace, with order and wise foresight, and without injury to any one of any class in any country,

but with high lasting benefit to all who shall from birth be placed within the new conditions.

"Let all who shall attend these two meetings, come in the spirit of pure charity for all men, and with a right good-will to aid and benefit them, regardless of their class, creed, country, or colour.

"There will be no deception or secrecy in these proceedings; but the whole will be conducted with "Truth without mystery, mixture of error, or fear of man." And the glory of this elevation of mankind to a new phase in their condition will be alone to the God of the Universe, who evidently worketh all things in regular progress for the ultimate good and happiness of man."

ROBERT OWEN.

London, 25th November, 1854.

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### MR. OWEN'S ADDRESS.

I have invited you to meet me for the most important purpose that has ever engaged the attention of any portion of the working classes, in any country, at any time.

It is to inform you how you may now assist all classes of your fellow-men to terminate the present degrading ignorance, disunion, tyranny, slavery, poverty, vice, crime, and misery; to speedily terminate this horrible bloody and useless war—except it is to disgust all that is rational in humanity with its cruelties and demoralisation; and also to remove from society, for ever, the repulsive feeling or *cause* of all these evils.

In this sacred cause, I am not going to deceive you or any portion of the human race. There must be no mystery or deceiving in that which is to benefit for ever every child of man, of all colours, countries, creeds, and classes. I therefore at once say, I did not invite you to this meeting to *consult* with you. I have spent many a long year in endeavouring to teach you by consulting with you; but the errors and prejudices arising from the inferior, and too often vicious conditions by which hitherto you have been surrounded from your birth to your death, have been too unfavourable to enable me to do more than convince a majority of you, that I feel a deep interest in your permanent well-being, and that a devoted extended life to the cause of universal humanity has now given you confidence in my experience, and, as far as practicable, unselfish desire to benefit every class, in every country.

That you are convinced that I am sincere in my intentions to benefit you, is a great point gained. It is not, then, to *consult* you that this meeting has been called; but to prepare you to hear glad tidings of great joy to the human race, to be more fully an-

nounced and explained at the great meeting to be held on the 14th of May next, of delegates from all governments, religions, classes, sects, and parties, in all countries, over the earth. Many will naturally smile at this simple declaration of unequalled magnitude of import, and ask,—Who are to send those delegates from these parties. I reply—their own obvious interests,—the universal stimuli to action. And the second question will be,—For what purpose will they meet an unofficial and unaccredited individual? The reply is,—to hear the reason explained, by which, with the cordial consent of all parties and individuals, these governments, religions, classes, sects, and parties, shall willingly adopt measures to terminate these governments, religions, classes, sects, and parties, over the world, for ever; and not by violence, in anger, or in ignorance; nor yet hastily, or in any degree prematurely; but calmly, by wise foresight, without injury to any-one, but most beneficially for all; and there shall be no contests or ill-will during this mighty revolution in the principle and practice of the now contending nations of the earth.

The third question that will be asked is,—For what reason should all governments, religions, classes, sects, and parties, be brought to this termination? I reply, with full confidence in the truth of that which I state,—because all governments, religions, classes, sects, and parties, over the earth, are at this day not only inferior, but most vicious conditions, by which to surround any portion of mankind. Not a particle of universal charity, kindness, and love for the human race, can be found in any one of them. They altogether constitute a *system of falsehood wickedness, and misery*. Were this system to continue unnumbered millions of years, there never would be a particle of universal charity, kindness, and love in it. Every government, religion, class, sect, and party, over the world, is in direct hostility to the high and permanent happiness of every individual of every class in all countries. The system has been tried for thousands of years, and has proved its worthlessness. There can be no universal truth, goodness, charity, kindness, or love, under the control of any one of these insane conditions; and hence, under this system of irrationality and insanity, man can never be united to man, or made to become good and wise, or ever to attain a state of permanent happiness. In short, man under this system can never become a consistent and rational being, or progress in the most valuable knowledge—which is, to know himself.

The fourth question will naturally be,—If this old system is now to die its natural death, what system can be made to replace and supersede it? I reply,—the system of highly cultivated human nature, in all its purity, consistency, and integrity;—the system of universal *truth, charity, love, and attraction*;—the system without falsehood, repulsion, vice, or misery;—the system of the sciences in full action for the benefit of the entire family

of man ;—the system of one language, one interest, and one universal desire to benefit all equally ;—the system without division of classes or feelings.

It will now be said,—“ A beautiful system, truly, in word, and for a theory ;—but where is the power that can terminate the one system and introduce the other?” I reply,—the power of truth, showing us the knowledge of ourselves and of our interest, and creating charity and love for our race. This truth will accomplish the glorious triumph for all the sons of man. These high and irresistible powers will set the world free from this horrid system of *falsehood*, *fraud*, force, and fear ; and open at once the path which these powers of darkness, ignorance, tyranny, and slavery, can never enter ; but in which love and wisdom will for ever govern all the transactions of men, and truth alone will be their language, without mystery, mixture of error, or fear of any man.

You will now ask again, for the thousandth time,—what is truth ? I reply, as I have done so often before,—that that is truth which is always consistent with itself, and in accordance with all facts known, or that can be known. You may say—who will show us these truths ? I will, on this occasion, and on the 14th May next, when the due time in the order of nature will arrive for the commencement of the long, to us, promised millennium.

Well, you will now say,—what advice do you give to us, the working class, to promote this joyful change in the condition of the human race ? Those who have attained the habit and power of accurate observation and reflection now know the great and all important fact, that God, through nature, forms all your organs, faculties, and powers,—physical, and mental, as they are combined in each at birth ; and that these grow and are directed from birth by the inferior or superior, good or evil, wise or foolish conditions, with which society surrounds every one ; and that these qualities and effects united form the character and direct the conduct of all the sons of man. Consequently, the present system is a falsehood, and an entire failure throughout all its ramifications. You will therefore be wise to apply this knowledge now to your every day practice, and exhibit in manner, tones of voice, and actions, the spirit of the new and true system of life ;—a life of charity, kindness, and love ;—a spirit which naturally and necessarily must flow into every soul that has imbibed and comprehended the knowledge of this great fact,—a fact which explains the true origin of each of your characters, and of the national character of all people ; and also of the present evils of human existence.

You will have time between this and the 14th of May next to learn to apply the science of the true formation of character to practice in your daily proceedings, in your families, and in your business with the world, so as to prepare you to think and act ration-

ally on that ever to be remembered day of the emancipation of the human race, from a false to a true system of existence, from repulsive to attractive feelings to humanity and all that has life, and therefore from ignorance, disunion, poverty, or the fear of it; from vice, and all human-created evils, and its miseries; and to discover the immense superiority over it of the universal attractive system.

You may be assured that you and what is called the *civilised* portion of the human race, as well as that which is now deemed uncivilised or in a barbarous and savage state, have never known what it has been to be rational or sane in mind; or Europe and Asia could not at this time have been forced by one man, against the will of three hundred millions, into one of the most bloody and useless wars that has ever afflicted modern nations. Had any government, religion, class, sect, or considerable party, in any country, at any time been rational or sane, the population of the world could not now be in its present excited, chaotic, and irrational contending state. The whole population of the world has always been created to ardently desire to enjoy happiness, and transmit it to their posterity. To this hour all nations and peoples have been taught to think and act in direct opposition to this desire, as though they were determined that their wishes never should be attained, or their nature gratified. The intention of the spirit which acts within me, which, from its fruits during a long mortal life, I am compelled to feel to be a good, holy, and divine spirit, has decided that the hour approaches when this miserable state of human existence shall cease, and a rational, highly intelligent, good, and happy state of human existence upon earth shall commence and arise in its place. In short, that a "New Existence of Man upon the Earth" shall be no longer delayed. All things necessary in the sciences are amply prepared to begin and sustain this change, and now to introduce practical measures to full-form every man and woman from birth—physically, intellectually, morally, practically, and spiritually, and to enable them to adopt actions necessary to their health and their recreation, by which continually to create more wealth than they will desire to use.

