

PART II •

OF

# THE NEW EXISTENCE

OF

## MAN UPON THE EARTH.

IN WHICH IS CONTINUED

THE OUTLINE OF MR. OWEN'S LIFE.

WITH AN APPENDIX CONTAINING THE

ADDRESS ON OPENING THE ORIGINAL INFANT SCHOOL,

IN 1816;

MEMORIALS TO THE CONGRESS AT AIX-LA-CHAPELLE,

IN 1818;

AND

ESSAYS ON THE FORMATION OF CHARACTER,

FIRST PUBLISHED IN 1812-13.

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BY

ROBERT OWEN.

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LONDON:

PUBLISHED BY EFFINGHAM WILSON, ROYAL EXCHANGE;

J. CLAYTON AND SON, 223, PICCADILLY;

SOLD BY TRUELOVE, 242, STRAND; HOLYOAKE, 147, FLEET STREET;  
AND ALL BOOKSELLERS.

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1854.

**M'GOWAN AND CO., PRINTERS.**



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# NEW EXISTENCE

OF

## MAN UPON THE EARTH.

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THE invisible power within me early enabled me to perceive the overwhelming influence of education, or of good or bad conditions, over humanity; that it was competent to make or mar every child from its birth through life; and that upon a right knowledge of this all-absorbing subject depended the misery or happiness of our race.

It was this knowledge, thus early given to me, that induced me to seek out Joseph Lancaster in his obscurity, to encourage him by loans, and ultimately to give him a thousand pounds to overcome his pecuniary difficulties,—to introduce him into Scotland by a public meeting in Glasgow, and at which meeting, as Chairman, I introduced him and the subject of education by the speech given in Appendix A.

It was knowing the all-importance of education to the human race, which induced me to offer to Dr. Bell's National Committee of the Church of England Schools the same amount that I had given to Joseph Lancaster, if the Committee would open the schools under its direction to children of every denomination; or to give but half that amount, or five hundred pounds, if the restricted clause excluding all except children of parents professing the sect of the Church of England should be retained.

It was this knowledge of the mighty power of education over all born, that impelled me to invent and introduce the Rational Infant School, as far as surrounding conditions would then admit of rational proceedings, for children, at New Lanark, and to persevere in its introduction in opposition to my partners, suffering thereby a loss of one thousand pounds a year, and also risking the loss of my valuable interest in the establishment. And it was mainly in consequence of being interfered with by some of my third set of partners, that I ultimately left New Lanark;—partners who wished to change my universal conditions devised to form a superior character for the population of the world, for their little petty sectarian notions included in and confined to the Lancastrian plan of education, which they thought was the perfection of instruction, although it is scarcely the A B C of an imperfect system for forming a rational character for the human race.

Upon opening the new and superior Infant School at New Lanark, on the 1st of January, 1816, I delivered the address in Appendix B.

This address will give some idea of the sentiments with which my mind was then occupied, and will show how much more my attention was directed to the permanent improvement of mankind, than to manufacturing profits.

An interesting anecdote is connected with this address, which will be given in detail in the history which I am writing of my life.

My elder sons were now growing to a period when their home education was so far advanced, that their dispositions, habits, and groundwork or habits of observation, reflection, and judging, without much prejudice, were secured, and I wished to give them the benefit of foreign languages, and of seeing other customs and countries, to expand their minds and destroy some local prejudices which they could not avoid acquiring. I therefore took them through France to Switzerland and into Germany, that I might personally inspect the most celebrated schools in those countries. The three best seminaries of instruction, as they appeared to me at this period, were a school under Father Girard in Friburg,—Pestalozzi's, at Yverdon,—and Fellenberg's at Hofwyl,—all in Switzerland. The first and second were comparatively good schools for young peasant children, and were a step in advance beyond ordinary schools; but yet the children were taught and had their characters formed on the old false principle of society,—namely, “that each one forms his own qualities, mind, and conduct, and is responsible for them to man in this world and to God in the next,”—and thus an insane character was forced upon every pupil, as in all other schools and seminaries of learning; and hence the present chaotic mind and conduct of the governors and governed over Europe and America and the other parts of the earth. Fellenberg's was much in advance of these two. He had the peasant school superior to the others, and he had a school for those intended for a higher sphere of action. Spending three days with him, I found his mind far more expanded, and freer from local prejudices, than the other two, and willing, if he had been permitted by the authorities around him and by public opinion, to give to his pupils an education free from prejudices of sect, party, or country; but he was under restrictions of a national visiting commission, to which he was obliged to yield his own better judgment. Having at this period experienced the inestimable advantages of an approach towards a Rational Infant School at New Lanark, I strongly recommended him to add one to his otherwise very superior school establishment on the old notions of the world. He promised to do so; but circumstances afterwards occurred which thwarted his good intentions, and no Infant School was ever established there.

Finding this by far the best school I could discover on the continent of Europe on the old principle of forming character, I left my two elder sons in this establishment, and in two years

afterwards I sent my two younger sons to join them. My sons were the first English boys M. Fellenberg received; but he afterwards had many from parents who placed confidence in my decision on this subject.

Upon this tour I had the advantage of being accompanied by the learned and well-known M. Pictet, of Geneva, who, with his brother, was at the head of society at that period in Switzerland. He had been ten years member of the Tribune in France, and four years, under Napoleon the First, one of the four Commissioners of Education for the Empire. M. Pictet had come to visit New Lanark, and accompanied me from thence through France, Switzerland, and part of Germany, as my friend and interpreter, for I knew not either the French or the German language. He was intimately acquainted with all the seminaries of learning over the continent, and with the first men and statesmen of that day, and he took a great interest in introducing me in a particular manner to all the most celebrated men of that eventful period. Among these were Cuvier, Laplace, Humboldt, &c., &c., in Paris. And to the leading *savans* in Switzerland at Lausanne, where the annual meeting of the Helvetic Natural History Society met when I was there, and of which M. Pictet was that year president. I was during that meeting made an honorary member of the society, and took part in their discussions.

On this tour I visited Frankfort when the Germanic Diet was held in 1818, and a short time previous to the meeting of the Congress of Sovereigns at Aix-la-Chapelle. On this visit M. Betman, the then celebrated Banker at Frankfort, and friend of the Emperor Alexander, invited me to dinner to meet all the members of the Diet, and at this dinner there were the representatives of twenty-two different Governments. I was not at the time aware of the real object of this meeting; but I afterwards learned it was to bring M. ———, the celebrated Secretary of that Congress, and myself, together, that he might advocate the old notions of society in opposition to my new views of society. It was a most splendid and princely entertainment; after which the projected discussion was gradually brought on, and the Secretary and myself were fairly pitted against each other. During this discussion I stated that the Governments of Europe and America could now adopt measures to overcome the ignorance and poverty of the mass in all countries. "Yes"—replied the Secretary—"the Governments know that very well; but they do not wish to destroy ignorance and poverty, or how could they govern the mass?" This statement at once opened my eyes to the real state of what Governments and the learned called civilisation, which I thus discovered to be only refined barbarism, and that all Governments under the existing system of falsehood in principle and practice were of necessity Governments of force and fraud, and that Governments knew not how to govern except on these principles.

This disclosure, thus made by the Secretary to the Congress of Sovereigns, was a new text for my deep and long continued consideration, to discover how to make the best use of this new knowledge.

It was while I was thus occupied in the City of Frankfort, that the invisible power within me directed me to write the two memorials which were presented for me by Lord Castlereagh to the Congress of Sovereigns which met at Aix-la-Chapelle; and which memorials were afterwards said by the parties assembled to be the most important documents received during the Congress. I had them printed in the same work in three languages—English, French, and German; and a curious fact respecting them occurred twenty years afterwards, when I went to Vienna purposely to communicate with Prince Metternich, who was then *the* Statesman of Europe. This will be explained also in the history which I am writing of my life. I was informed afterwards that these papers made, as they were designed to do, a great impression on the minds of the Sovereigns and their Ministers present; and I believe they suggested to the Sovereigns the necessity of the so-called Holy Alliance, to secure each other's throne and power. These memorials are given in Appendix C.

It was previous to this tour that Prince Esterhazy, the then Austrian Ambassador, was, at his request, introduced to me by Baron Jacobi, the then Prussian Ambassador, to have my New Views of Society more fully explained, both as to Government and Education. Baron Jacobi before this had sent to the then King of Prussia copies of my Essays, containing these views respecting Governments and a National System of Education, and his Sovereign sent me in return through him an autograph, thanking me for the Essays, and saying that he had, in consequence of my recommendation in that work, given instructions to his Minister of the Interior to establish a National System of Instruction, as near to my suggestions as their locality with other more powerful Governments would admit. This system had consequently more of the military spirit and discipline in it than would have been given under other external conditions. The late King of Prussia had evidently at that period a strong desire to govern justly and to improve the condition of his subjects.

The Essays here referred to were my earliest published works. They opened the subject of educating and forming character without punishment,—of governing on the principle of *preventing* instead of *punishing* crimes, after, by neglecting to form character, giving encouragement to the growth of crime,—and of reconstructing society on the principle of attraction instead of repulsion, so as to unite men and nations in one feeling, language, and interest, and thus to prepare the population of the world for a cordial permanent brotherhood—the only ground or base on which man can ever be united to man and nation to



nation, and peace and good-will can be made to pervade the spirit of humanity and to become universal in practice. It was this first work, evidently dictated by the divine spirit which urged me onward to oppose the prejudices of all past ages, that at once attracted and aroused our own and other Governments to these new views of society, and the more so as coming from an uneducated manufacturer, a mere practical man, unknown to men of art and learning.

This work our Government, under Lord Liverpool's Administration, sent to all other leading Governments, and to the most learned European Universities and the most advanced men of learning, to have their opinion of it before it was given to the public; and the replies from these satisfied our then Government that the principles were unassailable, and that the practices recommended were not only uninjurious, but, when old deep-rooted prejudices could be overcome, would be universally beneficent. Lords Liverpool and Sidmouth, and many of their Cabinet, with the Duke of Kent, became converts to the views therein advocated, and the first statesmen and philanthropists of that period were extremely friendly to them, including the then Archbishop Sutton, and several of the English and Irish Bishops, with whom I was on the most friendly terms. Lord Liverpool and his Cabinet would have willingly adopted my views, (see Lord Liverpool's speeches in the House of Lords on my petition), but there were powerful aristocratic and ecclesiastical interests opposed to their wishes, and the mass of the people were at this period in a low state of development—they were totally ignorant of their own interests. The time was not yet come for action, but only for preparation to open the human faculties to common sense and right reason, and which from that period have made, although slow, yet considerable progress. In those times men were, even in this country, persecuted for their political and religious *opinions*. But now, although men still suffer in their pecuniary interests and in their position in society for openly speaking truths respecting religion and politics, yet they are not openly persecuted, and freedom of speech and writing is daily advancing for the benefit of all. These Essays were published in 1812-13, and first opened to the world the principles and practices of true Socialism, or a rational state of society, and greatly alarmed all old prejudices. I have thought they might be now useful to the public, and as they are so little known to the advanced minds of the present day, I now republish them, and they will be found in Appendix D.

I was informed that these Essays greatly interested Napoleon while on the Island of Elba, and that, had he been allowed after his return to have remained in peace on the throne of France, he would have acted upon them, and done as much for peace as he had previously done for war.

This work, as previously stated, went speedily through five,

superior editions, which were published by *all* the then leading publishers of London, and who were very ambitious to have their names on its title-page.

It was about the period of my return from my first visit to the continent of Europe, that I thought of analysing society into its different classes, and exhibiting their proportionate numbers to the eye in the form of cubes; and these cubes, upon my presenting them to their Royal Highnesses the Dukes of Kent and of Sussex, appeared strongly to attract their attention, and to astonish them very much when they perceived the small proportion which the Royal Family and the House of Peers exhibited when compared to other classes, and especially to the working class. Upon their first viewing these cubes at my then residence in Bedford Square, the Duke of Sussex, nudging his brother with his elbow, said—"Edward, do you see that?"—pointing to the very small upper cube, representing the Royal Family and House of Peers; for I had placed the cubes one upon the other, and it seemed in that view most minute and insignificant, although at that time it coerced all the rest under its Government. (A representation and description of these cubes will be given in the Appendix to the fourth part of this work, in the report of my visit to Ireland in 1823.)

At this period, and to the hour of his ever-to-be-lamented sudden departure from this life, His Royal Highness the Duke of Kent was my most faithful and ardent disciple. He was Chairman of my Committee, and took the chair at all my public meetings from this period, and did whatever he could to promote the progress of my new views of society. And not blindly, without understanding all their future results; for I felt it my duty to explain fully the ultimate changes that these "views" would produce throughout the world.

On one occasion, when he visited me in company with some of his high connexions, and they were curious in viewing the cubes and in asking many questions, the answers to which seemed very new and perhaps strange to some of them—he said—"You may suppose I advocate Mr. Owen's views because I do not see the ultimate equality and unity to which they will lead. I know it fully, and am conscious of the immense improvement of character and condition it will in due time create in all, and how much the excellence and happiness of all will be increased and secured by this change, as soon as society can be prepared to admit it."

So much at present on the subject of educating or forming character; but in the next part the all-important subject of society, yet so little understood, will be more fully developed.

ROBERT OWEN.

Sevenoaks, June, 1854.

END OF PART II.

## APPENDIX A.

*Address delivered by Mr. Owen at the Public Dinner given to Mr. Joseph Lancaster in Glasgow, in 1812.*

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GENTLEMEN,

In rising to address you on this occasion, I feel how very inadequate I am to the task which I wish to perform. The situation is altogether new to me. I am unaccustomed to public speaking; and nothing but a strong sense of duty, added to Mr. Lancaster's particular request, should have induced me to accept the chair. I beg, therefore, to entreat the utmost stretch of your indulgence to what I shall attempt to say.

The principal object of this meeting is, to promote the cause of giving a good and proper education to those who would otherwise receive a bad and improper one. By education I now mean, the instruction, of all kinds, which we receive from our earliest infancy, until our characters are generally fixed and established.

It is, however, necessary, that the *value* of this object should be considered, as well as the means of putting it into execution.

Much has been said and written in relation to education; but few persons are yet aware of its real importance in society; and certainly it has not yet acquired that prominent rank in our estimation which it deserves; for, when duly investigated, it will be found to be, so far at least as depends on our operations, the primary source of all the good and evil, misery and happiness, which exist in the world.

In proof of which, let us, in imagination, cast our eyes over the surface of the earth, and observe the different appearances, bodily and mental, which the inhabitants of the various regions present.

From whence do these general bodily and mental differences proceed? Are they inherent in our nature, or do they arise from the respective soils on which we are born?

Evidently from neither; they are wholly and solely the effects of that education which I have described. Man becomes a wild ferocious savage, a cannibal, or a highly civilised and benevolent being, according to the circumstances in which he may be placed from his birth.

It is an important point, then, for us to consider, whether we have any influence over these circumstances;—if we can command any of them, and if we can, to what extent.

Let us, then, suppose, that, wishing to try the experiment, we were to convey a number of infants, so soon as they were born, from this country into distant regions, deliver them to the natives of those countries, and allow them to remain among them. Can we suppose the result to be uncertain? No, they would become, one and all, like unto those natives, whatever their characters might be.

In the same manner, were an exchange of any given number of children to be made at their birth, between the Society of Friends, of which our worthy guest Joseph Lancaster is a member, and the

loose fraternity which inhabit St. Giles' in London, the children of the former would grow up like the members of the latter, prepared for every degree of crime, while those of the latter would become the same temperate good moral characters as the former.

If such were to be the consequences, (and surely no one will doubt them,) then we can materially command those circumstances which influence character; and if we proceed on this principle, keeping it steadily in view, much more may be yet accomplished for the improvement of society, than has hitherto been even attempted.

We now come to the immediate application of the principle.

There are in this city and suburbs many thousand children, who, from their situation, must generally be trained to vicious habits and to poverty, unless you, gentlemen, and our fellow-citizens, step forth to prevent the evil.

I do not hesitate to say, the remedy is now in your power; you possess the means, and I trust you will not withhold them.

The object is no less than to remove gross ignorance and extreme poverty, with their attendant misery, from your population; and to make it rational, well disposed, and well behaved.

You may ask,—How have we the means now in our power? I reply, our friend here, Joseph Lancaster, has prepared them ready to our hands; his important improvements and discoveries in education, when properly applied, will enable us easily, cheaply, and effectually, to accomplish it.

And it is on this ground, and this alone, we can effect a speedy and radical improvement in society; for, until we begin with that class in the community from whence servants and operatives are usually obtained, it is in vain to expect correct habits and sentiments in any other class. It is from close and minute observation, particularly directed to the subject, that I state, that the characters of children, in almost every family, are materially influenced through life by those with whom they early associate, and particularly by servants. These impress their sentiments and opinions on the young mind at a time when an almost indelible impression is made, which is scarcely ever afterwards wholly effaced.

Here is the radical evil; and our first object should be to destroy it.

Give but a rational education, now easily to be accomplished, to all those in the lower walks of life, and the character of the whole community will rise many degrees; and, while none can suffer by this measure, all must be essentially benefited.

But this cannot be effected by individual exertion; it requires our collective force to accomplish it; and fortunately this will be found equal to its attainment.

Let us, then, take every means in our power to interest all those who have any weight and influence in the city, to enter heartily into the support and extension of the Lancasterian system of education for the poor, until every child of that class shall find a place in one of the schools.

There, in a manner peculiar to the system, they must learn the habits of obedience, order, regularity, industry, and constant attention, which are to them of more importance than merely learning

to read, write, and account, although we all know and feel the advantages which these have given to each of us.

By attaining this object, we shall secure the well-being of the rising generation, and we shall also secure much more.

The schools which will contain the younger children in the day time, will likewise serve for evening and Sunday schools; at which times those who may be past the proper age for the first, and strangers who may come amongst us, may be instructed.

The consequences of such a combined system of discipline and education among the poorer classes, will be, as I have previously stated, most beneficial throughout the community; but unless it can be made general, a comparatively small part of the intended good will be attained.

It will be almost in vain to well-educate the few, if they are to spend the greater part of their time among the ignorant and the vicious many. The manners and habits of the latter will continually counteract our good intentions to the former.

What I now recommend is no fanciful theory: it is easily reducible into practice. You now have, or with a little exertion you may have, all the funds which are necessary; there are individuals ready and willing to undertake the task of management; and I think I may engage with your countenance and assistance that the whole shall be speedily put into execution.

But we must not longer lose sight of the primary cause of this meeting.

Without our friend here, Joseph Lancaster,—this extraordinary man, whom Providence seems to have created for this great and good purpose,—all our attempts would have been useless; indeed, such a work as the one under consideration, without his aid, would have appeared so impracticable, that it could not have had a beginning.

I therefore refrain from attempting to express to him our feelings in words; this, I am sure, would be impossible. His health we cannot drink,—it would not be in unison with the tenets of the very respectable religious community of which he is a member; but I beg leave to propose that we offer him our sincere thanks and gratitude by general acclamation.

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## APPENDIX B.

*Address delivered on the opening of the Original Rational Infant School and Institution for the Formation of Character, at New Lanark, on the 1st of January, 1816. First published by LONGMANS, &c.*

WE have met to-day for the purpose of opening this Institution; and it is my intention to explain to you the objects for which it has been founded.

These objects are most important.

The first relates to the immediate comfort and benefit of all the inhabitants of this village;

The second, to the welfare and advantage of the neighbourhood ;  
The third, to extensive ameliorations throughout the British dominions ;

And the last, to the gradual improvement of every nation in the world.

I will briefly explain how this Institution is to contribute towards producing these effects.

Long before I came to reside among you, it had been my chief study to discover the extent, causes, and remedy of the inconveniences and miseries which were perpetually recurring to every class in society.

The history of man informed me that innumerable attempts had been made, through every age, to lessen these evils ; and experience convinced me that the present generation, stimulated by an accession of knowledge derived from past times, was eagerly engaged in the same pursuit. My mind at a very early period took a similar direction ; and I became ardently desirous of investigating to its source a subject which involved the happiness of every human being.

It soon appeared to me, that the only path to knowledge on this subject had been neglected ; that one leading in an opposite direction had alone been followed ; that while causes existed to compel mankind to pursue such direction, it was idle to expect any successful result : and experience proves how vain their pursuit has been.

In this inquiry, men have hitherto been directed by their inventive faculties, and have almost entirely disregarded the only guide that can lead to true knowledge on any subject—experience. They have been governed, in the most important concerns of life, by mere illusions of the imagination, in direct opposition to existing facts.

Having satisfied myself beyond doubt with regard to this fundamental error,—having traced the ignorance and misery which it has inflicted on man, by a calm and patient investigation of the causes which have continued this evil, without any intermission, from one generation to another,—and having also maturely reflected on the obstacles to be overcome, before a new direction can be given to the human mind,—I was induced to form the resolution of devoting my life to relieve mankind from this mental disease and all its miseries.

It was evident to me that the evil was universal ; that, in practice, none was in the right path—no, not one ; and that, in order to remedy the evil, a different one must be pursued. The whole man must be re-formed on fundamental principles the very reverse of those in which he had been trained ; in short, that the minds of all men must be born again, and their knowledge and practice commence on a new foundation.

Satisfied of the futility of the existing modes of instruction, of the errors of the existing modes of government, I was well convinced that none of them could ever effect the ends intended ; but that, on the contrary, they were only calculated to defeat all the objects which human instructors and governors had proposed to attain.

I found, on such a patient consideration of the subject as its importance demanded, that to reiterate precept upon precept, however excellent in theory, while no decisive measures were adopted to place mankind under circumstances in which it might be possible to put those precepts in practice, was but a waste of time. I therefore

determined to form arrangements preparatory to the introduction of truths, the knowledge of which should dissipate the errors and evils of all the existing political and religious systems.

Be not alarmed at the magnitude of the attempt which this declaration opens to your view. Each change, as it occurs, will establish a substantial and permanent good, unattended by any counter-acting evil; nor can the mind of man, formed on the old system, longer interpose obstacles capable of retarding the progress of those truths which I am now about to unfold to you. The futile attempts which ignorance may for a short time oppose to them, will be found to accelerate their introduction. As soon as they shall be comprehended in all their bearings, every one will be compelled to acknowledge them, to see their benefits, in practice, to himself and to each of his fellow-creatures; for, by this system, none, no not one, will be injured. It is a delightful thought, an animating reflection, a stimulus to the steady prosecution of my purpose, beyond—nay, far beyond—all that riches, and honour, and praise can bestow, to be conscious of the possibility of being instrumental in introducing a practical system into society, the complete establishment of which *shall give happiness to every human being through all succeeding generations*. And such I declare was the sole motive that gave rise to this Institution, and to all my proceedings.

To effect any permanently beneficial change in society, I found it was far more necessary to *act* than to *speak*. I tried the effect of the new principles on a limited scale in the southern part of the island. The result exceeded my most sanguine anticipations; and I became anxious for a more enlarged field of action. I saw New Lanark: it possessed many of the local circumstances proper for my purpose; and this establishment became at my disposal. This event, as many of you may recollect, occurred upwards of sixteen years ago. Sixteen years of action is not a short period: extensive changes are the result. You have been witnesses of my proceedings here, from the time I undertook the direction of the establishment to the present hour. I now ask, and I will thank you to make either a public or a private reply,—have any of you discovered even *one* of my measures that was not clearly and decisively intended to benefit the whole population? But I am satisfied that you are all now convinced of this truth. You also know some of the obstacles which were opposed to my progress; but you know not a tithe of them. Yet, after all, these obstacles have been few, compared with those which I expected, and was prepared to meet; and which I trust I should have overcome.

When I examined the circumstances under which I found you, they appeared to me to be very similar to those of other manufacturing districts; except with regard to the boarding-house, which contained the young children who were procured from the public charities of the country. That part of the establishment was under an admirable arrangement, and was a strong indication of the genuine and extensive benevolence of the revered and truly good man, (the late David Dale of Glasgow,) who founded these works and this village. His wishes and intentions towards you all were those of a father towards his children. You knew him and his worth; and his memory must be deeply engraven upon your hearts. Little in-

deed could he be conscious, when he laid the first stone of this establishment, that he was commencing a work, from whence not only the amelioration of his suffering countrymen should proceed, but the means of happiness be developed to every nation in the world.

I have stated that I found the population of this place similar to that of other manufacturing districts. It was, with some exceptions, existing in poverty, crime, and misery; and strongly prejudiced, as most people are at first, against any change that might be proposed. The usual mode of proceeding on the principles which have hitherto governed the conduct of men, would have been to punish those who committed the crimes, and to be highly displeased with every one who opposed the alterations that were intended for his benefit. The principles, however, upon which the new system is founded, lead to a very different conduct. They make it evident, that when men are in poverty,—when they commit crimes or actions injurious to themselves and others,—and when they are in a state of wretchedness,—there must be substantial causes for these lamentable effects; and that, instead of punishing or being angry with our fellow-men because they have been subjected to such a miserable existence, we ought to pity and commiserate them, and patiently to trace the causes whence the evils proceed, and endeavour to discover whether they may not be removed.

This was the course which I adopted. I sought not the punishment of any delinquent, nor felt anger at your conduct in opposition to your own good; and when apparently stern and decisive, I was not actuated by a single feeling of irritation against any individual. I dispassionately investigated the source of the evils with which I saw you afflicted. The immediate causes of them were soon obvious; nor were the remote ones, or the causes of those causes, long hid from me.

I found that those which principally produced your misery, were practices you had been permitted to acquire—of falsehood, of theft, of drunkenness, of injustice in your transactions, want of charity for the opinions of others, and mistaken notions, in which you had been instructed, as to the superiority of your religious opinions, and that these were calculated to produce more happiness than any of the opinions impressed on the minds of an infinitely more numerous part of mankind. I found, also, that these causes were but the effects of others; and that those others might all be traced to the ignorance in which our forefathers existed, and in which we ourselves have continued to this day.

But from this day a change must take place; a new era must commence; the human intellect, through the whole extent of the earth, hitherto enveloped by the grossest ignorance and superstition, must begin to be released from its state of darkness; nor shall nourishment henceforth be given to the seeds of disunion and division among men. For the time is come, when the means may be prepared to train all the nations of the world—men of every colour and climate, of the most diversified habits—in that knowledge which shall impel them not only to love but to be actively kind to each other in the whole of their conduct, without a single exception. I speak not an unmeaning jargon of words, but that which I know—



that which has been derived from a cool and dispassionate examination and comparison, during a quarter of a century, of the facts which exist around us. And, however averse men may be to resign their early-taught prejudices, I pledge myself to prove, to the entire satisfaction of the world, the truth of all that I have stated, and all that I mean to state. Nay, such is my confidence in the truth of the principles on which the system I am about to introduce is founded, that I hesitate not to assert their power heartily to incline all men to say, "This system is assuredly true, and therefore eminently calculated to realise those invaluable precepts of the Gospel,—universal charity, good-will, and peace among men. Hitherto we must have been trained in error; and we hail it as the harbinger of that period, when our swords shall be turned into plough-shares, and our spears into pruning-hooks,—when universal love and benevolence shall prevail,—when there shall be but one language and one nation,—and when fear of want or of any evil among men shall be known no more."

Acting, although unknown to you, uniformly and steadily upon this system, my attention was ever directed to remove, as I could prepare means for their removal, such of the immediate causes as were perpetually creating misery amongst you, and which, if permitted to remain, would to this day have continued to create misery. I therefore withdrew the most prominent incitements to falsehood, theft, drunkenness, and other pernicious habits, with which many of you were then familiar: and in their stead I introduced other causes, which were intended to produce better external habits; and better external habits have been introduced. I say better *external* habits; for to these alone have my proceedings hitherto been intended to apply. What has yet been done I consider as merely preparatory.

This Institution, when all its parts shall be completed, is intended to produce permanently beneficial effects; and instead of longer applying temporary expedients for correcting some of your most prominent external habits, to effect a complete and thorough improvement in the *internal* as well as *external* character of the whole village. For this purpose the Institution has been devised to afford the means of receiving your children at an early age, as soon almost as they can walk. By this means, many of you, mothers of families, will be enabled to earn a better maintenance or support for your children; you will have less care and anxiety about them; while the children will be prevented from acquiring any bad habits, and gradually prepared to learn the best.

The middle room of the story below, will be appropriated to their accommodation; and in this, their chief occupation will be to play and amuse themselves in severe weather: at other times they will be permitted to occupy the enclosed area before the building; for, to give children a vigorous constitution, they ought to be kept as much as possible in the open air. As they advance in years, they will be taken into the rooms on the right and left, where they will be regularly instructed in the rudiments of common learning; which, before they shall be six years old, they may be taught in a superior manner.

These stages may be called the first and second preparatory schools : and when your children shall have passed through them, they will be admitted into this place, (intended also to be used as a chapel), which, with the adjoining apartment, is to be the general school-room for reading, writing, arithmetic, sewing, and knitting ; all which, on the plan to be pursued, will be accomplished to a considerable extent by the time the children are ten years old ; before which age, none of them will be permitted to enter the works.

For the benefit of the health and spirits of the children, both boys and girls will be taught to dance, and the boys will be instructed in military exercises ; those of each sex who may have good voices will be taught to sing, and those among the boys who have a taste for music will be taught to play upon some instrument ; for it is intended to give them as much diversified innocent amusement as the local circumstances of the establishment will admit.

The rooms to the east and west on the story below, will also be appropriated in bad weather for relaxation and exercise during some part of the day, to the children who, in the regular hours of teaching, are to be instructed in these apartments.

In this manner is the Institution to be occupied during the day in winter. In summer, it is intended that they shall derive knowledge from a personal examination of the works of nature and of art, by going out frequently with some of their masters into the neighbourhood and country around.

After the instruction of the children who are too young to attend the works shall have been finished for the day, the apartments shall be cleaned, ventilated, and in winter lighted and heated, and in all respects made comfortable, for the reception of other classes of the population. The apartments on this floor are then to be appropriated for the use of the children and youth of both sexes who have been employed at work during the day, and who may wish still further to improve themselves in reading, writing, arithmetic, sewing, or knitting ; or to learn any of the useful arts : to instruct them in which, proper masters and mistresses, who are appointed, will attend for two hours every evening.

The three lower rooms, which in winter will also be well lighted and properly heated, will be thrown open for the use of the adult part of the population, who are to be provided with every accommodation requisite to enable them to read, write, account, sew, or play, converse, or walk about. But strict order and attention to the happiness of every one of the party will be enforced, until such habits shall be acquired as will render any formal restriction unnecessary ; and the measures thus adopted will soon remove such necessity.

Two evenings in the week will be appropriated to dancing and music : but on these occasions every accommodation will be prepared for those who prefer to study or to follow any of the occupations pursued on the other evenings.

One of the apartments will also be occasionally appropriated for the purpose of giving useful instruction to the older classes of the

inhabitants. For, believe me, my friends, you are yet very deficient with regard to the best modes of training your children, or of arranging your domestic concerns; as well as in that wisdom which is requisite to direct your conduct towards each other, so as to enable you to become greatly more happy than you have ever yet been. There will be no difficulty in teaching you what is right and proper; your own interests will afford ample stimulus for that purpose; but the real and only difficulty will be to unlearn those pernicious habits and sentiments which an infinite variety of causes, existing through all past ages, have combined to impress upon your minds and bodies, so as to make you imagine that they are inseparable from your nature. It shall, however, ere long be proved to you, that in this respect, as well as in many others, you and all mankind are mistaken. Yet think not, from what I have said, that I mean to infringe, even in the most slight degree, on the liberty of private judgment or religious opinions. No! they have hitherto been unrestrained; and the most effectual measures have been adopted by all the parties interested in the concern, to secure to you these most invaluable privileges. And here I now publicly declare, (and while I make the declaration I wish my voice could extend to the ear, and make its due impression on the mind, of every one of our fellow-creatures,) "that the individual who first placed restraint on private judgment and religious opinions, was the author of hypocrisy, and the origin of innumerable evils which mankind through every past age have experienced." The right, however, of private judgment, and of real religious liberty, is no where yet enjoyed. It is not possessed by any nation in the world; and thence the necessary ignorance, as well as endless misery, of all. Nor can this right be enjoyed until the principle whence opinions originate shall be universally known and acknowledged.