What then is wanting to commence the millennium upon earth? Nothing but the union of the working with the other classes to put it into practice, in the spirit which will be created by the knowledge, fully understood, that the character of each is formed for and not by him. I say "fully understood,"—because this knowledge, for causes to be explained, has never been understood; although, when understood, it will terminate all anger, violence, and ill-will, and create universal charity, kindness, and love, in all of every generation. It will also put an end to wars and all repulsive feelings between man and man over the earth, and teach the human race how to cultivate from birth attractive

qualities only. And this change in actual practice will of necessity make man to love his neighbour as himself, and to produce an everlasting paradise on earth.

I give you until the 14th of May next to understand this great fact and its divine consequences, to overcome your present insane divisions,—divisions about nothing of the least practical value, or in which there is a particle of common sense. This will be your first great lesson of discovery for your permanent prosperity and happiness,—a discovery necessary to enable you to exert yourselves, body and soul, to supersede your present insane divisions by the only true system which can free man from anger, make him rational and happy, and place him upon the plane of never ending progression in every kind of excellence.

Your next doubt and difficulty will be your fear that the present upper and middle classes will not cordially unite with you to effect this entire change of system, from falsehood and evil, to the system of pure truth, charity, and a real brotherhood of the human race. Fear not, my friends ; those who can think and observe among these classes, know that you are the most necessary and useful class in society ; that by your union,—which, based on the great fact previously stated, will be now easily effected,—you can do much better without than with them ; but that they cannot do without you, except by themselves becoming a working class. They will therefore discover it to be for their interest to unite cordially with you, under a compromise between the three classes, all of which have been mis-taught and misplaced, and therefore irremediably divided for this generation. But it will be a compromise which will be highly beneficial to all parties. Your class shall be gradually, yet not slowly, but as quickly as it will be practicable, without disorder or confusion, elevated out of your present wicked, cruel, oppressive, and to all parties most injurious conditions, in which you and all the working classes of the world have been so long immured by the ignorance of the only system yet known to man ; and you shall be speedily enabled to put yourselves within the most rational conditions to gradually raise you out of your inferior habits of mind and body, and to give you through life as many substantial and permanent advantages as your present habits and manners will enable you to enjoy.

This change will be effected without in the least interfering with the very different habits and manners of the classes trained and educated in what may truly be called, to you and to them, repulsive habits and manners ; but in these entirely new conditions to you and the world, your children born within them shall be trained, educated, and placed, to become full-formed superior men and women, fit companions for princes and for an aristocracy, greatly superior to any aristocracy at present in any part of the world. These children of yours will be the first to be made to become

rational or consistent in mind, feeling, and practice, and will be the first full-formed men and women known to exist. An outline of these divine preliminary conditions, to make men good, wise, united, and happy, shall be exhibited, and in fact explained to you to-night, by one of yourselves,—a self-taught scientific man, who, with your own habits and manners, has done more, unaided, for you and the population of the world, than all the aristocracies now living. By many he is thought a madman, as I have also been often called ; but it is only such kind of madmen that can redeem the world from sin and misery. He could not, and would not, have done this great thing for you, had he not early been as much a disciple of the new system, as his training and position would admit. He has been much employed as a civil-engineer in lighting many towns with gas. But you shall hear him speak for himself, and show and explain to you his new scientific combinations of arrangements, in which to train *the working class to become, in the next generation, superior, full-formed, rational men and women.*

[Here Mr. Atkins's drop scene of new conditions for the working classes was let down, and explanations were given by Mr. Atkins,—for which see page 25.]

We now come to the compromise for the middle class.

This class may be divided according to the present notions of society into two classes,—a superior in station and wealth, and an inferior in these respects. They will both remain in their present condition as long as they prefer doing so. But the first constructed establishment of the new conditions for the working class will be too attractive not to induce the one division, the lowest, heartily to give up their present inferior and evil conditions, for those superior good conditions. And the sooner they do so, the better it will be for themselves, their children, and the world ; for their present condition is not only useless, but much worse, it is most demoralising. To be trained in a petty manner to endeavour to buy cheap and sell dear, is to destroy the higher faculties of humanity, and to bring all the inferior ones into action. The sooner therefore they can be changed from being trained to become demoralised consumers, producing nothing, to become superior producers of real wealth, having their children formed from birth to become superior full-formed rational and useful beings, enjoying their physical and mental existence,—the better for them and the entire of society.

The upper division of this middle class, the great majority of which is much worse than useless, will, upon seeing the change of the lower half, soon desire to remove into such new combination of arrangements as Mr. James Silk Buckingham has imagined they might like. Many of them, no doubt, would prefer to remove into similar or superior arrangements for the benefit of

themselves and children, that the latter may be educated to be fit for a rational state of society. Mr. Buckingham would himself have explained this new combination of his fertile imagination, and which is undoubtedly a great advance over existing arrangements for the higher middle classes, but he is unfortunately unable to be present, in consequence of illness.

[Here a letter from Mr. Buckingham was read, and a drop scene representing his proposed Model Town was exhibited, and shortly explained.]

These views exhibited may offer sufficient inducements to the working and middle classes to desire in due time to change their present condition and position for those much superior. And these changes, from the immense advantages which the children of these classes will possess over all other children, will not fail to attract the thinking portion of the upper class,—of the present rulers of society in church and states,—those now deemed the *élite* of society. They will naturally enquire if they, or at least their children, cannot be so placed as to be made to become rational in feeling, in mind, and in conduct, and be made, like the children of the other classes, to become at maturity full-formed men and women—physically, intellectually, morally, practically, and spiritually?

To these Mr. Pemberton will reply by explaining his ideas of new arrangements for superior men and women, according to present notions of superiority; and he has certainly made a very beautiful combination, extremely well imagined, and put in fascinating order. His ideas of education are true, beautiful, and with himself perfectly original; but he knew not that I had applied the essence of them to practice more than twenty years before the ideas had occurred to him. But hearing all the religious condemning me and all my measures and proceedings, they made him, like the millions who are always led like sheep, afraid to look into my writings, or to enquire what had been done. It was well; for his original mind, after much deep thinking, came in part to the same fundamental conclusion that I had done so many years previously. Mr. Pemberton's "Attributes of the Soul from the Cradle," and his "Happy Colony," evince the value and accuracy of his investigation into the infant mind and the natural mode of training and educating man, to become rational, highly intellectual, and happy. Mr. Pemberton will now explain the very beautiful and superior arrangements over any existing, which he has devised for the habitations of men and women of a superior order, rationally educated by being rationally placed for the purpose.

[Here Mr. Pemberton's view of his projected new city was let down, and explained by Mr. Pemberton. See page 21.]

We have now come to that part of the subject, which will be considered the most difficult to be attained in practice,—that is, the union of all the governments and of all the religions of the world, to replace present governments and religions, and to gradually adopt *one principle of government and one practice of religion for the human race, so as in reality to constitute one cordially united brotherhood of mankind*. The first step is, to absolve all governments and religions from intentional wrong, and relieve them from all fear of punishment; and that, because their characters and positions have been, like ours, formed for them, and therefore cannot rationally create anger or ill-will from any rational person, but pity for their ignorance and false position. The second step is to tell them,—in the spirit of true charity, kindness, and love,—the simple, plain, straightforward truths, respecting all governments and all religions, as they have existed, and as they now exist under the present irrational and insane system of society. The third step will be to inform them what will be the religion and government of the world under the rational, consistent, and therefore only true system of society. And the fourth step will be to explain to you how you should conduct yourselves, under these new and extraordinary changes, to create a New Existence of Man upon Earth, to thoroughly prepare him to enjoy it here, and to enter into a new life, beyond all comparison superior, in the celestial life to come.