The chief object of my existence will be to make this knowledge universal, and thence to bring the right of private judgment into general practice; to show the infinitely beneficial consequences that will result to mankind from its adoption. To effect this important purpose is a part, and an essential part, of that system which is about to be introduced.

I proceed to show how the Institution is to contribute to the welfare and advantage of this neighbourhood.

It will be readily admitted, that a population trained in regular habits of temperance, industry, and sobriety,—of genuine charity for the opinions of all mankind, founded on the only knowledge that can implant true charity in the breast of any human being,—trained also in a sincere desire to do good to the utmost of their power, and without any exception, to every one of their fellow-creatures, cannot, even by their example alone, do otherwise than materially increase the welfare and advantages of the neighbourhood in which such a population may be situated. To feel the due weight of this consideration, only imagine to yourselves 2,000 or 3,000 human beings trained in habits of licentiousness, and allowed to remain in gross ignorance. How much, in such a case, would not the peace, quiet, comfort, and happiness of the neighbourhood be destroyed. But there is not any thing I have done, or that I purpose to do, which is

not intended to benefit my fellow-creatures to the greatest extent that my operations can embrace. I wish to benefit all equally; but circumstances limit my present measures for the public good within a narrow circle. I must begin to act at some point; and a combination of singular events has fixed that point at this establishment. The first and greatest advantages will therefore centre here. But, in unison with the principle just stated, it has ever been my intention, that as this Institution, when completed, will accommodate more than the children of parents resident at the village, any persons living at Lanark, or in the neighbourhood any where around, who cannot well afford to educate their children, shall be at liberty, on mentioning their wishes, to send them to this place, where they will experience the same care and attention as those who belong to the establishment. Nor will there be any distinction made between the children of those parents who are deemed the worst, and of those who may be esteemed the best, members of society: rather, indeed, would I prefer to receive the offspring of the worst, if they shall be sent at an early age, because they really require more of our care and pity; and by well-training these, society will be more essentially benefited, than if the like attention were paid to those whose parents are educating them in comparatively good habits. The system now preparing, and which will ultimately be brought into full practice, is to effect a complete change in all our sentiments and conduct towards those poor miserable creatures, whom the errors of past times have denominated the bad, the worthless, and the wicked. A more enlarged and better knowledge of human nature will make it evident that, in strict justice, those who apply these terms to their fellow-men are not only the most ignorant, but are themselves the immediate causes of more misery in the world than those whom they call the outcasts of society. *They* are, therefore, correctly speaking, the most wicked and worthless; and were they not grossly deceived, and rendered blind from infancy, they would become conscious of the lamentably extensive evils, which, by their well-intended but most mistaken conduct, they have, during so long a period, inflicted on their fellow-men. But the veil of darkness must be removed from their eyes; their erroneous proceedings must be made so palpable, that they shall thenceforth reject them with horror. Yes! they will reject with horror even those notions which hitherto they have from infancy been taught to value beyond price.

To that which follows I wish to direct the attention of all your faculties. I am about to declare to you the cause and the cure of that which is called wickedness in your fellow-men. As we proceed, instead of your feelings being aroused to hate and to pursue them to punishment, you will be compelled to pity them; to commiserate their condition; nay, to love them, and to be convinced that to this day they have been treated unkindly, unjustly, and with the greatest cruelty. It is indeed high time, my friends, that our conduct,—that the conduct of all mankind, in this respect, should be the very reverse of what it has been; and of this truth, new as it may and must appear to many of you, you shall, as I proceed, be satisfied to the most complete conviction.

That, then, which has been hitherto called wickedness in our

fellow-men, has proceeded from one or two distinct causes, or from some combination of those causes. They are what is termed bad or wicked,—

1st, Because they are born with faculties and propensities which render them more liable, under the circumstances, than other men, to commit such actions as are usually denominated wicked ; or

2nd, Because they have been placed, by birth or other events, in particular countries,—have been influenced from infancy by parents, playmates, and others, and have been surrounded by those circumstances which gradually and necessarily trained them in the habits and sentiments called wicked ; or

3rd, They have become wicked in consequence of some particular combination of these causes.

Let us now examine them separately, and endeavour to discover whether any, and which of them, have originated with the individuals ; and, of course, for which of them they ought to be treated by their fellow-men in the manner those denominated wicked have to this day been treated.

You have not, I trust, been rendered so completely insane, by the ignorance of our forefathers, as to imagine that the poor helpless infant, devoid of understanding, made itself, or any of its bodily or mental faculties, or qualities : but, whatever you may have been taught, it is a fact, that every infant has received all its faculties and qualities, bodily and mental, from a power and cause, over which the infant had not the shadow of control. Shall it, then, be unkindly treated ? and, when it shall be grown up, shall it be punished with loss of liberty or life, because a power over which it had no control whatever, formed it in the womb with faculties and qualities different from those of its fellows ?—Has the infant any means of deciding who, or of what description, shall be its parents, its playmates, or those from whom it shall derive its habits and its sentiments ?—Has it the power to determine for itself whether it shall first see light within the circle of Christendom ?—or, whether it shall be so placed as inevitably to become a disciple of Moses, of Confucius, of Mahomed, a worshipper of the great idol Juggernaut, or a savage and a cannibal ?

If then, my friends, not even one of these great leading and overwhelming circumstances can be, in the smallest degree, under the control of the infant, is there a being in existence, possessing any claim even to the smallest degree of rationality, who will maintain that any individual, formed and placed under such circumstances, ought to be punished, or in any respect unkindly treated ? When men shall be in some degree relieved from the mental malady with which they have been so long afflicted, and sound judgment shall take the place of wild and senseless imagination, then the united voice of mankind shall say, “ No ! ” and they will be astonished that a contrary supposition should ever have prevailed.

If it should be asked,—Whence, then, have wickedness and misery proceeded ? I reply, *Solely from the ignorance of our forefathers !* It is this ignorance, my friends, that has been, and continues to be, the only cause of all the miseries which men have experienced.

This is the evil spirit which has had dominion over the world,—which has sown the seeds of hatred and disunion among all nations,—which has grossly deceived mankind, by introducing notions the most absurd and unaccountable respecting faith and belief; notions by which it has effectually placed a seal on all the rational faculties of man,—by which numberless evil passions are engendered,—by which all men, in the most senseless manner, are not only made enemies to each other, but enemies to their own happiness! While this ignorance of our forefathers continues to abuse the world, under any name whatever, it is neither more nor less than a species of madness—rank insanity—to imagine that we can ever become in practice good, wise, or happy.

Were it not, indeed, for the positive evils which proceed from these senseless notions, they are too absurd to admit of a serious refutation; nor would any refutation be necessary, if they did not from infancy destroy the reasoning faculties of men, whether Pagans, Jews, Christians, or Mahomedans; and render them utterly incompetent to draw a just conclusion from the numberless facts which perpetually present themselves to notice. Do we not learn from history, that infants through all past ages have been taught the language, habits, and sentiments of those by whom they have been surrounded? That they had no means whatever of giving to themselves the power to acquire any others? That every generation has thought and acted like preceding generations, *with such changes only as the events around it, from which experience is derived, may have forced upon it?* And above all, are we not conscious that the experience of every individual now existing is abundantly sufficient, on reflection, to prove to himself that he has no more power or command over his faith and belief than he possesses over the winds of heaven? nay, that his constitution is so formed, that in every instance whatsoever, the faith or belief which he possesses has been given to him by causes over which he had no control?

Experience, my friends, now makes these conclusions clear as the sun at noon-day. Why, then, shall we not instantly act upon them? Having discovered our error, why shall we longer afflict our fellow-men with the evils which these wild notions have generated? Have they ever been productive of one benefit to mankind? Have they not produced, through all past ages—are they not at this moment engendering, every conceivable evil to which man, in every nation of the world, is subjected? Yes; these alone prevent the introduction of charity and universal good-will among men. These alone prevent men from discovering the true and only road which can lead to happiness. Once overcome these obstacles, and the apple of discord will be withdrawn from among us; the whole human race may then, with the greatest ease, be trained in one mind,—all their efforts may then be trained to act for the good of the whole. In short, when these great errors shall be removed, all our evil passions will disappear,—no ground of anger or displeasure from one human being towards another will remain,—the period of the supposed Millennium will commence, and universal love prevail.

Will it not, then, tend to the welfare and advantage of this neighbourhood, to introduce into it such a practical system as shall gra-

dually withdraw the causes of anger, hatred, discord, and every evil passion? and substitute true and genuine principles of universal charity and of never-varying kindness, of love without dissimulation, and of an ever-active desire to benefit to the full extent of our faculties all our fellow-creatures, whatever may be their sentiments and their habits,—wholly regardless whether they be Pagans, Jews, Christians, or Mahomedans? for anything short of this can proceed only from the evil spirit of ignorance, which is truly the roaring lion going about seeking whom he may devour.

We now come to the third division of the subject, which was to show that one of the objects of this Institution was to effect extensive ameliorations throughout the British dominions. This will be accomplished in two ways:—

1st, By showing to the master manufacturers an example in practice, on a scale sufficiently extensive, of the mode by which the characters and situation of the working manufacturers whom they employ may be very materially improved, not only without injury to the masters, but so as to create to them also great and substantial advantages:—and

2nd, By inducing, through this example, the British legislature to enact such laws as will secure similar benefits to every part of our population.

The extent of the benefits which may be produced by proper legislative measures, few are yet prepared to form any adequate idea of. By legislative measures I do not mean any party proceeding whatever. Those to which I allude are,—laws to diminish and ultimately prevent the most prominent evils to which the working classes are now subjected,—laws to prevent a large part of our fellow-subjects, under the manufacturing system, from being oppressed by a much smaller part,—to prevent more than one-half of our population from being trained in gross ignorance, and their valuable labour from being most injuriously directed,—laws to prevent the same valuable part of our population from being perpetually surrounded by temptations, which they have not been trained to resist, and which compel them to commit actions most hurtful to themselves and to society. The principles on which these measures are to be founded being once fairly and honestly understood, they will be easy of adoption; and the benefits to be derived from them in practice to every member of the community, will exceed any calculation that can be made by those not well versed in political economy.

These are some of the ameliorations which I trust this Institution will be the means of obtaining for our suffering fellow-subjects.

But, my friends, if what has been done, what is doing, and what has yet to be done here, should procure the benefits which I have imperfectly enumerated, to this village, to our neighbourhood, and to our country, only, I should be greatly disappointed, for I feel an ardent desire to benefit all my fellow-men equally. I know not any distinction whatever. Political or religious parties or sects are everywhere the fruitful sources of disunion and irritation. My aim is therefore to withdraw the germ of all party from society. As little do I admit of the divisions and distinctions created by any imagi-

nary lines which separate nation from nation. Will any being, entitled to the epithet intelligent, say that a mountain, a river, an ocean, or any shade of colour, or difference of climate, habits, and sentiments, affords a reason sufficient to satisfy the inquiries of even a well-trained child,—why one portion of mankind should be taught to despise, hate, and destroy another? Are these absurd effects of the grossest ignorance never to be brought to a termination? Are we still to preserve and encourage the continuance of those errors which must inevitably make man an enemy to man? Are these the measures calculated to bring about that promised period, when the lion shall lie down with the lamb, and when uninterrupted peace shall universally prevail?—peace founded on a sincere good-will, instilled from infancy into the very constitution of every man, which is the only basis on which universal happiness can ever be established? I look, however, with the utmost confidence to the arrival of such a period; and, if proper measures shall be adopted, its date is not far distant.

What ideas individuals may attach to the term Millennium, I know not; but I know that society may be formed so as to exist without crime, without poverty, with health greatly improved, with little, if any, misery, and with intelligence and happiness increased a hundred-fold; and no obstacle whatsoever intervenes at this moment, except ignorance, to prevent such a state of society from becoming universal.

I am aware, to the fullest extent, what various impressions these declarations will make on the different religious, political, learned, commercial, and other circles which compose the population of our empire. I know the particular shade of prejudice through which they will be presented to the minds of each of these: and to none will they appear through a denser medium than to the learned, who have been taught to suppose that the book of knowledge has been exclusively opened to them; while, in fact, they have only wasted their strength in wandering through endless mazes of error. They are totally ignorant of human nature. They are full of theories, and have not the most distant conception of what may or may not be accomplished in practice. It is true their minds have been well stored with language, which they can readily use to puzzle and confound the unlettered and inexperienced. But to those who have had an opportunity of examining the utmost extent of their acquirements, and of observing how far they have been taught, and where their knowledge terminates, the deception vanishes, and the fallacy of the foundation upon which the superstructure of all their acquirements has been raised, at once becomes most obvious. In short, with a few exceptions, their profound investigations have been about words only. For, as the principle which they have been taught, and on which all their subsequent instruction proceeds, is erroneous, so it becomes impossible that they can arrive at just conclusions. The learned have ever looked for the cause of human sentiments and actions in the individual through whom those sentiments and actions become visible,—and hitherto the learned have governed the opinions of the world. The individual has been praised, blamed, or punished, according to the whims and fancies of this class of men,



and, in consequence, the earth has been full-charged with their ever-varying absurdities, and with the miseries which these absurdities hourly create. Had it not been a law of our nature, that any impression, however ridiculous and absurd, and however contrary to fact, may be given in infancy, so as to be tenaciously retained through life, men could not have passed through the previous ages of the world, without discovering the gross errors in which they had been trained. They could not have persevered in making each other miserable, and filling the world with horrors of every description. No! they would long since have discovered the natural, easy, and simple means of giving happiness to themselves and to every human being. But that law of nature which renders it difficult to eradicate our early instruction, although it will ultimately prove highly beneficial to the human race, serves now but to give permanence to error, and to blind our judgments. For the present situation of all the inhabitants of the earth may be compared to that of one whose eyes have been closely bandaged from infancy,—who has afterwards been taught to imagine that he clearly sees the form or colour of every object around him,—and who has been continually flattered with this notion, so as to compel his implicit belief in the supposition, and render him impenetrable to every attempt that could be made to undeceive him. If such be the present situation of man, how shall the illusion under which he exists be withdrawn from his mind? To beings thus circumstanced, what powers of persuasion can be applied, to make them comprehend their misfortune, and manifest to them the extent of the darkness in which they exist? In what language and in what manner shall the attempt be made? Will not every such attempt irritate and increase the malady, until means shall be devised to loose the bandage, and thus effectually remove the cause of this mental blindness? Your minds have been so completely enveloped by this dense covering, which has intercepted the approach of every ray of light, that were an angel from heaven to descend and declare your state, you would not, because so circumstanced you could not, believe him.

Causes, over which I could have no control, removed in my early days the bandage which covered my mental sight. If I have been enabled to discover this blindness with which my fellow-men are afflicted, to trace their wanderings from the path which they were most anxious to find, and at the same time to perceive that relief could not be administered to them by any premature disclosure of their unhappy state, it is not from any merit of mine; nor can I claim any personal consideration whatever for having been myself relieved from this unhappy situation. But, beholding such truly pitiable objects around me, and witnessing the misery which they hourly experienced from falling into the dangers and evils by which, in these paths, they were on every side surrounded,—could I remain an idle spectator? Could I tranquilly see my fellow-men walking like idiots in every imaginable direction, except that alone in which the happiness they were in search of could be found?

No! The causes which fashioned me in the womb,—the circum-

stances by which I was surrounded from my birth, and over which I had no influence whatever, formed me with far other faculties, habits, and sentiments. These gave me a mind that could not rest satisfied without trying every possible expedient to relieve my fellow-men from their wretched situation, and formed it of such a texture that obstacles of the most formidable nature served but to increase my ardour, and to fix within me a settled determination, either to overcome them, or to die in the attempt.

But the attempt has been made. In my progress, the most multiplied difficulties, which to me at a distance seemed almost appalling, and which to others seemed absolutely insurmountable, have on their nearer approach diminished, until, at length, I have lived to see them disappear, like the fleeting clouds of morning, which prove but the harbingers of an animating and cheering day.

Hitherto I have not been disappointed in any of the expectations which I had formed. The events which have yet occurred far exceed my most sanguine anticipations, and my future course now appears evident and straightforward. It is no longer necessary that I should silently and alone exert myself for your benefit and the happiness of mankind. The period is arrived when I may call numbers to my aid, and the call will not be in vain. I well knew the danger which would arise from a premature and abrupt attempt to tear off the many-folded bandage of ignorance, which kept society in darkness. I have therefore been many years engaged, in a manner imperceptible to the public, in gently and gradually removing one fold after another of these fatal bands, from the mental eyes of those who have the chief influence in society. The principles on which the practical system I contemplate is to be founded, are now familiar to some of the leading men of all sects and parties in this country, and to many of the governing powers in Europe and America. They have been submitted to the examination of the most celebrated universities in Europe. They have been subjected to the minute scrutiny of the most learned and acute minds formed on the old system; and I am fully satisfied of their inability to disprove them. These principles I will shortly state.

Every society which exists at present, as well as every society which history records, has been formed and governed on a belief in the following notions, assumed as *first principles*:—

1st. That it is in the power of every individual to form his own character.

Hence the various systems called by the name of religion, codes of law, and punishments. Hence also the angry passions entertained by individuals and nations towards each other.

2d. That the affections are at the command of the individual.

Hence insincerity and degradation of character. Hence the miseries of domestic life, and more than one-half of all the crimes of mankind.

3rd. That it is necessary that a large portion of mankind should exist in ignorance and poverty, in order to secure to the remaining part such a degree of happiness as they now enjoy.

Hence a system of counteraction in the pursuits of men, a general

opposition among individuals to the interests of each other, and the necessary effects of such a system,—ignorance, poverty, and vice.

Facts prove, however,

1st. That character is universally formed *for*, and not *by*, the individual.

2nd. That *any* habits and sentiments may be given to mankind.

3rd. That the affections are *not* under the control of the individual.

4th. That every individual may be trained to produce far more than he can consume, while there is a sufficiency of soil left for him to cultivate.

5th. That nature has provided means by which population may be at all times maintained in the proper state to give the greatest happiness to every individual, without one check of vice or misery.

6th. That any community may be arranged, on a due combination of the foregoing principles, in such a manner, as not only to withdraw vice, poverty, and, in a great degree, misery, from the world, but also to place *every* individual under circumstances in which he shall enjoy more permanent happiness than can be given to *any* individual under the principles which have hitherto regulated society,

7th. That all the assumed fundamental principles on which society has hitherto been founded are erroneous, and may be demonstrated to be contrary to fact. And

8th. That the change which would follow the abandonment of those erroneous maxims which bring misery into the world, and the adoption of principles of truth, unfolding a system which shall remove and for ever exclude that misery, may be effected without the slightest injury to any human being.

Here is the ground-work,—these are the data, on which society shall ere long be re-arranged; and for this simple reason, that it will be rendered evident that it will be for the immediate and future interest of every one to lend his most active assistance gradually to reform society on this basis. I say *gradually*, for in that word the most important considerations are involved. Any sudden and coercive attempt which may be made to remove even misery from men, will prove injurious rather than beneficial. Their minds must be gradually prepared by an essential alteration of the circumstances which surround them, for any great and important change and amelioration in their condition. They must be first convinced of their blindness: this cannot be effected, even among the least unreasonable, or those termed the best part of mankind, in their present state, without creating some degree of irritation. This irritation must, then, be tranquillized, before another step ought to be attempted; and a general conviction must be established of the truth of the principles on which the projected change is to be founded. Their introduction into practice will then become easy,—difficulties will vanish as we approach them,—and, afterwards, the desire to see the whole system carried immediately into effect, will exceed the means of putting it into execution.

The principles on which this practical system is founded are not new; separately, or partially united, they have been often recommended by the sages of antiquity, and by modern writers. But it

is not known to me that they have ever been thus combined. Yet it can be demonstrated, that it is only by their being *all brought into practice together*, that they are to be rendered beneficial to mankind; and sure I am, that this is the earliest period in the history of man, when they could be successfully introduced into practice.

I do not intend to hide from you that the change will be great. "Old things shall pass away, and all shall become new."

But this change will bear no resemblance to any of the revolutions which have hitherto occurred. These have been alone calculated to generate and call forth all the evil passions of hatred and revenge: but that system which is now contemplated, will effectually eradicate every feeling of irritation and ill-will which exists among mankind. The whole proceedings of those who govern and instruct the world will be reversed. Instead of spending ages in telling mankind what they ought to think, and how they ought to act, the instructors and governors of the world will acquire a knowledge that will enable them, in one generation, to apply the means which shall cheerfully induce each of those whom they control and influence, not only to think, but to act, in such a manner as shall be best for himself, and best for every human being. And yet this extraordinary result will take place without punishment or apparent force.

Under this system, before commands are issued, it shall be known whether they can or cannot be obeyed. Men shall not be called upon to assent to doctrines and to dogmas which do not carry conviction to their minds. They shall not be taught that merit can exist in doing, or that demerit can arise from not doing, that over which they can have no control. They shall not be told, as at present, that they must love that which, by the constitution of their nature, they are compelled to dislike. They shall not be trained in wild imaginary notions, that inevitably make them despise and hate all mankind out of the little narrow circle in which they exist, and then be told that they must heartily and sincerely love all their fellow-men. No, my friends, that system which shall make its way into the heart of every man, is founded upon principles which have not the slightest resemblance to any of those I have alluded to. On the contrary, it is directly opposed to them; and the effects it will produce in practice, will differ as much from the practice which history records, and from that which we see around us, as hypocrisy, hatred, envy, revenge, wars, poverty, injustice, oppression, and all their consequent misery, differ from that genuine charity and sincere kindness of which we perpetually hear, but which we have never seen, and which, under the existing systems, we never can see. That charity and that kindness admit of no exception. They extend to every child of man, however he may have been taught, however he may have been trained. They consider not what country gave him birth, what may be his complexion, what his habits or his sentiments. Genuine charity and true kindness instruct, that whatever these may be, should they prove the very reverse of what we have been taught to think right and best, our conduct towards him, our sentiments with respect to him, should undergo no change; for, when we shall see things as they really are, we

shall know that this our fellow-man has undergone the same kind of process and training from infancy which we have experienced; that he has been as effectually taught to deem his sentiments and actions right, as we have been to imagine ours right and his wrong; when perhaps the only difference is, that we were born in one country, and he in another. If this be not true, then indeed are all our prospects hopeless; then fierce contentions, poverty, and vice must continue for ever. Fortunately, however, there is now a super-abundance of facts to remove all doubt from every mind; and the principles may now be fully developed, which will easily explain the source of all the opinions which now perplex and divide the world; and their source being discovered, mankind may withdraw all those which are false and injurious, and prevent any evil from arising in consequence of the varieties of sentiments, or rather of feelings, which may afterwards remain. In short, my friends, the New System is founded on principles which will enable mankind to *prevent*, in the rising generation, almost all, if not all of the evils and miseries which we and our forefathers have experienced. A correct knowledge of human nature will be acquired; ignorance will be removed; the angry passions will be prevented from gaining any strength; charity and kindness will universally prevail; poverty will not be known; the interest of each individual will be in strict unison with the interest of every individual in the world. There will not be any counteraction of wishes and desires among men. Temperance and simplicity of manners will be the characteristics of every part of society. The natural defects of the few will be amply compensated by the increased attention and kindness towards them of the many. None will have cause to complain; for each will possess, without injury to another, all that can tend to his comfort, his well-being, and his happiness.—Such will be the certain consequences of the introduction into practice of that system for which I have been silently preparing the way for upwards of five-and-twenty years.

Still, however, much more preparation is necessary, and must take place, before the whole can be introduced. It is not intended to put it into practice here. The establishment was too far advanced on the old system before I came amongst you to admit of its introduction, except to a limited extent. All I now purpose doing in this place is, to introduce as many of the advantages of the new system as can be put into practice in connexion with the old: but these advantages will be neither few nor of little amount. I hope, ere long, even under the existing disadvantages, to give you and your children far more solid advantages for your labour than any persons similarly circumstanced have yet enjoyed at any time, or in any part of the world. Nor is this all. When you and your children shall be in the full possession of all that I am preparing for you, you will acquire superior habits; your minds will gradually expand; you will be enabled to judge accurately of the cause and consequences of my proceedings, and to estimate them at their value. You will then become desirous of living in a more perfect state of society,—a society which will possess within itself the certain means of preventing the existence of any injurious passions,

poverty, crime, or misery;—in which every individual shall be instructed, and his powers of body and mind directed, by the wisdom derived from the best previous experience, so that neither bad habits nor erroneous sentiments shall be known;—in which age shall receive attention and respect, and in which every injurious distinction shall be avoided,—even variety of opinions shall not create disorder or any unpleasant feeling;—a society in which individuals shall acquire increased health, strength and intelligence,—in which their labour shall be always advantageously directed,—and in which they will possess every rational enjoyment.

In due time, communities shall be formed possessing such characters, and be thrown open to those among you, and to individuals of every class and denomination, whose wretched habits and whose sentiments of folly have not been too deeply impressed to be obliterated or removed, and whose minds can be sufficiently relieved from the pernicious effects of the old system, to permit them to partake of the happiness of the new.

Having delivered this strange discourse, (for to many of you it must appear strange indeed,) I conceive only one of two conclusions can be drawn by those who have heard it. These are,—that the world, to this day, has been grossly wrong, and is at this moment in the depth of ignorance;—or, that I am completely in error. The chances then, you will say, are greatly against me. True: but the chances have been equally against every individual who has been enabled to make any discovery whatsoever.

To effect the purposes which I have long silently meditated, my proceedings for years have been so far removed from, or rather so much in opposition to, the common practices of mankind, that not a few have concluded I was insane. Such conjectures were favourable to my purposes, and I did not wish to contradict them. But the question of insanity between the world and myself will now be decided; either they have been rendered greatly insane,—or I am so. You have witnessed my conduct and measures here for sixteen years; and the objects I have had in progress are so far advanced that you can now comprehend many of them. You, therefore, shall be judges in this case. Insanity is inconsistency. Let us now try the parties by this rule.

From the beginning, I firmly proposed to ameliorate your condition, the condition of all those engaged in similar occupations, and, ultimately, the condition of mankind, whose situation appeared to me most deplorable. Say, now, as far as you know, did I not adopt judicious measures to accomplish these purposes? Have I not calmly, steadily, and patiently proceeded to fill up the outline of the plan which I originally formed to overcome your worst habits and greatest inconveniences, as well as your prejudices? Have not the several parts of this plan, as they were finished, fulfilled most completely the purposes for which they were projected? Are you not at this moment deriving the most substantial benefits from them? Have I in the slightest degree injured any one of you? During the progress of these measures have I not been opposed in the most determined and formidable manner by those whose inte-

rests, if they had understood them, would have made them active co-operators? Without any apparent means to resist these attempts, were they not frustrated and overcome, and even the resistance itself rendered available to hasten the execution of all my wishes? In short, have I not been enabled, with one hand, to direct with success the common mercantile concerns of this extensive establishment, and with the other hand to direct measures which now seem more like national than private ones, in order to introduce another system, the effects and success of which shall astonish the profound theologian, no less than the most experienced and fortunate politician?—a system which shall train its children of twelve years old to surpass, in true wisdom and knowledge, the boasted acquirements of modern learning, of the sages of antiquity, of the founders of all those systems which hitherto have only confused and distracted the world, and which have been the immediate cause of almost all the miseries we now deplore?

Being witnesses of my measures, you alone are competent to judge of their consistency. Under these circumstances, it would be mere hypocrisy in me to say that I do not know what must be your conclusions.

During the long period in which I have been thus silently acting for your benefit and for the benefit of each of my fellow-men,—what has been the conduct of the world?

Having maturely contemplated the past actions of men, as they have been made known to us by history, it became necessary for my purpose that I should become practically acquainted with men as they now are, and acquire, from inspection, a knowledge of the precise effects produced in the habits and sentiments of each class, by the peculiar circumstances with which the individuals were surrounded. The causes which had previously prepared my mind and disposition for the work,—which had removed so many formidable difficulties in the early part of my progress,—now smoothed the way to the easy attainment of my wishes. By the knowledge of human nature which I had already acquired, I was enabled to dive into the secret recesses of a sufficient number of minds of the various denominations forming British society, to discover the immediate causes of the sentiments of each, and to trace the consequences of the actions that necessarily proceeded from those sentiments. The whole, as though they had been delineated on a map, were laid open to me. Shall I now, at this eventful crisis, make the world known to itself? Or shall this valuable knowledge descend with me to the grave, and you, our fellow-men, and our children's children, through many generations, yet suffer the miseries which the inhabitants of the earth have to this day experienced? These questions, however, need not be asked. My resolutions were taken in early life; and subsequent years have added to their strength, and confirmed them. I therefore proceed, regardless of individual consequences. I will hold up the mirror to man,—show him, without the intervention of any false medium, what he *is*, and then he will be better prepared to learn what he *may be*. Man is so constituted, that, by the adoption of proper measures in his in-

fancy, and by steadily pursuing them through all the early periods of his life to manhood, he may be taught to think and to act in any manner that is not beyond the acquirement of his faculties : whatever he may have been thus taught to think and to do, he may be effectually made to believe is right and best for all mankind. He may also be taught, (however few may think and act as he does), that all those who differ from him are wrong, and even ought to be punished with death if they will not think and act like him. In short, he may be rendered insane upon every subject which is not founded on, and which does not remain in never-varying consistency with, the facts that surround mankind. It is owing to this peculiarity in the constitution of man, that when he is born he may be taught any of the various dogmas which are known, and be rendered wholly unfit to associate with any of his fellow-men who have been trained in any of the other dogmas. It is owing to this principle that a poor human being duly initiated in the mysteries of Juggernaut, is thereby rendered insane on everything regarding that monster. Or, when instructed in the dogmas of Mahomedanism, he is thus rendered insane on every subject which has reference to Mahomed. I might proceed, and state the same of those poor creatures who have been trained in the tenets of Brahma, or Confucius, or in any other of those systems which serve only to destroy the human intellect.

I have no doubt, my friends, you are at present convinced, as thoroughly as conviction can be formed in your minds, that none of you have been subjected to any such process;—that you have been instructed in that which is true;—that it is evident, Pagans, Jews, Turks, every one of them, millions upon millions almost without end, are wrong, fundamentally wrong. Nay, you will allow, also, that they are truly as insane as I have stated them to be. But you will add,—“We are right,—we are the favoured of Heaven,—we are enlightened, and cannot be deceived.” This is the feeling of every one of you at this moment. I need not be told your thoughts. Shall I now pay regard to you, or to myself? Shall I be content and rest satisfied with the sufficiency which has fallen to my lot, while you remain in all your ignorance and misery? Or shall I sacrifice every private consideration for the benefit of you and our fellow-men? Shall I tell you, and the whole of the civilised world, that, in many respects, none of these have been rendered more insane than yourselves,—than every one of you is at this moment; and that while these maladies remain uncured, you and your posterity cannot but exist in the midst of folly and misery?