Now to the consideration of the first step. As man could not make himself, or even one of his natural organs, faculties, propensities, or powers, it is cruel, unjust, and irrational, for mistaught and misguided man to punish man. Were it possible for society, through its ignorance, to make man into a demon of the worst imaginable character, that man, thus transformed, would not deserve punishment, but an amount of sympathy, commiseration, and kindness, from all individuals, in proportion to the injustice practiced upon him by society; therefore, let all ideas of blame, feelings of anger, and desire of punishing, die within you. They are all irrational and absurd. Existing governments and religions must therefore be blameless and unpunished.

Now to the second and third steps,—that is, the full tale of truth respecting all governments and all religions, and what will be the new governments and religions for the world. The truth, then, is, that there has not been yet one government or one religion that has not been opposed to human nature, to human progress, to real virtue or goodness, and to the happiness of the population of the world, including every member of these governments and religions. They, one and all, generate and maintain falsehood, force, ignorance, poverty, disunion, and crime in all its horrid variety, disunite man from man, and prevent that universal progress in rationality, knowledge, and happiness,

which may now be made in one year, to a far greater extent than all the governments and religions have effected during all past time, and greater than they could make if they were to be continued, as they are now attempting to govern and teach, through all future time. These powers of darkness will henceforth cease. No rational being, after this year, will desire the permanent continuance of any one of them. But, my friends, beware of creating confusion and disorder in society; for the present governments and religions, wisely directed, can alone succeed in making this change, the greatest of all changes in human conditions, to prevent confusion and disorder, and effect this change in peace and harmony, and with wise foresight, under the influence of the public mind, when imbued with the spirit of universal charity and kindness, and of the knowledge how superior character is to be formed, and how a superior state of society is to be constructed and maintained, and wealth created with pleasure to, and for all, in superabundance. All governments, then, will discover it to be for their safety, interest, and happiness, to abandon their present system of misgoverning and misteaching society, and to adopt the only true one, that is, to direct measures to form a new and superior character for all, and to create wealth in superfluity for all, that all may rationally enjoy it when produced. Governments will now understand this, and will see the reasonableness and necessity for this change of system in their proceedings. All the heads of all religions will also discover, that so far, all their instructions have been to make all irrational and insane, and to create a false and most injurious spirit of uncharitableness for all trained and educated to differ from them, and thus to produce and continually encourage feelings of repulsion, and to keep all in profound ignorance of themselves, and of a rational mode of forming character and creating a consistent and rational arrangement of society;—thus keeping the population of the world divided, ignorant, poor, and full of crime. These now opposing religions must be all united into one in the new taught generation, on the single principle and practice, in which all, when taught to become rational, will cordially agree,—that is, every one to be so educated and trained, from birth, that each will have the greatest pleasure, through life, in active measures to promote the true permanent happiness of every one, to the utmost of his knowledge and power. This will be found to be the whole and the highest duty of man to man, and of man to God. God can desire no other worship or adoration from man, the work of his hands; and any other is only an insult to that Power which has created all things, and governs and directs all things throughout space, according to the wisdom of the Supreme Intelligence of the unbounded universe. What can man's words or genuflections do for such a spirit? Man's forms, and ceremo-

nies, and words, are perfectly worthless ; and action to increase the happiness of man, and, as far as practicable, of all that has life, is the only religion acceptable to a God of infinite love, knowledge, and power. Man's fulsome flattery to God would disgust even a rational human being, if addressed to man.

We now come to consider the fourth step,—that is,—to explain to you how you should conduct yourselves under these new and extraordinary changes about to arise, to create a new existence of man upon the earth.

In coming to the meeting of delegates from the governments, religions, classes, sects, and parties, in all countries, you should be filled with the spirit of the system which will then be announced to the world,—that is, the spirit of universal charity, kindness, and love for human nature, under all its varieties of colour, creed, class, and country. All is but one human nature ; and now that this is begun to be understood, it will be discovered to be a most beautiful nature, capable, by the most simple process in the right direction, to be made in each individual, excellent,—physically, intellectually, morally, spiritually, and practically. A nature, to this day vilified and not in the least degree understood by governments, religions, or the great mass of mankind. “ *Know thyself* ” is yet the great and important truth for all to learn. At present men know not what manner of beings they are.

That which I am now announcing shall be published in a cheap and convenient form, in order that you may possess and study these sayings between this time and the 14th May next, and if you fairly set your mind to the task, in all sincerity, to take up the ideas and understand the full bearing of the subject, you will not fail to acquire the true spirit of universal love and charity for your race ; and anger, ill-will, or unkind feelings, will no longer be harboured by you. And should an unkind or uncharitable feeling arise, you will call to mind who formed all our faculties and powers at birth, and how they are afterwards trained, educated, and directed.

Coming then to the meeting in this new spirit, clothed in the wedding garment of peace and good-will to all mankind, you will be prepared to listen to that which shall then be stated, and to take a rational active part in the proceedings of that ever to be remembered day.

The delegates of the working classes, who may be selected to attend that meeting, will have the most important part to perform in it. They will have to propose a compromise with the delegates from all other classes, and creeds, and colours, from all countries ; and to say to them :—

“ Men and brethren,

“ In consequence of the, yet to us, mysterious laws of God and

nature, we have, all of us, been kept until this year in ignorance of our own nature, and in mental blindness as to our path to universal permanent happiness. The teaching of the Great Spirit of the Universe has now opened our mental eyes, and we now clearly see our road to the happiness of our race, through its future existence upon earth. We have, however, been made vividly conscious that this high state and condition can be attained only by our children of the coming generations; but that, by wise foresight, and by a just and most beneficial compromise between the present system, composed of governments, religions, classes, sects, and parties, over the world, and all from birth made by it to become most irrational,—we of the present generation may attain a considerable degree of substantial prosperity and happiness, and be placed in a condition to train and educate all our children to become at maturity full-formed men and women, prepared to enjoy their existence in a new system, that will make a rational state of society, and be prepared also to become fit members, on the basis of equality, of a wisely arranged brotherhood of the human race, having but one language, one government, one religion, one interest, and one universal desire cordially to promote each others happiness. We are conscious that you and ourselves are not and cannot be prepared for this true brotherhood of man in this generation. Our habits, manners, and ideas, have been,—through the ignorance of governments, religions, classes, sects, and political parties,—formed for us on the principle of repulsion, disunion, uncharitableness, and gross injustice. We have therefore been made, contrary to the real interest of every one, to become strangers to one another, to be opposed, to hate, and even to contend in deadly strife with each other. What could be more insane than all this, when it is the permanent high interest of all to be united as one affectionate and intelligent family? Our children therefore *must and shall be* trained, educated, and placed, under other and very different conditions and teachings, and be elevated above our repulsive prejudices, inferior or false and injurious habits, manners, and conduct to each other. The gradual steps by which this great and glorious change is to be accomplished have been explained to us; and we, who have to create the new and superior conditions for the children of the population of the world, are ready and willing to do so, and to continue to support those trained to be members of all the governments, religions, classes, creeds, and parties, in the world, better and more safely than they are maintained at present, without interfering with them in any manner,—or even with any of their religious creeds, as all have been obliged to receive them,—or with the governments, on condition that society,—that is, these divisions of it,—shall unite in placing us within scientific conditions similar to those devised by Mr. Atkins, and exhibited in the drop scene which he has had painted, and which is now shown

to us and to you. These arrangements are not so unsuitable to our present habits and manners as would be those proposed by Mr. Buckingham, Mr. Pemberton, or Mr. Owen. These are more calculated for your habits, manners, and tastes; and will be well suited for the habitations of our children and yours, when they shall have been so educated and placed as to become full-formed men and women. The arrangements devised by Mr. Atkins will enable our children to be so educated and placed; and, if we do not mistake Mr. Owen and Mr. Pemberton, no children not so favourably educated and placed would be competent companions for them; no children mis-trained and mis-educated as all are at present, would be equal to them physically, intellectually, morally, spiritually, or practically; because none, under the existing erroneous system of the world, have had common justice done to their common nature. All have been made to be but small parts of our full formed nature,—mere petty beings,—of some class, sect, or party, having not the least pretention to the title of a rational trained human being, or one fit for the “New Existence of Man upon the Earth.”

“We are, however, willing to create these arrangements for ourselves and those for you and your children, because you have been so trained and educated and placed as to have acquired very little that is or can be of use in a rational state of society; indeed, for all essential purposes, the greater part of you are useless; and therefore we shall in this generation have to do your work and our own. But we shall perform this double service on condition only, that you hereafter govern in such manner as to create good and superior conditions for all, on the principles stated; and that the heads of all religions shall teach in future, without interfering with any present creed or doctrine, that all should in practice have sincere charity for all who have been educated or placed to differ from them, and that they should also teach that,—without regard or reference to colour, country, creed, or class,—all should do whatever is in their power to promote the true permanent happiness of every one. Our eyes have been opened to discover the real cause of all our evils and misery, and to perceive how easily they may be prevented in future,—prevented by all children being rationally educated, trained, and placed, from their birth, and all people being rationally governed in the manner stated. It will be useful for us now to state that we mean not to continue longer to be a nation of unarmed slaves, unable to defend ourselves in case of invasion by a powerful enemy. What would now be our condition were the powerful nations of the continent of Europe to unite with Russia to invade these islands? We should be as helpless as a nation of shopkeepers, prevented from being trained to the use of arms, or to possess them. No government has any right to disarm its subjects as a general and a permanent

law. We therefore now declare, that we will have our children trained to the use of arms, for their own defence, and the defence of our wives, children, and country; and we will supply them with arms for these purposes. If you have trained and educated us to be slaves, and unfit to be trusted with arms for our own and country's defence, we will take especial care that our children shall *not* be so trained and educated. They at least of the coming generations shall be so trained, educated, and placed, that they shall, one and all, become full formed men and women,—physically and mentally,—and they shall be free born and remain free men and women. For “Britons never shall be slaves!” except when they permit governments and religions to train and educate them in ignorance, poverty, division, and crime, and in consequence to deprive them of arms to defend themselves and their country.

But there is another cause which creates poverty, disunion, crime, and misery, and which is the source of the grossest injustice, the author of tyranny and slavery, and of the world's ignorance. This is the present artificial money, exhibited in the metals and paper which circulate as the representative of wealth, which in reality is no correct representation of it, but, on the contrary, is the great obstacle now over the world to its illimitable creation, for the abundant supply at all times of the whole population of the world, and through futurity. We desire not, in this case also, to create confusion; but beyond a reasonable time, to be agreed upon by the delegates from all parties in all countries, who have met on this 14th of May, 1855, artificial money in metals or bank paper will not be accepted for our wealth.”

[At that meeting, also, should not peace between the belligerents be made previously, the delegates of the working classes will proceed as follows]:—

“We have also now to recommend measures to create and maintain for ever universal peace, and to state the just terms on which all should cease from war, and begin in right good earnest to teach and govern all people never more to require war, but to become superior full-formed men and women, ready and willing to send properly instructed missionaries to all barbarous and savage tribes, to instruct them, in the pure spirit of charity and love for all humanity; to know themselves, to become rational beings, and to teach them all our arts and sciences, and how to apply them for their good and permanent happiness. Now, we send missionaries to distract their minds, divide them in feeling, destroy good fellowship, and force them to acquire the absurd irrationalities and mysteries never to be understood, which we to this day have been forced to acquire. We will thus teach the population of the world to attain common sense and a sound judgment, and to be prepared for a real permanent brotherhood of feeling and interest, of language, and of

cordial kind conduct, each to all others. In short, that the world shall be governed on the universal fundamental principle of attraction, love, and common sense,—instead of the universal fundamental principle of repulsion, and opposition of feeling and interest, in which there is not, and cannot be, one particle of common sense.”

“All must therefore prepare for a great elevation of character, for charity, love, and kindness unbounded, in practice,—for permanent universal peace,—a true universal brotherhood,—a perfect equality, according to age, in the next generation,—a suspension from the creating, after this year, of inferior and injurious conditions,—and a universal activity, over the world, to form as soon as practicable good and superior conditions only, for all the children of men; for as these are, so will all men become.”

I will now explain the principles on which these good and superior conditions must be created, so that strict justice shall ultimately be done to all, and the world be governed in unity, by love and wisdom. And this will become the commencement, not merely of a true millennium, but of the permanent progress and happiness of man as long as he shall live upon the earth.

The following, then, are the general principles on which ultimately these good and superior conditions must be formed, to create the superior full-formed character for all, to commence the millennium state, and to make our earth to approach the heavenly paradise.

First Principle.—All the arrangements must be devised to secure equality according to age for the human race, after the present generation shall have died off, with their prejudices, errors, and sins, created for them by the fundamental principle of falsehood and repulsion, in which all hitherto have had their characters formed, and by which the world has been so far mis-governed. This equality in education and condition according to age is necessary for justice for all, and the full satisfaction of all.

Second Principle.—That the arrangements shall be such as will secure to each one, permanently, the greatest amount of rational and beneficial enjoyment, with the fewest disadvantages. This is now required, because society possesses the most ample means to create and maintain, in perpetuity, these arrangements for all, during futurity, although no more scientific discoveries should be made; while the intelligent are conscious that,—looking forward to the universal formation of a good and superior intellectual character,—we are yet but in the merest infancy of the most valuable and important discoveries, inventions, and improvements.

**Third Principle.**—That each shall have the greatest practical liberty consistent with the same liberty for all others. This will be necessary for the happiness of all; because we are created each with a distinct individuality, as well as with a social nature, and both must be therefore amply provided for by the new conditions, so as to insure the enjoyment and advantages of both.

**Fourth Principle.**—That the arrangements of these new conditions be such, that each can be, and shall be, well cared for by society from birth to death. This may be effected in the most simple manner, by the proper arrangements of these new conditions, in the way of dwellings, which must be without street, lane, court, or alley, in all the new state of future existence.

**Fifth Principle.**—That, to secure full individual independence, and provide for our individual character,—each one, male and female, from the age of sixteen, shall have a special superior sitting, and also a sleeping, apartment, appropriated entirely to their own use, whether married or single, and in which no one, even wife or husband, will have a right to enter, except by permission of the rightful occupant. When single men and women become united by genuine affinity, and therefore have real affection, and desire to live near each other, they will remove from the single or un-united arrangements, to those devoted for the married, who will have, between their own individual apartments, a mutual room, in which to meet on an equality, and in which they will receive their mutual friends. Without these arrangements there can be no real individual liberty, such as human nature has been created to require; and this arrangement will tend greatly to preserve for the longest period the true affections of the united parties.

**Sixth Principle.**—That the domestic arrangements, in-door training and education, and amusements, shall be arranged to be detached and wholly separate from all trades, manufactures, and business, so that the one shall not interfere with the other. This will be necessary for the health and greatest pleasure of all parties. The one arrangement will be for the creation of character with the greatest advantages; the other for the creation of wealth with the greatest advantages.

It will now be soon known that the whole business of life will consist in creating the best character and the most valuable wealth in the best manner. This is the duty which all religions and all governments had to perform; and to this hour they do not know the principle or the practice by which alone either of these results can be attained and secured to our race.

**Seventh Principle.**—That the population of the world shall be united in such numbers as will give permanently the greatest amount of advantages and fewest disadvantages, taking into consideration the whole business of life,—that is, the best mode to form character and to create wealth, while every one shall be well

cared for from birth to death, and all shall be the most easily superintended for the benefit of all. The number best adapted for all these purposes may be stated to be from two thousand to three thousand, as a maximum, for one aggregate association of men, women, and children, in their due proportions. This aggregate may be called, a parish,—a township,—a community,—or a family. And each of these aggregates, whatever name may be given to them, must possess as much land as, when properly cultivated, shall be sufficient to maintain for ever the maximum number in the highest comfort. This land to be laid out to present the most beautiful prospect to the eye, give the most pleasure to the members of this aggregate family, and at the same time to be the most convenient for superior cultivation. By this outline arrangement being properly followed out, there can be no need of a street, court, lane, or alley, in the world; and all these are, more or less, inferior and injurious conditions.