What think you now, my friends, is the reason why you believe and act as you do? I will tell you. It is solely and merely because you were born, and have lived, in this period of the world,—in Europe,—in the island of Great Britain,—and more especially in this northern part of it. Without the shadow of a doubt, had every one of you been born in other times or other places, you might have been the very reverse of that which the present time and place have made you: and, without the possibility of the



slightest degree of assent or dissent on your own parts, you might have been at this moment sacrificing yourselves under the wheels of the great idol Juggernaut, or preparing a victim for a cannibal feast. This, upon reflection, will be found to be a truth as certain as that you now hear my voice.

Will you not, then, have charity for the habits and opinions of all men, of even the very worst human beings that your imaginations can conceive? Will you not, then, be sincerely kind to them, and actively endeavour to do them good? Will you not patiently bear with, and commiserate, their defects and infirmities, and consider them as your relatives and friends?

If you will not,—if you cannot do this, and persevere to the end of your days in doing it,—you have not charity; you cannot have religion; you possess not even common justice; you are ignorant of yourselves, and are destitute of every particle of useful and valuable knowledge respecting human nature.

Until you act after this manner, it is impossible that you can ever enjoy full happiness yourselves, or make others happy.

Herein consists the essence of philosophy;—of sound morality;—of true and genuine Christianity, freed from the errors that have been attached to it;—of pure and undefiled religion.

Without the introduction of this knowledge into full and complete practice, there can be no substantial and permanent ameliorations effected in society; and I declare to you, that until all your thoughts and actions are founded on and governed by these principles, your philosophy will be vain,—your morality baseless,—your Christianity only calculated to mislead and deceive the weak and the ignorant,—and your professions of religion but as sounding brass or a tinkling cymbal.

Those, therefore, who with singleness of heart and mind are ardently desirous to benefit their fellow-men, will put forth their utmost exertions to bring this just and humane system of conduct forthwith into practice, and to extend the knowledge of its endless advantages to the uttermost parts of the earth;—*for no other principles of action can ever become universal among men.*

Your time now makes it necessary that I should draw to a conclusion, and explain what ought to be the immediate result of what I have stated.

Direct your serious attention to the cause why men think and act as they do. You will then be neither surprised nor displeased on account of their sentiments or their habits. You will then clearly discover why others are displeased with you,—and pity them. As you proceed in these inquiries, you will find that mankind cannot be improved, or rendered reasonable, by force and contention; that it is absolutely necessary to support the old system and institutions under which we now live, until another system, and another arrangement of society, shall be proved by practice to be essentially superior. You will, therefore, still regard it as your duty to pay respect and submission to what is established. For it would be no mark of wisdom to desert an old house, whatever may be its imperfections, until a new one shall be ready to receive you, however superior to the old that new one may be when finished.

Continue to obey the laws under which you live; and although many of them are founded on principles of the grossest ignorance and folly, yet obey them,—until the government of the country (which I have reason to believe is in the hands of men well disposed to adopt a system of general improvement) shall find it practicable to withdraw those laws which are productive of evil, and introduce others of an opposite tendency.

With regard to myself, I have not anything to ask of you, which I have not long experienced. I wish you merely to think that I am ardently engaged in endeavouring to benefit you and your children, and, through you and them, to render to mankind at large great and permanent advantages. I ask not for your gratitude, your love, your respect; for on you these do not depend. Neither do I seek or wish for praise or distinction of any kind; for to these, upon the clearest conviction, I am not entitled, and to me, therefore, they could be of no value. My desire is only to be considered as one of yourselves,—as a cotton-spinner going about his daily and necessary avocations,

But for you I have other wishes. On this day a new era opens to our view. Let it then commence by a full and sincere dismissal from your minds of every unpleasant feeling which you may entertain towards each other, or towards any of your fellow-men. When you feel these injurious dispositions beginning to arise,—for, as you have been trained and are now circumstanced, they will arise again and again,—instantly call to your recollection how the minds of such individuals have been formed,—whence have originated all their habits and sentiments: your anger will then be appeased; you will calmly investigate the cause of your differences, and you will learn to love them and to do them good. A little perseverance in this simple and easily-acquired practice will rapidly prepare the way for you, and every one around you, to be truly happy.

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## APPENDIX C.

*Memorial addressed to the Governments of Europe and America in 1818.*

THE Memorialist has devoted the last thirty years of his life to the study and practice of political economy; and, by permitting practice in all cases to correct theory, he has attained the most important results for the well-being of society.

In consequence of the numberless benefits which the knowledge thus acquired is calculated to give to the inhabitants of every country, the Memorialist is desirous of making it known, in the shortest time, to those who govern the civilised world, and to the public.

He therefore presents memorials on the subject to the Governments of Europe and America.

The Memorialist is not influenced to this proceeding by partiality or prejudice for or against any class, sect, party, or country. He

views the whole human race as men created originally with the same general faculties and qualities, though varied in degree, and trained by circumstances, over which society has now a complete control, to despise, hate, and oppose each other, even to death, although the path is now clear by which, with more ease, society may train them to esteem, to love, and to aid each other.

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

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

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

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

It is a period when the errors which have hitherto perplexed mankind are about to be unravelled; and, in consequence, the obstacles which stood in the way of improvement and enjoyment will be removed.

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

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

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

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

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

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

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

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

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## APPENDIX

CONTAINING SOME OF THE GENERAL RESULTS DERIVED FROM THE  
MEMORIALIST'S LONG STUDY AND EXPERIENCE.

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### FIRST GENERAL RESULT.

That the period is arrived, when the means are become obvious, by which, without force or fraud of any kind, riches may be created in such abundance, and so advantageously for all, that the wants and desires of every human being may be over-satisfied.

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

### SECOND GENERAL RESULT.

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

In consequence, the dominion of Ignorance, of Fraud, and of Violence, is also on the point of terminating.

### THIRD GENERAL RESULT.

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

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

Frankfort, 20th Sept. 1818.

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### *Memorial on behalf of the Working Classes;—Addressed to the Allied Powers assembled in Congress at Aix-La-Chapelle, in 1818.*

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

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

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

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

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

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

That, as the unaided deliberations of Governments are necessarily slow, and the people are daily injured by the effects of the new scientific power, and the want of a well-digested system of training and instruction, from infancy, applicable to every child of the poor, he deems it his duty, with a view to facilitate and accelerate the

execution of an object which the Allied Powers must have so much at heart, and in which their immediate interest is so deeply involved, to submit to Congress, as he now does, preliminary explanations of the three general results contained in the Appendix to the former Memorial, and which he divides into three parts.

## PART FIRST.

The first general result was as follows :—

*“ That the period is arrived, when the means are become obvious, by which, without force or fraud of any kind, riches may be created in such abundance, and so advantageously for all, that the wants and desires of every human being may be more than satisfied.*

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

### GENERAL PRELIMINARY EXPLANATIONS OF THIS RESULT.

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

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

The reasons are obvious :—

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

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

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

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

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

The manual labour would be.....	3,750,000
And the scientific .....	11,250,000

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And the aggregate productive power .....	15,000,000
The population was also.....	15,000,000

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

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

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

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

The following changes have, then, occurred from 1792 to 1817 :—

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

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Which together makes the *aggregate productive power*, in 1817 ..... 217,250,000.  
Or, in proportion to the population in 1817, as *twelve and a fraction to one*.

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

war, or apply directly to improve and ameliorate her own population.

This enormous accession to the productive powers of Great Britain is, however, trifling, compared with that which she may now acquire. She has still capital and industry unemployed or misapplied, sufficient to create, annually, an addition to her present productive powers far exceeding the amount of her actual manual labour.

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

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

It is a principle which will be admitted by all political economists—

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

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

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

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

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

[N.B.—Now, in 1849, the scientific, mechanical, and chemical productive powers of Great Britain may be estimated as equal to one thousand millions of men; or, in proportion to the present population, as thirty-three to one; and this is continually increasing, and is capable of illimitable augmentation.—*Ed. pub. in 1849.*]



## PART SECOND.

The second general result was as follows :—

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

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

## GENERAL PRELIMINARY EXPLANATIONS OF THIS RESULT.

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

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

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

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

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

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

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

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

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

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

Fourth :—What language he shall be taught ; and this influences character more than is usually supposed.

Fifth :—In what class he shall be trained.

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

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

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

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

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

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

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

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

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

Some uninformed, inexperienced, and prejudiced persons, have lightly and hastily concluded that your Memorialist is a visionary, and therefore he occupies himself with public affairs. Whenever the subject shall be thoroughly investigated to its foundation, it will be found the fact is not so. He has long witnessed the happy

effects of the principles which he recommends, even very imperfectly executed in practice; and, in consequence, he cannot but feel anxious to see them generally introduced and acted upon in all countries in which there are any poor, ignorant, and unprovided with proper employment.

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

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

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

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

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

Yet how much more could have been obtained in the same period for the permanent improvement of all classes, if, instead of an ordinary unaided individual, the *whole* of society had been influenced by these rational principles, and had acted upon them?

With this explanation, it is surely then not too much to say,

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

## PART THIRD.

The third general result was as follows :—

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

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

## GENERAL PRELIMINARY EXPLANATIONS OF THIS RESULT.

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

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

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

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

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

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

overwhelming strength and interest on one side, will render all contest vain; and the folly of contest will be soon distinctly perceived.

No one, therefore, can for a moment doubt that "it is the interest of each individual, in every rank, in all countries, that judicious measures should be adopted with the least delay, to insure these beneficial results in practice." Nor can it be doubted that, with the hourly increase of knowledge in many parts of Europe and America, "the period cannot be distant, when it will *appear* to be the interest of all, that these ameliorations should be speedily executed."

## CONCLUSION.

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

He submits these preliminary explanations, to satisfy Congress that he has had much experience on these subjects, and that he understands them thoroughly to their foundation. And upon that knowledge he now re-states,

I. *That all countries possess the means, and many the most ample, to give riches, good habits and dispositions, and useful learning and intelligence, to all their inhabitants :—*

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

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

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

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

In the common acceptance of the term, your Memorialist has no private object whatever in pursuing the measures with which he has

so long occupied himself for the public benefit, and in which he has expended large sums, in experiments, and in various other ways.

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

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

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

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

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

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

## APPENDIX D.

*Essays on the Formation of Character.—First published by  
LONGMANS, &c., in 1812-13.*

## FIRST ESSAY.

“Any general character, from the best to the worst, from the most ignorant to the most enlightened, may be given to any community, even to the world at large, by the application of proper means; which means are to a great extent at the command and under the control of those who have influence in the affairs of men.”

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According to the last returns under the Population Act, the poor and working classes of Great Britain and Ireland have been found to exceed fifteen millions of persons, or nearly three-fourths of the population of the British Islands.

The characters of these persons are now permitted to be very generally formed without proper guidance or direction, and, in many cases, under circumstances which directly impel them to a course of extreme vice and misery; thus rendering them the worst and most dangerous subjects in the empire; while the far greater part of the remainder of the community are educated upon the most mistaken principles of human nature, such, indeed, as cannot fail to produce a general conduct throughout society, totally unworthy of the character of rational beings.

The first thus unhappily situated are the poor and the uneducated profligate among the working classes, who are now trained to commit crimes, for the commission of which they are afterwards punished.

The second is the remaining mass of the population, who are now instructed to believe, or at least to acknowledge, that certain principles are unerringly true, and to act as though they were grossly false; thus filling the world with folly and inconsistency, and making society, throughout all its ramifications, a scene of insincerity and counteraction.

In this state the world has continued to the present time; its evils have been and are continually increasing; they cry aloud for efficient corrective measures, which if we longer delay, general disorder must ensue.

“But,” say those who have not deeply investigated the subject, “attempts to apply remedies have been often made, yet all of them have failed. The evil is now of a magnitude not to be controlled; the torrent is already too strong to be stemmed; and we can only wait with fear or calm resignation, to see it carry destruction in its course, by confounding all distinctions of right and wrong.”

Such is the language now held, and such are the general feelings on this most important subject.

These, however, if longer suffered to continue, must lead to the most lamentable consequences. Rather than pursue such a course,

the character of legislators would be infinitely raised, if, forgetting the petty and humiliating contentions of sects and parties, they would thoroughly investigate the subject, and endeavour to arrest and overcome these mighty evils.

The chief object of these Essays is to assist and forward investigations of such vital importance to the well-being of this country, and of society in general.

The view of the subject which is about to be given has arisen from extensive experience for upwards of twenty years, during which period its truth and importance have been proved by multiplied experiments. That the writer may not be charged with precipitation or presumption, he has had the principle and its consequences, examined, scrutinised, and fully canvassed, by some of the most learned, intelligent, and competent characters of the present day: who, on every principle of duty as well as of interest, if they had discovered error in either, would have exposed it;—but who, on the contrary, have fairly acknowledged their incontrovertible truth and practical importance.

Assured, therefore, that his principles are true, he proceeds with confidence, and courts the most ample and free discussion of the subject; courts it for the sake of humanity—for the sake of his fellow creatures—millions of whom experience suffers which, were they to be unfolded, would compel those who govern the world to exclaim—“Can these things exist and we have no knowledge of them?” But they do exist—and even the heart-rending statements which were made known to the public during the discussions upon negro-slavery, do not exhibit more afflicting scenes than those which, in various parts of the world, daily arise from the injustice of society towards itself; from the inattention of mankind to the circumstances which incessantly surround them; and from the want of a correct knowledge of human nature in those who govern and control the affairs of men.

If these circumstances did not exist to an extent almost incredible, it would be unnecessary now to contend for a principle regarding Man, which scarcely requires more than to be fairly stated to make it self-evident.

This principle is, that “ANY GENERAL CHARACTER, FROM THE BEST TO THE WORST, FROM THE MOST IGNORANT TO THE MOST ENLIGHTENED, MAY BE GIVEN TO ANY COMMUNITY, EVEN TO THE WORLD AT LARGE, BY THE APPLICATION OF PROPER MEANS; WHICH MEANS ARE TO A GREAT EXTENT AT THE COMMAND AND UNDER THE CONTROL OF THOSE WHO HAVE INFLUENCE IN THE AFFAIRS OF MEN.”

The principle as now stated is a broad one, and if it should be found to be true, cannot fail to give a new character to legislative proceedings, and such a character as will be most favourable to the well-being of society.

That this principle is true to the utmost limit of the terms, is evident from the experience of all past ages, and from every existing fact.

Shall misery, then, most complicated and extensive, be experienced, from the prince to the peasant, throughout all the nations



of the world, and shall its cause and the means of its prevention be known, and yet these means withheld? The undertaking is replete with difficulties, which can only be overcome by those who have influence in society: who, by foreseeing its important practical benefits, may be induced to contend against those difficulties; and who, when its advantages are clearly seen and strongly felt, will not suffer individual considerations to be put in competition with their attainment. It is true, their ease and comfort may be for a time sacrificed to those prejudices; but, if they persevere, the principles on which this knowledge is founded must ultimately universally prevail.

In preparing the way for the introduction of these principles, it cannot now be necessary to enter into the detail of facts to prove that children can be trained to acquire "*any language, sentiments, belief, or any bodily habits and manners, not contrary to human nature.*"

For that this has been done, the history of every nation, of which we have records, abundantly confirms; and that this is, and may be again done, the facts which exist around us and throughout all the countries in the world, prove to demonstration.

Possessing, then, the knowledge of a power so important, which when understood, is capable of being wielded with the certainty of a law of nature, and which would gradually remove the evils which now chiefly afflict mankind, shall we permit it to remain dormant and useless, and suffer the plagues of society perpetually to exist and increase?

No: the time is now arrived when the public mind of this country, and the general state of the world, call imperatively for the introduction of this all-pervading principle, not only in theory, but into practice.

Nor can any human power now impede its rapid progress. Silence will not retard its course, and opposition will give increased celerity to its movements. The commencement of the work will, in fact, ensure its accomplishment; henceforth all the irritating, angry passions, arising from ignorance of the true cause of bodily and mental character, will gradually subside, and be replaced by the most frank and conciliating confidence and good-will.