**Eighth Principle.**—That the residence of this aggregate number shall be as near the centre of this domain as its surface and other circumstances will admit. The reasons for this arrangement are too obvious and numerous to occupy our time in their enumeration.

**Ninth Principle.**—That all trades, manufactures, and business, be arranged to be carried on at such distance from the domestic, educational, and amusement arrangement, as to preserve the health and integrity of the latter from all annoyance.

**Tenth Principle.**—That the latest improvements, inventions, and discoveries, be applied in every part of these domestic and business departments, so as, as much as possible, to overcome the necessity for heavy or unhealthy employment, or disagreeable occupation. To obtain these previously named advantages, the form of a large square for the domestic arrangements, in-door education, and amusement, and for ease of superintendence, appears to present in practice the greatest number of advantages with the fewest inconveniences; but this may be left for future investigation to a committee of the most experienced and talented scientific men in each department of life.

**Eleventh Principle.**—That each age shall have its appropriate and natural employment, and all shall pass through the same routine,—the divisions of society being the divisions of age only. The younger period of life will be appropriated to perform, but in a superior manner, and under very superior conditions, the work now executed by the working classes; the middle age to that now performed by the useful part of the middle class; and from forty upwards *all* may be made a class far superior to any aristocracy of any country in any age.

**Twelfth Principle.**—There shall be in these family unions no buying and selling for a money profit; in fact, within them there will be no use of present money, or between these united fami-

lies ; or ultimately over the world. By the new conditions which will be created to carry on the business of life, under this new dispensation and approaching new existence of man upon the earth, there will be no use for artificial money.. The arrangement will be such that real useable and valuable wealth will be created so easily, pleasantly, and so abundantly, that it will, like air and water, cease to be an article of commerce, and it will everywhere be obtained "without money and without price." The creation of wealth, to all engaged in it, will be a constant source of health, pleasure, and recreation from mental studies.

Thirteenth Principle.—All instruction from birth will be in the natural manner, by sensible signs and familiar conversation between the instructors and the instructed. By facts, and not by books. Parents are now, and perhaps always will be, the least competent to form the superior character for their own children. The instinctive fondness of parents for their own offspring will for ever prevent this cherished notion of the present system becoming the practice of society. Children must be trained, educated, treated, and employed, impartially from birth, to make them in all respects at maturity full-formed, rational, and superior men and women. Under these new and superior conditions, all the adults will acquire as much affection for all children thus made to become superior, as the fondest mothers now have for their own children—and it is thus, and thus only, that men and women can be trained and educated, or have their characters formed, "to love their neighbours as themselves."

Fourteenth Principle.—In consequence of the injurious prejudices created through the ignorance, irrationality, and insanity of the system of society which has alone hitherto existed upon the earth,—as a preliminary state to a rational, happy existence of humanity, the land for these domains will be purchased in this generation from the present holders of it. But, as God created the earth for the use of all his creatures on it, landlordism is a usurpation from God, the only rightful owner of it for ever. In the new state of future existence of man upon the earth,—that is, the natural and rational state,—the land will be, over the earth, for the use of those who occupy and cultivate it ; and in that state there will be no contest about land or any other property, the production of nature or of man. The earth and all things thereon or therein will be, in fact, the property and for the free use of every one. Thus will all become kings, queens, and princes, not of a petty nominal district, terminated by some artificial bounds, but of the whole earth and all which it shall contain ; and no one will interfere with this right in another. The earth will become a fertile paradise, and will equally belong to every one.

Fifteenth Principle.—That when these new superior conditions shall be created, and the new superior character shall be formed

from birth, there shall be no government by election or selection. Every one according to age will have his or her full share of the government of the world, and no one will desire to interfere to prevent it. The government of the world will then become a most simple affair, well understood by all from the age of sixteen.

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CORRESPONDENCE WITH THE TIMES.

*To the Editor of the Times.*

Sevenoaks, Kent, 11th December, 1854.

SIR,—About the end of last month I called at your office with an advertisement to announce two public meetings, of the last importance to the population of all countries, having no reference whatever to private interest, or to class, sect, or party. It was received and paid for, and a receipt given for the money paid. I then came into the country, never doubting that the engagement thus completed would be fulfilled; but not seeing the advertisement appear in your paper after several days' delay, I sent to inquire respecting it, and learned for answer that it was not to appear, and the money was to be returned.

As the publication of these two meetings, 1st January and 14th May, is highly important to my future proceedings with the heads of governments and religions, I was desirous, from the influence and extensive circulation of the *Times*, both at home and abroad, to have the advertisement conspicuously in it. Now, every other respectable morning and evening London newspaper freely accepted and inserted it. I and many others interested in these proceedings, are desirous to learn on what principle, or for what reason, my advertisement has been refused, especially as in 1817 the *Times* was most forward in giving publicity, not only to similar advertisements, but to my views, frequently to the extent of five, or six, or more columns in one day, and it received large sums of money from me on many occasions, when I purchased many hundred copies, sometimes a thousand or more, when it thus advocated the cause to which I have devoted my life. A reply in your paper will oblige, sir, yours, in the spirit of peace, truth, and humanity,

ROBERT OWEN.

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*Times* Office, 15th December, 1854.

SIR,—In reply to yours of the 11th, I beg to say that the transaction and engagement, if any existed, were closed and cancelled on December 6th, by your messenger receiving back the £2 paid to one of our printers on the 30th ultimo.

I am, Sir,

Yours respectfully,

ROBERT CANNON.

*Chief Clerk.*

Robert Owen, Esq.

*To the Editor of the Times.*

Sevenoaks, Kent; 16th December, 1854.

SIR,—In the multiplicity of your important daily duties you have, I doubt not, misunderstood the transaction to which my letter of the 11th inst. referred; I therefore beg to remind you that on the 30th ultimo I called in Printing House Square, on purpose that no mistake might arise, and gave my advertisement to the person waiting there to receive advertisements. After carefully examining it, he said the charge would be £2, but it was too late to appear in the next (Monday morning) paper, but it should be in on Tuesday. He took the money, and gave me a regular receipt for it, which I brought with me here. I waited many days to see it appear, but finding it had not been inserted, I requested my secretary to call and enquire the reason. The advertising officer immediately referred to the book for these transactions, and he read from it to my secretary, who is very correct in all these matters,—“Mr. Owen’s advertisement rejected, and the money to be returned. By order of the editor.”

Now, I requested, in my letter of the 11th, to know upon what principle, or for what reason, you rejected my advertisement. I now beg you to refer to the answer to my letter, written by your chief clerk, Mr. Robert Cannon, and say if it is any reply to my letter. I therefore beg the favour of an answer and explanation from yourself, to satisfy, not the thousands or hundreds of thousands, but the millions who are deeply interested in the proceedings which I am about to institute and to promulgate, to mitigate and ultimately overcome the effects of outraged and suffering humanity, caused solely by the errors of the system so ably advocated by the leading journal, not only of Europe, but of the civilized world,—a journal which once ardently advocated my present principles, and which journal, I trust, when more light shall be thrown upon this subject, will yet more powerfully advocate them, and carry the glad tidings of the system which they will create to the uttermost parts of the earth. Yes; whatever may be the present feelings or policy of the *Times*,—I am sure it will become my most hearty and valuable supporter and advocate; because by so doing it will effectively promote the permanent high happiness of the human race.

I have the pleasure of being,

Sir,

Yours faithfully,

In the cause of truth,

ROBERT OWEN.

[Mem.—January 20th, 1855.—To the above no answer has been received.]

## EXPLANATION

GIVEN

BY ROBERT PEMBERTON, F.R.S.L.,

*Of his Happy Colony, at the Public Meeting held at St. Martin's Hall, London, on the 1st of January, 1855, proving that his investigation of the human mind is in perfect harmony with the philosophy of Robert Owen.*

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This public meeting, as you are well aware, has been called by Robert Owen for the express purpose of proclaiming the means of establishing the millennium, or the universal happiness of man upon earth

Now, my dear friends, I present myself to you, this happy year of the commencement of the millennium, as the *true educator of the children of the people*, and as a zealous coadjutor of this celebrated philanthropist and philosopher, of New Lanark renown, who is so well known to the working classes, and to the governments and public writers of Europe and America, having, during these last sixty years, announced and described to all the world this great and glorious change for the happiness of man, thus dedicating a long life to the accomplishment of this grand idea. Contemplate, my dear friends, the sublimity of so divine a spirit—one who has sacrificed time, wealth, and worldly honours, in order to emancipate the working classes from slavery and degradation, and to lay the foundation for the happiness of all money-grades of the human family!

Robert Owen is one of those good and divine agents whom Providence inspires and employs, at different ages of the world, to hold on through life with indomitable courage, for bringing about the perfection and happiness of man; and at no age of the world were so divine and philosophical agents more needful than at this present age of extremes—splendid science falsely directed, and gambling gentility, which produce all the misery of this artificial life! You are aware of the great efforts of Robert Owen in the early part of his life, both at Manchester and New Lanark, and you are also aware that he established the first Rational Infant School system, combining labour and manufacture with education and good manners. It is here that we recognise him as the type of the new existence of man upon the earth. But his system was too beautiful at that time for the uneducated priesthood, and the uneducated gambling commercial

world; consequently, it was reduced to its present useless and degraded state.

Imagine the *extreme fallacy* of establishing the National Schools upon the gentleman-and-lady-system of mere reading and writing—forcing nearly the entire population into unproductive genteel occupations and genteel professions! So that the government of renowned Britain is now compelled to hire a foreign army to fight her battles against the common foe! Her immense population is too genteel to defend national rights! There are about *four millions* of the working classes, who support and labour for the remainder of the population, amounting to about *twenty-four millions* of non-producers, many of whom are too genteelly bred and too imbecile to be of any practical utility! This is the fruit of all the horrid and absurd systems of our school and college education, under the government of wealth, pride, and ignorance.

Last year, in this very place, St. Martin's Hall, was held the great Educational Exhibition under the direction of the Royal Society of Arts, not only with the praiseworthy feeling of commemorating the hundredth anniversary of that society, but for the wise object of bringing to light any new discoveries in the science of education. The exhibition brought together the whole process of the various elementary-book systems of instructions, through the medium of the book trade or booksellers—each firm having its separate system and its separate claims on the patronage of the public. Now the whole of this vast elementary-book system of education, is the blight of the human mind, and involves an enormous expense into the bargain. This vast and complicated system of hieroglyphics—of silent and self-teaching, is the crush and trouble of the human soul from infancy, and the mind of man can never rise a jot higher from its present unhappy state under these false agents of education. Mr. Highley of Fleet Street, exhibited the most valuable and extensive collection for object teaching; and *scientific object teaching* will be the basis of the system adopted in our *Workman's Natural University*. The art of shoemaking appeared to be the only *practical* part of education there exhibited.

Now, although the Hall was open to every kind of scholastic lecture, no new philosophy on the science of education was brought to light, through any of the few lecturers selected from the multitude of professors engaged in the vast trade of education. The truth is that all the systems of scholastic education are utterly false, and diametrically opposed to the laws of nature.

This beautiful and divine subject—the education of the child from birth to manhood—has occupied my mind for full twenty years, and I have discovered that there is a daguerreotyping process in the natural system of teaching, a power in nature of teaching knowledge, superior to the steam power which is now

exercised in all our gigantic mechanical operations. The divine science of educating the child from birth to manhood, is now thoroughly mastered.

My first work, published in 1849, entitled "*The Attributes of the Soul from the Cradle*," contains the true philosophy of the human mind, developing its perfectibility; and my last work, just published, called "*The Happy Colony*," dedicated to the Workmen of Great Britain, gives the practical method of training and educating man to perfection and happiness. My two elementary works on *Grammar* and *Anatomy*, published both on cards and in the form of a book, are specimens of the natural system of teaching abstract science, intended for the use of the mother or nurse, to instruct the infant from birth in the nomenclature or technical language of science, by the daily repetition of their euphony. The result will be, that the language of science will become as perfectly engraved on the child's mind as the natural language of the parent.

The Model Town for the Happy Colony, to be established in New Zealand by the workmen of Great Britain, is equally described in the work entitled "*The Happy Colony*." The drop scene now exhibited gives a bird's eye view of the town and surrounding farms. The grand object in these new designs for the dwellings of man, is to produce the most perfect arrangements for his subsistence, instruction, occupation, health, and pleasure, combined with beauty of form. In designing the Model Town, I borrowed my ideas from nature, the fundamental principle of the great outline of creation being circular, which admits of perfect arrangement and harmony in design.

The Model Town is a mile in diameter, and is surrounded by a circle of farm sections. The belt which encircles the town is the pleasure park, three miles in circumference. The next circle contains the dwelling-houses, and the ground enclosed by them is laid out in orchards. In the fourth circle, from the centre, are the botanical and horticultural gardens, and arboretum, and fountains, and four churches. The third circle is composed of dwelling-houses. In the second circle are also dwelling-houses, and within this circle are placed the manufactories and storehouses, all being surrounded with ornamental trees and orchards. In the inner circle, a space of fifty acres, is placed the university, wherein are concentrated all the elements necessary for education. It consists of four colleges, with conservatories, workshops, swimming baths, and riding schools, adjoining each college. Within the college grounds are the *educational circles*, namely: the geographical maps and charts of the seas, and the celestial maps laid down on the ground; the circular groves embodying history and the muses, and mythology; the botanic and horticultural gardens, and the circle of geometrical forms, laid down on the ground. In the centre is placed the Miniature Farm, which

completes the *out-door* educational process for the perfect expansion of mind and body on the natural and practical method of training the children in the arts and sciences, labour, and mutual love and affection, with the highest polish and manners ; the entire details of which are described in "*The Happy Colony*."

My friends and divine brethren,—I now wish to call your attention for a moment to this remarkable coincidence—that of two mental travellers only first meeting at the end of their journey—Robert Owen and myself, two investigating minds following the same track in the divine field of research, to discover the *positive* means of establishing human happiness and perfection, and both coming to the same grand conclusion. I had heard of the name of Robert Owen and of many other philosophers, but having been many years abroad, and seeing in the world no fruits established from their divine researches, I concluded that the truth on the true education of man had not been discovered. I have been equally unknown to the disciples of Robert Owen, and amongst them Mr. Atkins, the most energetic mind I have ever met with, who has been working with indefatigable zeal for twenty years, upon the practical elements of the grand question—education, so essential to the accomplishment of all our desires for human happiness. Although Robert Owen far exceeds and excels *me* in the moral grandeur of his labours, in his indomitable courage in bearing up against every obstacle, and weathering every storm of opposition from the united ignorance of the *yet uneducated* teachers and governors of the human race !

But, my friends, we have now actually discovered the divine power in nature—that of spontaneously educating the children, from birth to manhood, in languages, the arts and sciences, labour, and the highest order of religion and literature, which will produce in their minds harmony, simplicity, and love. And then—as our enduring friend and philosopher declares—we shall have perfect men and perfect women, which will give glory to God, and happiness to the human race.

ROBERT PEMBERTON.

London, 1st January, 1855.

## MR. ATKINS'S EXPLANATION.

Mr. ATKINS, C.E., Oxford, having been called on by the Chairman, read the following letter :—

*To the Secretary of the Society of Arts, London.*

" Oxford, 17th July, 1854.