Nor will it be possible hereafter for comparatively a few individuals, unintentionally to occasion the rest of mankind to be surrounded by circumstances which inevitably form such characters, as they afterwards deem it a duty and a right to punish even to death; and that, too, while they themselves have been the instruments of forming those characters. Such proceedings not only create innumerable evils to the directing few, but essentially retard them and the great mass of society from attaining the enjoyment of a high degree of positive happiness. Instead of punishing crimes after they have permitted the human character to be formed so as to commit them, they will adopt the only means which can be adopted to prevent the existence of those crimes; means by which they may be most easily prevented.

Happily for poor traduced and degraded human nature, the principle for which we now contend, will speedily divest it of all the

ridiculous and absurd mystery with which it has been hitherto enveloped by the ignorance of preceding times : and all the complicated and counteracting motives for good conduct, which have been multiplied almost to infinity, will be reduced to one single principle of action, which, by its evident operation and sufficiency, shall render this intricate system unnecessary, and ultimately supersede it in all parts of the earth. That principle is THE HAPPINESS OF SELF CLEARLY UNDERSTOOD AND UNIFORMLY PRACTISED ; WHICH CAN ONLY BE ATTAINED BY CONDUCT THAT MUST PROMOTE THE HAPPINESS OF THE COMMUNITY.

For that Power which governs and pervades the universe has evidently so formed man, that he must progressively pass from a state of ignorance to intelligence, the limits of which it is not for man himself to define ; and in that progress to discover, that his individual happiness can be increased and extended only in proportion as he actively endeavours to increase and extend the happiness of all around him. The principle admits neither of exclusion nor of limitation ; and such appears evidently the state of the public mind, that it will now seize and cherish this principle as the most precious boon which it has yet been allowed to attain. The errors of all opposing motives will appear in their true light, and the ignorance whence they arose will become so glaring, that even the most unenlightened will speedily reject them.

For this state of matters, and for all the gradual changes contemplated, the extraordinary events of the present times have essentially contributed to prepare the way.

Even the late Ruler of France, although immediately influenced by the most mistaken principles of ambition, has contributed to this happy result, by shaking to its foundation that mass of superstition and bigotry, which on the continent of Europe had been accumulating for ages, until it had so overpowered and depressed the human intellect, that to attempt improvement without its removal would have been most unavailing. And in the next place, by carrying the mistaken selfish principles in which mankind have been hitherto educated to the extreme in practice, he has rendered their error manifest, and left no doubt of the fallacy of the source whence they originated.

These transactions, in which millions have been immolated, or consigned to poverty and bereft of friends, will be preserved in the records of time, and impress future ages with a just estimation of the principles now about to be introduced into practice ; and will thus prove perpetually useful to all succeeding generations.

For the direful effects of Napoleon's government have created the most deep-rooted disgust at notions which could produce a belief that such conduct was glorious, or calculated to increase the happiness of even the individual by whom it was pursued.

And the late discoveries and proceedings of the Rev. Dr. Bell and Mr. Joseph Lancaster, have also been preparing the way in a manner the most opposite, but yet not less effectual, by directing the public attention to the beneficial effects, on the young and unresisting mind, of even the limited education which their systems embrace.

They have already effected enough to prove that all which is now in contemplation respecting the training of youth may be accomplished without fear of disappointment. And by so doing, as the consequences of their improvements cannot be confined within the British Isles, they will for ever be ranked among the most important benefactors of the human race. But henceforward to contend for any new exclusive system will be in vain: the public mind is already too well informed, and has too far passed the possibility of retrogression, much longer to permit the continuance of any such evil.

For it is now obvious that such a system must be destructive of the happiness of the excluded, by their seeing others enjoy what they are not permitted to possess; and also that it tends, by creating opposition from the justly injured feelings of the excluded, in proportion to the extent of the exclusion, to diminish the happiness even of the privileged: the former therefore can have no rational motive for its continuance. If, however, owing to the irrational principles by which the world has been hitherto governed, individuals, or sects, or parties, shall yet by their plans of exclusion attempt to retard the amelioration of society, and prevent the introduction into PRACTICE of that truly just spirit which knows no exclusion, such facts shall yet be brought forward as cannot fail to render all their efforts vain. It will therefore be the essence of wisdom in the privileged class to co-operate sincerely and cordially with those who desire not to touch one iota of the supposed advantages which they now possess; and whose first and last wish is to increase the particular happiness of those classes as well as the general happiness of society. A very little reflection on the part of the privileged will ensure this line of conduct; whence, without domestic revolution—without war or bloodshed—nay, without prematurely disturbing any thing which exists, the world will be prepared to receive principles which are alone calculated to build up a system of happiness, and to destroy those irritable feelings which have so long afflicted society,—solely because society has hitherto been ignorant of the true means by which the most useful and valuable character may be formed.

This ignorance being removed, experience will soon teach us how to form character, individually and generally, so as to give the greatest sum of happiness to the individual and to mankind.

These principles require only to be known in order to establish themselves; the outline of our future proceedings then becomes clear and defined, nor will they permit us henceforth to wander from the right path. They direct that the governing powers of all countries should establish rational plans for the education and general formation of the characters of their subjects. *These plans must be devised to train children from their earliest infancy in good habits of every description (which will of course prevent them from acquiring those of falsehood and deception.) They must afterwards be rationally educated, and their labour be usefully directed. Such habits and education will impress them with an active and ardent desire to promote the happiness of every individual, and that without*

*the shadow of exception for sect, or party, or country, or climate. They will also ensure, with the fewest possible exceptions, health, strength, and vigour of body; for the happiness of man can be erected only on the foundations of health of body and peace of mind.*

And that health of body and peace of mind may be preserved sound and entire, through youth and manhood, to old age, it becomes equally necessary that the irresistible propensities which form a part of his nature, and which now produce the endless and ever multiplying evils with which humanity is afflicted, should be so directed as to increase and not to counteract his happiness.

The knowledge however thus introduced will make it evident to the understanding, that by far the greater part of the misery with which man is encircled *may* be easily dissipated and removed; and that with mathematical precision he *may* be surrounded with those circumstances which must gradually increase his happiness.

Hereafter, when the public at large shall be satisfied that these principles *can* and *will* withstand the ordeal through which they must inevitably pass; when they shall prove themselves true to the clear comprehension and certain conviction of the unenlightened as well as the learned; and when, by the irresistible power of truth, detached from falsehood, they shall establish themselves in the mind, no more to be removed but by the entire annihilation of human intellect; then the consequent practice which they direct shall be explained, and rendered easy of adoption.

In the meantime, let no one anticipate evil, even in the slightest degree, from these principles; they are not innoxious only, but pregnant with consequences to be wished and desired beyond all others by *every* individual in society.

Some of the best intentioned among the various classes in society may still say, "All this is *very delightful and very beautiful in theory*, but *visionaries* alone can expect to see it *realized*." To this remark only one reply *can* or *ought* to be made; that *these principles have been carried most successfully into practice*.

(The beneficial effects of this practice have been experienced for many years among a population of between two and three thousand at New Lanark, in Scotland; at Munich, in Bavaria; and the Pauper Colonies, at Fredericks-oord.)

The present Essays, therefore, are not brought forward as mere matter of speculation, to amuse the idle visionary who *thinks* in his closet, and never *acts* in the world; but to create universal activity, pervade society with a knowledge of its true interests, and direct the public mind to the most important object to which it can be directed,—to a national proceeding for rationally forming the character of that immense mass of population, which is now allowed to be so formed as to fill the world with crimes. Shall questions of merely local and temporary interest, whose ultimate results are calculated only to withdraw pecuniary profits from one set of individuals and give them to others, engage day after day the attention of politicians and ministers; call forth petitions and delegates from the widely spread agricultural and commercial interests of the empire;—and shall the well-being of millions of the poor, half-

naked, half-famished, untaught and untrained, hourly increasing to a most alarming extent in these islands, not call forth *one* petition, *one* delegate, or *one* rational effective legislative measure? No! for such has been our education, that we hesitate not to devote years and expend millions in the *detection* and *punishment* of crimes, and in the attainment of objects whose ultimate results are in comparison with this insignificance itself: and yet we have not moved one step in the true path to *prevent* crimes, and to diminish the innumerable evils with which mankind are now afflicted. Are these false principles of conduct in those who govern the world to influence mankind permanently,—and if not, *how*, and *when* is the change to commence? These important considerations shall form the subject of the next Essay.

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## SECOND ESSAY.

### *The Principles of the Former Essay continued, and applied in part to Practice.*

“It is not unreasonable to hope that *hostility may cease*, even where *perfect agreement cannot be established*. If we cannot *reconcile all opinions*, let us endeavour to *unite all hearts*.”—MR. VANSITTART’S LETTER TO THE REV. DR. HERBERT MARSH.

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General principles only were developed in the First Essay. In this an attempt will be made to show the advantages which may be derived from the adoption of those principles into practice, and to explain the mode by which the practice may, without inconvenience, be generally introduced.

Some of the most important benefits to be derived from the introduction of those principles into practice are, that they will create the most cogent reasons to induce each man “to have charity for all men.” No feeling short of this can indeed find place in any mind which has been taught clearly to understand, that children in all parts of the earth have been, are, and everlastingly will be, impressed with habits and sentiments similar to those of their parents and instructors; modified, however, by the circumstances in which they have been, are, or may be placed, and by the peculiar organisation of each individual. Yet not one of these causes of character is at the command, or in any manner under the control, of infants, who (whatever absurdity we may have been taught to the contrary) cannot possibly be accountable for the sentiments and manners which may be given to them. And here lies the fundamental error of society, and from hence have proceeded, and do proceed, most of the miseries of mankind.

Children are, without exception, passive and wonderfully contrived compounds; which, by an accurate previous and subsequent attention, *founded on a correct knowledge of the subject*, may be

formed collectively to have any human character. And although these compounds, like all the other works of nature, possess endless varieties, yet they partake of that plastic quality, which, by perseverance under judicious management, may be ultimately moulded into the very image of rational wishes and desires.

In the next place, these principles cannot fail to create feelings which, without force or the production of any counteracting motive, will irresistibly lead those who possess them to make due allowance for the difference of sentiments and manners, not only among their friends and countrymen, but also among the inhabitants of every region of the earth, even including their enemies. With this insight into the formation of character, there is no conceivable foundation for private displeasure or public enmity. Say, if it be within the sphere of possibility that children can be trained to attain *that* knowledge, and at the same time to acquire feelings of enmity towards a single human creature? The child who from infancy has been rationally instructed in these principles, will readily discover and trace *whence* the opinions and habits of his associates have arisen, and *why* they possess them. At the same age he will have acquired reason sufficient to exhibit to him forcibly the irrationality of being angry with an individual for possessing qualities which, as a passive being during the formation of those qualities, he had not the means of preventing. Such are the impressions these principles will make on the mind of every child so taught; and, instead of generating anger or displeasure, they will produce commiseration and pity for those individuals who possess either habits or sentiments which appear to him to be destructive of their own comfort, pleasure, or happiness; and will produce on his part a desire to remove those causes of distress, that his own feelings of commiseration and pity may be also removed. The pleasure which he cannot avoid experiencing by this mode of conduct will likewise stimulate him to the most active endeavours to withdraw those circumstances which surround any part of mankind with causes of misery, and to replace them with others which have a tendency to increase happiness. He will then also strongly entertain the desire "to do good to *all* men," and even to those who think themselves his enemies.

Thus *shortly, directly, and certainly* may mankind be taught the essence, and to attain the ultimate object, of all former *moral and religious* instruction.

These Essays, however, are intended to explain that which is *true*, and not to attack that which is *false*. For to explain that which is true may permanently improve, without creating even temporary evil; whereas to attack that which is false, is often productive of every fatal consequences. The former convinces the judgment, when the mind possesses full and deliberate powers of judging; the latter instantly arouses irritation, and renders the judgment unfit for its office, and useless. But why should we *ever* irritate? Do not these principles make it so obvious as to place it beyond any doubt, that even the present irrational ideas and practices prevalent throughout the world, are not to be charged as either

a fault or culpable error of the existing generation? The immediate cause of them was the partial ignorance of our forefathers, who, although they acquired some vague disjointed knowledge of the principles on which character is formed, could not discover the connected chain of those principles, and consequently knew not how to apply them to practice. They taught their children that which they had themselves been taught, that which they had acquired, and in so doing they acted like their forefathers; who retained the established customs of former generations until better and superior were discovered and made evident to them.

The present race of men have also instructed their children as they had been previously instructed, and are equally unblameable for any defects which their systems contain. And however erroneous or injurious that instruction and those systems may now be proved to be, the principles on which these Essays are founded will be misunderstood, and their spirit will be wholly misconceived, if either irritation or the slightest degree of ill-will shall be generated against those who even tenaciously adhere to the worst parts of that instruction, and support the most pernicious of those systems. For such individuals, sects, or parties have been trained from infancy to consider it their duty and interest so to act, and in so acting they merely continue the customs of their predecessors. Let truth unaccompanied with error be placed before them; give them time to examine it, and see that it is in unison with all previously ascertained truths; and conviction and acknowledgment of it will follow of course. It is weakness itself to require assent *before* conviction; and *afterwards* it will not be withheld. To endeavour to force conclusions without making the subject clear to the understanding, is most unjustifiable and irrational, and must prove useless or injurious to the mental faculties. In the spirit thus described we therefore proceed in the investigation of the subject.

The facts which by the invention of printing have gradually accumulated, now show the errors of the systems of our forefathers so distinctly, that they must be, when pointed out, evident to all classes of the community, and render it absolutely necessary that new legislative measures be immediately adopted to prevent the confusion which must arise from even the most ignorant being competent to detect the absurdity and glaring injustice of many of those laws by which they are now governed.

Such are those laws which enact punishments for a very great variety of actions designated crimes; while those from whom such actions proceed are regularly trained to acquire no other knowledge than that which compels them to conclude that those actions are the best they could perform.

How much longer shall we continue to allow generation after generation to be taught crime from their infancy, and, when so taught, hunt them like beasts of the forest, until they are entangled beyond escape in the toils and nets of the law? when, if the circumstances of those poor unpitied sufferers had been reversed with those who are even surrounded with the pomp and dignity of

justice, these latter would have been at the bar of the culprit, and the former would have been in the judgment-seat.

Had the present Judges of these realms been born and educated among the poor and profligate of St. Giles's or some similar situation, is it not certain, inasmuch as they possess native energies and abilities, that ere this they would have been at the head of their *then* profession, and, in consequence of that superiority and proficiency, would have already suffered imprisonment, transportation, or death? Can we for a moment hesitate to decide, that if some of those men whom the laws dispensed by the present Judges have doomed to suffer capital punishments, had been born, trained, and circumstanced, as these Judges were born, trained, and circumstanced, that some of those who had so suffered would have been the identical individuals who would have passed the same awful sentences on the present highly esteemed dignitaries of the law.

If we open our eyes and attentively notice events, we shall observe these facts to multiply before us. Is the evil then of so small magnitude as to be totally disregarded and passed by as the ordinary occurrences of the day, and as not deserving of one reflection? And shall we be longer told "that the convenient time to attend to inquiries of this nature is not yet come: that other matters of far weightier import engage our attention, and it must remain over till a season of more leisure?"

To those who may be inclined to think and speak thus, I would say, "Let feelings of humanity or strict justice induce you to devote a few hours to visit some of the public prisons of the metropolis, and patiently inquire, with kind commiserating solicitude, of their various inhabitants, the events of their lives and the lives of their various connections. They will tales unfold that *must* arrest attention, that will disclose sufferings, misery, and injustice, upon which, for obvious reasons, I will not now dwell, but which previously, I am persuaded, you could not suppose it possible to exist in any civilized state, far less that they should be permitted for centuries to increase around the very fountain of British jurisprudence." The true cause, however, of this conduct, so contrary to the general humanity of the natives of these Islands, is, that a practicable remedy for the evil, on clearly defined and sound principles, had not yet been suggested. But the principles developed in this "*New View of Society*," will point out a remedy which is almost simplicity itself, possessing no more practical difficulties than many of the common employments of life; and such as are readily overcome by men of every ordinary practical talents.