" Sir,—

" Having visited the Educational Exhibition at St. Martin's Hall, on Monday last, I certainly anticipated that some master mind would have submitted an efficient and practical plan for the education of the peoples of this and other countries, whose delegates were present.

" Having felt, seen, and experienced, from my boyhood, the vast importance of this subject, and believing that it must be accomplished by Englishmen and English means, I have devoted my energy and means to the work for many years.

From the heterogenous collection of materials, arranged as a sample of the theoretic state of the mind of the civilised world relative to education, I feel certain no important step can arise adequate to meet the urgent demand of the present time, which requires in one individual a knowledge of the mechanical, chymical, and philosophical properties of the universe; without which knowledge nothing important can be accomplished for the real progressive elevation of humanity.

" Although my plans are not yet completed to bring them entire before the world, yet they are so far advanced as will enable me to explain their outline in theory and practice, and as so many of the prime minds of the world have been assembled by the Society of Arts in London, I feel in duty bound to offer an explanation of my views to them, so that they may either co-operate with me in making education the principal business of life, or, if these gentlemen can detect any error in my theory or plans, the errors may be exposed and their consequences avoided.

" Therefore, if the Directors of the Society of Arts think proper, before their colonial and foreign visitors depart from this country, to give me an opportunity of explaining my views, I will, at my own cost, take some of my large panoramic scenes and place them around the walls of the Lecture Room of St. Martin's Hall, and deliver one lecture explanatory of the visual and practical mode of educating the people, and at the same time of the means to make the business a safe and profitable investment of capital.

" Any day which the Directors may think proper to appoint will suit me, when I will submit the whole subject to the fullest

inquiry and discussion which the most advanced minds of the world can devote to it.

"Of course I do not expect that your Directors can at once comprehend so vast a subject as the one I have undertaken, and to which I have devoted so much time and attention; but as visual education by means of my panoramic scenes will enable me to simplify the subject, I have little doubt I shall be able to make all understand the work I wish to accomplish.

"I remain,

"Sir,

"Yours faithfully,

(Signed) "THOS. ATKINS."

Mr. Atkins then said:—

No reply whatever was received to this letter. (Shame.) But it affords me much pleasure to have this opportunity of conveying my ideas to this assembly—on the great subject of education for the people of this and all other countries.

I am extremely anxious that whatever information I may be able to convey, shall be of a definitive, positive, and practical character.

In the early part of my life, I had little or no opportunity of making myself acquainted with the books of bygone ages, nor had I any wish to be poring over the works of dead men—while the living facts of creation were ever present before my mind. You will, therefore, perceive that I solemnly protest against the system of book-education—as books ever have, and ever will involve mankind in mystery, ignorance, and confusion. (Cheers). Being thoroughly convinced of the absurdity of the book system of education, I have directed my attention to the three following ideas—viz., Positive Philosophy, Centralisation, Science, and Society. To explain and elucidate these principles, I beg to direct your attention to the eight columns now placed before you, which I term a short-hand system of teaching the whole range of Science. The first two columns, one on the right, and one on the left, indicate the outline of optics and magnetism; the two next columns indicate the conditions which were essential for the development of the anti-deluvian era; the third columns indicate the extended and improved conditions for the formation and necessary development of the sublime grandeur of the present combination of mineral, vegetable, and animal formation and organisation.

The fourth columns illustrate the growth and development of the human mind, as applied to the practical business of life. From these illustrations you will clearly perceive that the governments and educators of the world have either not understood the positive sciences—or have neglected to make arrange-

ments to bring them before the world by means of a comprehensive system of visual and practical education. (Cheers).

I have now to direct your attention to the central scene which represents my ideas of arrangements for scientific and practical education.

1st.—The School Buildings will comprise sufficient and comfortable accommodation for 500 male and female Students, classified from infancy to maturity, with ample and comfortable residences for the Educators.

The Plan of the Building will consist of a circular area, 60 feet in diameter, and at least fifty feet high to the base of the dome over it. Diverging from the central building at the points due east, west, north, and south, will be four corridors, each 150 feet long from the centre building, 30 feet broad, and 30 feet high; so that the length of the buildings, measured through, will be 360 feet, or the number of degrees from the Earth's Poles.

Under the dome of the central building will be erected a Globe, 60 feet in diameter, and capable of being moved to any position by the aid of machinery.

The four Corridors will contain either real specimens or correct representations of the Mineral, Vegetable, and Animal Productions of the World, classified according to the zones and latitudes in which they have been found: the Corridors will also contain Models of all most useful Inventions. So that the whole will combine a Museum of Natural History, Science, and Art, for the purposes of education, not to be found in any other Institution at the present time.

2nd.—The Domestic Arrangements will consist of Public Dormitories and Private Apartments, Lecture Halls and Libraries, and Industrial Work Rooms. The whole to be fitted on the most approved scientific plans for ventilating, lighting, cooking, washing, and cleaning, for the whole Institution, with the least personal labour and greatest economy.

3rd.—The Productive Industrial Departments will include the Farm, Garden, Workshop, Factory, and Laboratory, the whole of which will be conducted according to the most approved methods for draining, irrigating, pulverising, and preparing the soil; and especially for applying Liquid Manures by means of under-current circulation to the seeds and roots of plants; also for securing and preserving the crops and stock of the Farm from the effects of unfavourable seasons and other accidents, which often blight the farmer's labours and the nation's hopes.

The Workshop, Factory, and Laboratory, will be built on the best position and most scientific plan, with complete sets of tools, apparatus, and machinery, to enable the Students to acquire a thorough practical knowledge of the whole range of science, so as to enable them to support themselves during the term of their education, with interest for the capital expended on this Institu-

tion, and afterwards to manufacture the machinery and apparatus, erect the buildings and make the furniture for similar Educational Establishments, which will no doubt be required in the various localities of this country, as well as in other parts of the world, and thus gain for themselves a high and honourable position as the practical and scientific Educators of Society.

4th.—The Commercial Department will undertake the care and disposal of all the productions of the Establishment, and transact, upon just and equitable principles, the home business, as well as the exchange with foreigners.

From this system of scientific industrial education it is important that all ideas taught should be of a mechanical, chemical, philosophical, and practical character, and arrangements should be made to physically develop the body, while every encouragement should be given for the truthful and rational development of the mind.

The scene before you further illustrates the extension of my principles of centralisation to the four Model Towns, which at least should be placed half-a-mile from the school; each of these towns is intended for the accomodation of 2,500 men, women, and children, who will be enabled by the application of science and industry, to be truly independent and free from poverty and the fear of want, and thus enjoy happiness in the daily performance of their duty.

On the left is the manufactory and the farm. The arrangements in these establishments will be of the most simple, useful, and inexpensive character, and be the completion of the educational course of each person resident in these industrial self-supporting Model Towns. On the right of the scene is a representation of my ideas of an establishment for the reception and complete comfort of the members of these Model Towns after they have arrived at a certain age, or otherwise become incapacitated for their industrial pursuits, and where they will be surrounded with all the comforts of life, during the term of their earthly career. Surrounding this establishment is the Botanic Garden, where the tubular circulation of liquid manure from the various departments will be administered under the plan lately invented and carried out by Mr. Wilkins, which is really the only system of absorbing and usefully applying the obnoxious gases, which are now so destructive to human life. On the same side of the scene is a representation of the Commercial and Shipping Exchange establishment, which will be conducted on fair and honourable principles between man and man.

As a matter of course, all that I have been able to say on this occasion on the great and important subject to which I have devoted many years, is only a speck of what I intend to develop by means of my enlarged panorama, which I hope will be completed by the 14th of next May. But having taken up the mat-

ter, I am determined to proceed, single-handed if it must be ; and have prepared the outlines of a prospectus by which the public may assist me, if they choose, in establishing a practical and scientific educational system in this country ; which will entirely supercede the present most irrational mischevous and worn-out conditions which now debase humanity, and restore mankind to that close loveful relation with God which the past ignorance and mis-government of society has hitherto prevented. My candid advice to the working classes, therefore, is, to be at once "up and doing," "to work while it is day, for the night cometh when no man can work," trusting to themselves for their own emancipation, and for that purpose to keep "their lamps trimmed and their lights burning ;" and the progress of the human mind is now so far advanced that such an institution may be fully realised within twelve months from its commencement, if but a few honest men of energy will co-operate with me in this glorious and important work. (Cheers.)

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## MR. WILKINS'S EXPLANATION

### *of his New Plan of Cultivation.*

Mr. WILKINS, author of "*Man his own Benefactor*," having attended the meeting, made the following statement. He was an entire and perfect stranger to Mr. Owen until Saturday last. Mr. Pemberton he had never seen until that evening. He had known Mr. Atkins from his visiting his (Mr. W.'s) Experimental Garden at Reading, in Berks. He was induced to attend the meeting, having been informed that his patented improved mode of vegetation was to be referred to that evening. It had been noticed by two of the speakers. It was said that the man who produced two blades of grass where only one grew, was a benefactor to his country. He (Mr. W.) was prepared to prove,—and had done so to the satisfaction of some noblemen, many hundreds of gentlemen, and many ladies,—that he had produced grass and other vegetables where *none* had ever grown before.

He regretted he had not samples of the *Hemp* and *Flax* which he grew on Wokingham Common—two crops in one year, sufficient to show that this country might ENTIRELY SUPERSEDE RUSSIA IN THE GROWTH OF THAT ARTICLE.

He (Mr. W.) hoped no one would take alarm at the name of patent, his disposition was to license at a rate not worth the meanest and most contemptible infringement. He commenced with the cottager—say rent, of cottage and garden, £5 5s. a-year, —one penny per annum ; and the cottagers wife would soon take things to market. His principle was to convey air and liquid manure to the roots of plants, &c. One important part of the

means was a tray bottom, viz., water-tight bottom and sides,—say sides four inches high, and other methods on the same principle.

Mr. W. showed six roots which he had sent to Reading for,—two *Mangold Wurzel*, grown on the patent principle, and two grown on the old system; also *Beet-Root* grown on the old and on the new system. Those on the patent principle, sown in May, weighed twelve and fourteen pounds each; on the old system, about one-third the weight. The crop of *Mangold Wurzel* was at the rate of sixty-nine tons, two qrs., and twenty-two lbs., per acre. Of *Peas* the produce was about eight-fold in comparison to that obtained from the same soil by ordinary cultivation. *Carrots* were very large and straight, and of excellent quality.

He also exhibited *Italian Rye Grass*, fifth cut, first years' sowing, and one cut only, first years' sowing, on the old system. He had also tested various seeds on his system, which came to perfection; on the old system, in dry weather, they never vegetated, and did not come up. *Indian Corn* was grown to considerable perfection; while by the common mode of cultivation no ears were produced. A *Geranium* grown in a box, flowered continuously; and the beauty and perfume of flowers in general were greatly improved. These astonishing results were obtained in many cases from soil from which no produce could be obtained by ordinary cultivation. The quantity of the milk given by a cow fed on the roots grown by the new process, was fourteen per cent. greater than when, under similar conditions, the animal was fed on roots of the same kind grown in the ordinary manner, and its quality was considerably better. The *Celery* was exceedingly delicate, as well as abundant. *Winter Broccoli* put into the ground after a very fine crop of *Potatoes*, came to perfection in six weeks, and was succeeded by an excellent crop of *Savoy Cabbages*—the third crop from the same soil since last May.

He would shortly exhibit the new vases in which flowers would come to perfection anywhere; also a portable garden, moved to the sun from East to West. He had grown potatoes on the top of his window (in a flower box) on a slate, the earth from *Wokingham Common*—two sets produced 108 potatoes; one ash leaf kidney in sand from a Sand Rock, produced 84 potatoes, all free from disease, spot, or defect. He (Mr. W.) would shortly give a lecture, and produce indisputable proofs with the hemp and flax, potatoes, roots, &c., &c., at the City of London Tavern, he hoped next week, of which he would send notice to the *Times*, *Gardener's Chronicle*, and some other papers. His motto was "do good and communicate."

In a communication to the *Gardener's Chronicle*, Mr. Mechi, of Triptree Hall, states that in the beds which he inspected, at Reading, which had been cultivated on the new method, the

excess of quantity produced, over that which was obtained from similar beds sown with seeds from the same parcels, and cultivated in the ordinary manner, was from 400 to 600 per cent.

Mr. Wilkins's Patent extends to the United Kingdoms, also to France and Belgium.

His system, as before stated, is to convey air and liquid manure to the roots; liquid of the filthiest description was thus entirely deoderised by the unerring laws of nature.

Valuable as the sewage of great towns—now permitted to be a source of so much annoyance and disease—was before known to be, its capability of usefulness is immensely increased by this new mode of application. A very considerable saving of the waste incurred in the ordinary mode of employing liquid manure is effected—a waste which is often equal to seventy-five per cent.,—and the diffusion of the disagreeable odour in the atmosphere is prevented; while a very large increase of produce is obtained. At the same time the surface of the soil,—instead of being sodden, or caked together, as it is when the liquid is thrown over it,—is left loose and open, to receive the influence of the sun and the atmosphere, by which vegetation is very much promoted.

The apparatus for applying the liquid manure is simple. A flat water-tight surface is laid from sixteen to twenty inches below the top of the soil. It is made with tiles, &c., united at the joints with cement. It is laid in widths of five feet, with perpendicular edges four inches high; and may be of any desired length. There should be a gentle inclination from end to end, but from side to side this "tray bottom" should be level. Along this are laid two drains, at equal distances from the centre and from the sides, formed by half drain pipes of burnt clay, placed end to end, the open side downward. The rows of vegetables, &c., are placed over these drains. The liquid manure is introduced into these drains by means of a perpendicular tube at one end, and escapes under the open edges and between the junctions of the pipes, until the soil is moistened to a sufficient height; and this is ascertained by looking into another tube, open below, in which the fluid rises to the height to which it has risen in the earth. Another perpendicular tube with a plug below passes through the water-tight surface, by means of which, by raising the plug, any excess of moisture may be let off when requisite. It is found that the penetration of *air* under the roots of the plants by means of the drains, when the liquid has passed out of them, is extremely beneficial to the growth of the plants. Mr. Wilkins calculated that by this, alone, their growth was accelerated two days in seven. The same principle is applied to flower-boxes and flower-pots, and he exhibited representations of several which were exceedingly ornamental. It is found that the crops grown by this method are free from the 'grub worm,' often so extensively de-

structive, and which is introduced into the soil with the solid manure.

The cost of the arrangement as it has hitherto been made is about £100 per acre; but it is believed that this may be reduced to £80 or even to £50. The lecturer calculated that the arrangement, if made by a landlord, would pay, even at £100 per acre, ten per cent. for capital, and a profit of thirty per cent for working;—a garden or farm of ten acres would produce to the tenant a profit of £300 per year.

Mr. Wilkins's little work—" *Man his own Benefactor*"—is published at No. 5, Bishopgate Street Without,—174, Fenchurch Street,—and 39, Cornhill.

END OF REPORT.

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### ANNOUNCEMENT AND INVITATION.

In the spirit of charity, kindness, and love for the human race, I earnestly recommend ALL GOVERNMENTS, RELIGIONS, CLASSES, SECTS, AND PARTIES, IN ALL COUNTRIES, to send good and efficient delegates to *the great Meeting on the 14th of May next, to be held in St. Martin's Hall, at noon of that day*, when the practical means by which all may be made good, intelligent, and happy, and the long promised millennial state may be made to commence, and for ever progress towards never ending perfection, shall be made familiar to the comprehension of all who may be present.

ROBERT OWEN.

*January 20, 1855.*