That such a remedy is easily practicable, may be collected from the account of the following very partial experiment.

In the year 1784 the late Mr. DALE, of Glasgow, founded a manufactory for spinning of cotton, near the falls of the Clyde, in the county of Lanark, in Scotland; and about that period cotton mills were first introduced into the northern part of the kingdom.

It was the power which could be obtained from the falls of water which induced Mr. DALE to erect his mills in this situation; for in other respects it was not well chosen. The country around was



uncultivated; the inhabitants were poor and few in number; and the roads in the neighbourhood were so bad, that the Falls, now so celebrated, were then unknown to strangers.

It was therefore necessary to collect a new population to supply the infant establishment with labourers. This, however, was no light task; for all the regularly trained Scotch peasantry disdained the idea of working early and late, day after day, within cotton mills. Two modes then only remained of obtaining these labourers; the one, to procure children from the various public charities of the country; and the other, to induce families to settle around the works.

To accommodate the first, a large house was erected, which ultimately contained about five hundred children, who were procured chiefly from workhouses and charities in Edinburgh. These children were to be fed, clothed, and educated; and these duties Mr. DALE performed with the unwearied benevolence which it is well known he possessed.

To obtain the second, a village was built; and the houses were let at a low rent to such families as could be induced to accept employment in the mills; but such was the general dislike to that occupation at the time, that, with a few exceptions, only persons destitute of friends, employment, and character, were found willing to try the experiment; and of these a sufficient number to supply a constant increase of the manufactory could not be obtained. It was therefore deemed a favour on the part even of such individuals to reside at the village; and, when taught the business, they grew so valuable to the establishment, that they became agents not to be governed contrary to their own inclinations.

Mr. DALE's principal avocations were at a distance from the works, which he seldom visited more than once for a few hours in three or four months; he was therefore under the necessity of committing the management of the establishment to various servants with more or less power.

Those who have a practical knowledge of mankind will readily anticipate the character which a population so collected and constituted would acquire. It is therefore scarcely necessary to state, that the community by degrees was formed under these circumstances into a very wretched society: every man did that which was right in his own eyes, and vice and immorality prevailed to a monstrous extent. The population lived in idleness, in poverty, in almost every kind of crime; consequently, in debt, out of health, and in misery. Yet to make matters still worse,—although the cause proceeded from the best possible motive, a conscientious adherence to principle,—the whole was under a strong sectarian influence, which gave a marked and decided preference to one set of religious opinions over all others, and the professors of the favoured opinions were the privileged of the community.

The boarding-house containing the children presented a very different scene. The benevolent proprietor spared no expense, to give comfort to the poor children. The rooms provided for them were spacious, always clean, and well ventilated; the food was

abundant, and of the best quality ; the clothes were neat and useful ; a surgeon was kept in constant pay, to direct how to prevent or cure disease ; and the best instructors which the country afforded were appointed to teach such branches of education as were deemed likely to be useful to children in their situation. Kind and well-disposed persons were appointed to superintend all their proceedings. Nothing, in short, at first sight seemed wanting to render it a most complete charity.

But to defray the expense of these well-devised arrangements, and to support the establishment generally, it was absolutely necessary that the children should be employed within the mills from six o'clock in the morning till seven in the evening, summer and winter ; and after these hours, their education commenced. The directors of the public charities, from mistaken economy, would not consent to send the children under their care to cotton mills, unless the children were received by the proprietors at the ages of six, seven, and eight. And Mr. DALE was under the necessity of accepting them at those ages, or of stopping the manufactory which he had commenced.

It is not to be supposed that children so young could remain, with the intervals of meals only, from six in the morning until seven in the evening, in constant employment, on their feet, within cotton mills, and afterwards acquire much proficiency in education. And so it proved ; for many of them became dwarfs in body and mind, and some of them were deformed. Their labour through the day and their education at night, became so irksome, that numbers of them continually ran away, and almost all looked forward with impatience and anxiety to the expiration of their apprenticeship of seven, eight, and nine years, which generally expired when they were from thirteen to fifteen years old. At this period of life, unaccustomed to provide for themselves, and unacquainted with the world, they usually went to Edinburgh or Glasgow, where boys and girls were soon assailed by the innumerable temptations which all large towns present, and to which many of them fell sacrifices.

Thus Mr. DALE's arrangements, and his kind solicitude for the comfort and happiness of these children, were rendered in their ultimate effect almost nugatory. They were hired by him and sent to be employed, and without their labour he could not support them ; but, while under his care, he did all that any individual, circumstanced as he was, could do for his fellow-creatures. The error proceeded from the children being sent from the workhouses at an age much too young for employment. They ought to have been detained four years longer, and educated ; and then some of the evils which followed would have been prevented.

If such be a true picture, not overcharged, of parish apprentices to our manufacturing system, under the best and most humane regulations, in what colours must it be exhibited under the worst ?

Mr. DALE was advancing in years : he had no son to succeed him ; and finding the consequences just described to be the result of all his strenuous exertions for the improvements and happiness

of his fellow-creatures, it is not surprising that he became disposed to retire from the cares of the establishment. He accordingly sold it to some English merchants and manufacturers; one of whom, under the circumstances just narrated, undertook the management of the concern, and fixed his residence in the midst of the population. This individual had been previously in the management of large establishments, employing a number of work-people, in the neighbourhood of Manchester; and, in every case, by the steady application of certain general principles, he succeeded in reforming the habits of those under his care, and who always, among their associates in similar employment, appeared conspicuous for their good conduct. With this previous success in remodelling English character, but ignorant of the local ideas, manners, and customs, of those now committed to his management, the stranger commenced his task.

At that time the lower classes in Scotland, like those of other countries, had strong prejudices against strangers having any authority over them, and particularly against the English, few of whom had then settled in Scotland, and not one in the neighbourhood of the scenes under description. It is also well known that even the Scotch peasantry and working classes possess the habit of making observations and reasoning thereon with great acuteness; and in the present case, those employed naturally concluded that the new purchasers intended merely to make the utmost profit by the establishment, from the abuses of which many of themselves were then deriving support. The persons employed at these works were therefore strongly prejudiced against the new director of the establishment,—prejudiced, because he was a stranger, and from England,—because he succeeded Mr. DALE, under whose proprietorship they acted almost as they liked,—because his religious creed was not theirs,—and because they concluded that the works would be governed by new laws and regulations, calculated to squeeze, as they often termed it, the greatest sum of gain out of their labour.

In consequence, from the day he arrived amongst them every means which ingenuity could devise was set to work to counteract the plan which he attempted to introduce; and for two years it was a regular attack and defence of prejudices and mal-practices between the manager and the population of the place, without the former being able to make much progress, or to convince the latter of the sincerity of his good intentions for their welfare. He, however, did not lose his patience, his temper, or his confidence in the certain success of the principles on which he founded his conduct.

These principles ultimately prevailed: the population could not continue to resist a firm well-directed kindness, administering justice to all. They therefore slowly and cautiously began to give him some portion of their confidence; and as this increased, he was enabled more and more to develop his plans for their amelioration. It may with truth be said, that at this period they possessed almost all the vices and very few of the virtues of a social community. Theft and the receipt of stolen goods was their trade, idleness and drunkenness their habit, falsehood and deception their garb, dissen-

sions, civil and religious, their daily practice ; they united only in a zealous systematic opposition to their employers.

Here then was a fair field on which to try the efficacy in practice of principles supposed capable of altering any characters. The manager formed his plans accordingly. He spent some time in finding out the full extent of the evil against which he had to contend, and in tracing the true causes which had produced and were continuing those effects. He found that all was distrust, disorder, and disunion ; and he wished to introduce confidence, regularity, and harmony. He therefore began to bring forward his various expedients to withdraw the unfavourable circumstances by which they had hitherto been surrounded, and to replace them by others calculated to produce a more happy result. He soon discovered that theft was extended through almost all the ramifications of the community, and the receipt of stolen goods through all the country around. To remedy this evil, not one legal punishment was inflicted, not one individual imprisoned, even for an hour ; but checks and other regulations of prevention were introduced ; a short plain explanation of the immediate benefits they would derive from a different conduct was inculcated by those instructed for the purpose, who had the best powers of reasoning among themselves. They were at the same time instructed how to direct their industry in legal and useful occupations, by which, without danger or disgrace, they could really earn more than they had previously obtained by dishonest practices. Thus the difficulty of committing the crime was increased, the detection afterwards rendered more easy, the habit of honest industry formed and the pleasure of good conduct experienced.

Drunkenness was attacked in the same manner ; it was discountenanced on every occasion by those who had charge of any department : its destructive and pernicious effects were frequently stated by his own more prudent comrades, at the proper moment, when the individual was soberly suffering from the effects of his previous excess ; pot and public houses were gradually removed from the immediate vicinity of their dwellings ; the health and comfort of temperance were made familiar to them : by degrees drunkenness disappeared, and many who were habitual bacchanalians are now conspicuous for undeviating sobriety.

Falsehood and deception met with a similar fate ; they were held in disgrace : their practical evils were shortly explained ; and every countenance was given to truth and open conduct. The pleasure and substantial advantages derived from the latter soon overcame the impolicy, error, and consequent misery, which the former mode of acting had created.

Dissensions and quarrels were undermined and analogous expedients. When they could not be readily adjusted between the parties themselves, they were stated to the manager ; and as in such cases both disputants were usually more or less in the wrong, that wrong was in as few words as possible explained, forgiveness and friendship recommended, and one simple and easily remembered precept inculcated, as the most valuable rule for their whole con-

duct, and the advantages of which they would experience every moment of their lives ; viz :—" That in future they should endeavour to use the same active exertions to make each other happy and comfortable, as they had hitherto done to make each other miserable ; and by carrying this short memorandum in their mind, and applying it on all occasions, they would soon render that place a paradise, which, from the most mistaken principles of action, they now made the abode of misery." The experiment was tried : the parties enjoyed the gratification of this new mode of conduct ; references rapidly subsided ; and now serious differences are scarcely known.

Considerable jealousies also existed on account of one religious sect possessing a decided preference over the others. This was corrected by discontinuing that preference, and by giving an uniform encouragement to those who conducted themselves well among all the various religious persuasions ; by recommending the same consideration to be shown to the conscientious opinions of each sect, on the ground that all must believe the particular doctrines which they had been taught, and consequently that all were in that respect upon an equal footing, nor was it possible yet to say which was right or wrong. It was likewise inculcated that all should attend to the essence of religion, and not act as the world was now taught and trained to do ; that is, to overlook the substance and essence of religion, and devote their talents, time, and money, to that which is far worse than its shadow, sectarianism ; another term for something very injurious to society, and very absurd, which one or other well-meaning enthusiast has added to *true religion*, which, without these defects, would soon form those characters which every wise and good man is anxious to see.

Such statements and conduct arrested sectarian animosity and ignorant intolerance ; each retains full liberty of conscience, and in consequence each partakes of the sincere friendship of many sects instead of one. They act with cordiality together in the same departments and pursuits, and associate as though the whole community were not of different sectarian persuasions ; and not one evil ensues.

The same principles were applied to correct the irregular intercourse of the sexes :—such conduct was discountenanced and held in disgrace ; fines were levied upon both parties for the use of the support fund of the community. (This fund arose from each individual contributing one-sixtieth part of their wages, which, under their management, was applied to support the sick, the injured by accident, and the aged.) But because they had once unfortunately offended against the established laws and customs of society, they were not forced to become vicious, abandoned, and miserable ; the door was left open for them to return to the comforts of kind friends and respected acquaintance ; and, beyond any previous expectation, the evil became greatly diminished.

The system of receiving apprentices from public charities was abolished ; permanent settlers with large families were encouraged and comfortable houses were built for their accommodation.

The practice of employing children in the mills, of six, seven, and eight years of age, was discontinued, and their parents advised to allow them to acquire health and education until they were ten years old. (It may be remarked, that even this age is too early to keep them at constant employment in manufactories, from six in the morning to seven in the evening. Far better would it be for the children, their parents, and for society, that the first should not commence employment until they attain the age of twelve, when their education might be finished, and their bodies would be more competent to undergo the fatigue and exertions required of them. When parents can be trained to afford this additional time to their children without inconvenience, they will, of course, adopt the practice now recommended.)

The children were taught reading, writing, and arithmetic, during five years, that is, from five to ten, in the village school, without expense to their parents. All the modern improvements in education have been adopted, or are in process of adoption. (To avoid the inconveniences which must ever arise from the introduction of a particular creed into a school, the children are taught to read in such books as inculcate those precepts of the Christian religion, which are common to all denominations.) They may therefore be taught and well-trained before they engage in any regular employment. Another important consideration is, that all their instruction is rendered a pleasure and delight to them; they are much more anxious for the hour of school-time to arrive than to end; they therefore make a rapid progress; and it may be safely asserted, that if they shall not be trained to form such characters as may be most desired, the fault will not proceed from the children; the cause will be in the want of a true knowledge of human nature in those who have the management of them and their parents.

During the period that these changes were going forward, attention was given to the domestic arrangements of the community.

Their houses were rendered more comfortable, their streets were improved, the best provisions were purchased, and sold to them at low rates, yet covering the original expense; and under such regulations as taught them how to proportion their expenditure to their income. Fuel and clothes were obtained for them in the same manner; and no advantage was attempted to be taken of them, or means used to deceive them.

In consequence, their animosity and opposition to the stranger subsided, their full confidence was obtained, and they became satisfied that no evil was intended them; they were convinced that a real desire existed to increase their happiness, upon those grounds alone on which it could be permanently increased. All difficulties in the way of future improvement vanished. They were taught to be rational, and they acted rationally; thus both parties experienced the incalculable advantages of the system which had been adopted. Those employed became industrious, temperate, healthy, faithful to their employers, and kind to each other; while the proprietors were deriving services from their attachment, almost without inspection, far beyond those which could be obtained by any other

means than those of mutual confidence and kindness. Such was the effect of these principles on the adults; on those whose previous habits had been as ill-formed as habits could be: and certainly the application of the principles to practice was made under the most unfavourable circumstances. (It may be supposed that this community was separated from other society; but the supposition would be erroneous, for it had daily and hourly communication with a population exceeding its own number. The royal borough of Lanark is only one mile distant from the works; many individuals come daily from the former to be employed at the latter; and a general intercourse is constantly maintained between the old and new towns.)

I have thus given a detailed account of this experiment, although a partial application of the principles, is of far less importance than a clear and accurate account of the principles themselves, in order that they may be so well understood as to be easily rendered applicable to practice in any community, and under any circumstances. Without this, particular facts may indeed amuse or astonish, but they would not contain that substantial value which the principles will be found to possess. But if the relation of the narrative shall forward this object, the experiment cannot fail to prove the certain means of renovating the moral and religious principles of the world, by showing whence arise the various opinions, manners, vices, and virtues of mankind, and how the best or the worst of them may, with mathematical precision, be taught to the rising generations.

Let it not, therefore, be longer said that evil or injurious actions cannot be prevented, or that the most rational habits in the rising generation cannot be universally formed. In those characters which now exhibit crime, the fault is obviously not in the individual, but the defect proceeds from the system in which the individual was trained. Withdraw those circumstances which tend to create crime in the human character, and crime will not be created. Replace them with such as are calculated to form habits of order, regularity, temperance, industry, and these qualities will be formed. Adopt measures of fair equity and justice, and you will readily acquire the full and complete confidence of the lower orders: proceed systematically on principles of undeviating persevering kindness, yet retaining and using, with the least possible severity, the means of restraining crime from immediately injuring society; and by degrees even the crimes now existing in the adults will also gradually disappear; for the worst formed disposition, short of incurable insanity, will not long resist a firm, determined, well-directed, persevering kindness. Such a proceeding, whenever practised, will be found the most powerful and effective corrector of crime, and of all injurious and improper habits.

The experiment narrated shows that this is not hypothesis and theory. The principles may be with confidence stated to be universal, and applicable to all times, persons, and circumstances. And the most obvious application of them would be to adopt rational means to remove the temptation to commit crimes, and increase the difficulties of committing them; while, at the same time, a proper direction should be given to the active powers of the indi-

vidual ; and a due share provided of uninjurious amusements and recreation. Care must also be taken to remove the causes of jealousy, dissensions, and irritation ; to introduce sentiments calculated to create union and confidence among all the members of the community ; and the whole should be directed by a persevering kindness, sufficiently evident to prove that a sincere desire exists to increase, and not to diminish, happiness.

These principles, applied to the community at New Lanark, at first under many of the most discouraging circumstances, but persevered in for sixteen years, effected a complete change in the general character of the village, containing upwards of two thousand inhabitants, and into which, also, there was a constant influx of new comers. But as the promulgation of new miracles is not for present times, it is not pretended that under such circumstances one and all are become wise and good ; or, that they are free from error ; but it may be truly stated, that they now constitute a very improved society ; that their worst habits are gone, and that their minor ones will soon disappear under a continuance of the application of the same principles ; that during the period mentioned, scarcely a legal punishment has been inflicted, or an application been made for parish funds by any individual among them. Drunkenness is not seen in their streets ; and the children are taught and trained in the institution for forming their character without any punishment. The community exhibits the general appearance of industry, temperance, comfort, health, and happiness. These are and ever will be the sure and certain effects of the adoption of the principles explained ; and these principles, applied with judgment, will effectually reform the most vicious community existing, and train the younger part of it to any character which may be desired ; and that, too, much more easily on an extended than on a limited scale. To apply these principles however, successfully to practice, both a comprehensive and a minute view must be taken of the existing state of the society on which they are intended to operate. The causes of the most prevalent evils must be accurately traced, and those means which appear the most easy and simple should be immediately applied to remove them.

In this progress the smallest alteration, adequate to produce any good effect, should be made at one time ; indeed, if possible, the change should be so gradual as to be almost imperceptible, yet always making a permanent advance in the desired improvements. By this procedure the most rapid practical progress will be obtained, because the inclination to resistance will be removed, and time will be given for reason to weaken the force of long-established injurious prejudices. The removal of the first evil will prepare the way for the removal of the second ; and this facility will increase, not in an arithmetical, but in a geometrical proportion ; until the directors of the system will themselves be gratified beyond expression with the beneficial magnitude of their own proceedings.

Nor while these principles shall be acted upon can there be any retrogression in this good work ; for the permanence of the amelioration will be equal to its extent.

What then remains to prevent such a system from being imme-



diately adopted into national practice? Nothing, surely, but a general destitution of the knowledge of the practice. For with the certain means of preventing crimes, can it be supposed that British legislators, as soon as these means shall be made evident, will longer withhold them from their fellow-subjects? No: I am persuaded that neither prince, ministers, parliament, nor any party in church or state, will avow inclination to act on principles of such flagrant injustice. Have they not on many occasions evinced a sincere and ardent desire to ameliorate the condition of the subjects of the empire, when practicable means of amelioration were explained to them, which could be adopted without risking the safety of the state?

For some time to come there can be but one practicable, and therefore one rational reform, which without danger can be attempted in these realms; a reform in which all men and all parties may join—that is, a reform in the training and in the management of the poor, the ignorant, the untaught and untrained, or ill-taught and ill-trained, among the whole mass of British population; and a plain, simple, practicable plan which would not contain the least danger to any individual, or to any part of society, may be devised for that purpose.

That plan is a national, well-digested, unexclusive system for the formation of character, and general amelioration of the lower orders. On the experience of a life devoted to the subject, I hesitate not to say, that the members of any community may by degrees be trained to live *without idleness, without poverty, without crime, and without punishment*; for each of these is the effect of error in the various systems prevalent throughout the world. *They are all necessary consequences of ignorance.*

Train any population rationally, and they will be rational. Furnish honest and useful employments to those so trained, and such employments they will greatly prefer to dishonest or injurious occupations. It is beyond all calculation the interest of every government to provide that training and that employment; and to provide both is easily practicable.

The first, as before stated, is to be obtained by a national system for the formation of character; the second, by governments preparing a reserve of employment for the surplus working classes, when the general demand for labour throughout the country is not equal to the full occupation of the whole: that employment to be on useful national objects from which the public may derive advantage equal to the expense which those works may require.

The national plan for the formation of character should *include* all the modern improvements of education, without regard to the system of any one individual; and should not *exclude* the child of any one subject in the empire. Anything short of this would be an act of intolerance and injustice to the excluded, and of injury to society, so glaring and manifest, that I shall be deceived in the character of my countrymen if any of those who have influence in church and state should now be found willing to attempt it. Is it not indeed strikingly evident even to common observers, that any

further effort to enforce religious exclusion would involve the certain and speedy destruction of the present church establishment, and would even endanger our civil institutions?

It may be said, however, that ministers and parliament have many other important subjects under discussion. This is evidently true; but will they not have high national concerns always to engage their attention? And can any question be brought forward of deeper interest to the community than that which affects the formation of character and the well-being of every individual within the empire? A question, too, which, when understood, will be found to offer the means of amelioration to the revenues of these kingdoms, far beyond any practical plan now likely to be devised. Yet, important as are considerations of revenue, they must appear secondary when put in competition with the lives, liberty, and comfort of our fellow-subjects; which are now hourly sacrificed for want of an *effective legislative measure to prevent crime*. And is an act of such vital importance to the well-being of all to be longer delayed? *Shall yet another year pass in which crime shall be forced on the infant, who in ten, twenty, or thirty years hence shall suffer DEATH for being taught that crime?* Surely it is impossible. Should it be so delayed, *the individuals of the present parliament, the legislators of this day*, ought in strict and impartial justice to be amenable to the laws for not adopting the means in their power to prevent the crime; rather than the poor, untrained, and unprotected culprit, whose previous years, if he had language to describe them, would exhibit a life of unceasing wretchedness, arising *solely* from the errors of society.

Much might be added on these momentous subjects, even to make them evident to the capacities of children: but for obvious reasons the outlines are merely sketched; and it is hoped these outlines will be sufficient to induce the well-disposed of all parties cordially to unite in this vital measure for the preservation of every thing dear to society.

In the next Essay an account will be given of the plans which are in progress at New Lanark for the further comfort and improvement of its inhabitants; and a general *practical* system be described, by which the same advantages may be gradually introduced among the poor and working classes throughout the United Kingdom.

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### THIRD ESSAY.

*Preface addressed to the Superintendents of Manufactories, and to those Individuals generally, who, by giving Employment to an aggregated Population, may easily adopt the means to form the sentiments and manners of such a Population.*

Like you, I am a manufacturer for pecuniary profit. But having for many years acted on principles the reverse in many respects of

those in which you have been instructed, and having found my procedure beneficial to others and to myself, even in a pecuniary point of view, I am anxious to explain such valuable principles, that you and those under your influence may equally partake of their advantages.

In two Essays, already published, I have developed some of these principles, and in the following pages you will find still more of them explained, with some detail of their application to practice, under the peculiar local circumstances in which I took the direction of the New Lanark Mills and Establishment.

By those details you will find that from the commencement of my management I viewed the population, with the mechanism and every other part of the establishment, as a system composed of many parts, and which it was my duty and interest so to combine, as that every hand, as well as every spring, lever, and wheel, should effectually co-operate to produce the greatest pecuniary gain to the proprietors.

Many of you have long experienced in your manufacturing operations the advantages of substantial, well-contrived, and well-executed machinery.

Experience has also shown you the difference of the results between mechanism which is neat, clean, well-arranged, and always in a high state of repair; and that which is allowed to be dirty, in disorder, without the means of preventing unnecessary friction, and which therefore becomes, and works, much out of repair.

In the first case, the whole economy and management are good; every operation proceeds with ease, order, and success. In the last, the reverse must follow, and a scene be presented of counteraction, confusion, and dissatisfaction among all the agents and instruments interested or occupied in the general process, which cannot fail to create great loss.

If then due care as to the state of your inanimate machines can produce such beneficial results, what may not be expected if you devote equal attention to your vital machines, which are far more wonderfully constructed?

When you shall acquire a right knowledge of these, of their curious mechanism, of their self-adjusting powers; when the proper main-spring shall be applied to their varied movements,—you will become conscious of their real value, and you will readily be induced to turn your thoughts more frequently from your inanimate to your living machines; you will discover that the latter may be easily trained and directed to procure a large increase of pecuniary gain, while you may also derive from them high and substantial gratification.

Will you then continue to expend large sums of money to procure the best devised mechanism of wood, brass, or iron; to retain it in perfect repair; to provide the best substance for the prevention of unnecessary friction, and to save it from falling into premature decay? Will you also devote years of intense application to understand the connection of the various parts of these lifeless machines, to improve their effective powers, and to calculate with

mathematical precision all their minute and combined movements." And when in these transactions you estimate time by minutes, and the money expended for the chance of increased gain by fractions, will you not afford some of your attention to consider whether a portion of your time and capital would not be more advantageously applied to improve your living machines?

From experience which cannot deceive me, I venture to assure you, that your time and money so applied, if directed by a true knowledge of the subject, would return you, not five, ten, or fifteen per cent. for your capital so expended, but often fifty, and in many cases a hundred per cent.

I have expended much time and capital upon improvements of the living machinery; and it will soon appear that the time and money so expended in the manufactory at New Lanark, even while such improvements are in progress only, and but half their beneficial effects attained, are now producing a return exceeding fifty per cent., and will shortly create profits equal to cent. per cent. on the original capital expended in them.

Indeed, after experience of the beneficial effects from due care and attention to the mechanical implements, it became easy to a reflecting mind to conclude at once, that at least equal advantages would arise from the application of similar care and attention to the living instruments. And when it was perceived that inanimate mechanism was greatly improved by being made firm and substantial; that it was the essence of economy to keep it neat, clean, regularly supplied with the best substance to prevent unnecessary friction, and by proper provision for the purpose to preserve it in good repair; it was natural to conclude that the more delicate, complex, living mechanism, would be equally improved by being trained to strength and activity; and that it would also prove true economy to keep it neat and clean; to treat it with kindness, that its mental movements might not experience too much irritating friction; to endeavour by every means to make it more perfect; to supply it regularly with a sufficient quantity of wholesome food and other necessaries of life, that the body might be preserved in good working condition, and prevented from being out of repair, or falling prematurely to decay.

These anticipations are proved by experience to be just.

Since the general introduction of inanimate mechanism into British manufactories, man, with few exceptions, has been treated as a secondary and inferior machine; and far more attention has been given to perfect the raw materials of wood and metals than those of body and mind. Give but due reflection to the subject, and you will find that man, even as an instrument for the creation of wealth, may be still greatly improved.

But, my friends, a far more interesting and gratifying consideration remains. Adopt the means which ere long shall be rendered obvious to every understanding, and you may not only partially improve those living instruments, but learn how to impart to them such excellence as shall make them infinitely surpass those of the present and all former times.

Here, then, is an object which truly deserves your attention ; and, instead of devoting all your faculties to invent improved inanimate mechanism, let your thoughts be, at least in part, directed to discover how to combine the more excellent materials of body and mind, which, by a well-devised experiment, will be found capable of progressive improvement.

Thus seeing with the clearness of noon-day light, thus convinced with the certainty of conviction itself, let us not perpetuate the really unnecessary evils which our present practices inflict on this large proportion of our fellow-subjects. Should your pecuniary interests somewhat suffer by adopting the line of conduct now urged, many of you are so wealthy that the expense of founding and continuing at your respective establishments the institutions necessary to improve your animate machines would not be felt. But when you may have ocular demonstration, that, instead of any pecuniary loss, a well-directed attention to form the character and increase the comforts of those who are so entirely at your mercy, will essentially add to your gains, prosperity, and happiness, no reasons, except those founded on ignorance of your self-interest, can in future prevent you from bestowing your chief care on the living machines which you employ. And by so doing you will prevent an accumulation of human misery, of which it is now difficult to form an adequate conception.

That you may be convinced of this most valuable truth, which due reflection will show you is founded on the evidence of unerring facts, is the sincere wish of

THE AUTHOR.

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### THIRD ESSAY.

*The Principles of the Former Essays applied to a Particular Situation.*

“ Truth must ultimately prevail over error.”

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At the conclusion of the Second Essay, a promise was made that an account should be given of the plans which were in progress at New Lanark for the further improvement of its inhabitants ; and that a practical system should be sketched, by which equal advantages might be generally introduced among the poor and working classes throughout the United Kingdom.

This account became necessary, in order to exhibit even a limited view of the principles on which the plans of the author are founded, and to recommend them generally to practice.

That which has been hitherto done for the community at New Lanark, as described in the Second Essay, has chiefly consisted in WITHDRAWING SOME OF THOSE CIRCUMSTANCES WHICH TENDED TO GENERATE, CONTINUE, OR INCREASE EARLY BAD HABITS ; THAT IS TO SAY, UNDOING THAT WHICH SOCIETY HAD FROM IGNORANCE PERMITTED TO BE DONE.

To effect this, however, was a far more difficult task than to train up a child from infancy in the way he should go; for that is the most easy process for the formation of character, while to unlearn and to change long acquired habits is a proceeding directly opposed to the most tenacious feelings of human nature.

Nevertheless, the proper application steadily pursued did effect beneficial changes on these old habits, even beyond the most sanguine expectations of the party by whom the task was undertaken. The principles were derived from the study of human nature itself, and they could not fail of success.

Still, however, very little, comparatively speaking, had been done for them. They had not been taught the most valuable domestic and social habits: such as the most economical method of preparing food; how to arrange their dwellings with neatness, and to keep them always clean and in order; but, what was of infinitely more importance, they had not been instructed how to train their children to form them into valuable members of the community, or to know that principles existed, which, when properly applied to practice from infancy, would ensure from man to man, without chance of failure, a just, open, sincere, and benevolent conduct.

It was in this stage of the progress of improvement, that it became necessary to form arrangements for surrounding them with circumstances which should gradually prepare the individuals to receive and firmly retain those domestic and social acquirements and habits. For this purpose a building, which may be termed the "New Institution," was erected in the centre of the establishment, with an enclosed area before it. The area is intended for a playground for the children of the villagers, from the time they can walk alone until they enter the school.

It must be evident to those who have been in the practice of observing children with attention, that much of good or evil is taught to or acquired by a child at a very early period of its life; that much of temper or disposition is correctly or incorrectly formed before he attains his second year; and that many durable impressions are made at the termination of the first twelve or even six months of his existence. The children, therefore, of the uninstructed and ill-instructed suffer material injury in the formation of their characters, during these and the subsequent years of childhood and of youth.

It was to prevent, or as much as possible to counteract, these primary evils, to which the poor and working classes are exposed when infants, that the area became part of the New Institution.

Into this playground the children are to be received as soon as they can freely walk alone; to be superintended by persons instructed to take charge of them.

As the happiness of man chiefly, if not altogether, depends on his own sentiments and habits, as well as those of the individuals around him; and as any sentiments and habits may be given to all infants, it becomes of primary importance that those alone should be given to them which can contribute to their happiness. Each

child, therefore, on his entrance into the play-ground, is to be told in language which he can understand, that "he is never to injure his play-fellows ; but that, on the contrary, he is to contribute all in his power to make them happy." This simple precept, when comprehended in all its bearings, and the habits which will arise from its early adoption into practice, *if no counteracting principle be forced on the young mind*, will effectually supersede all the errors which have hitherto kept the world in ignorance and misery. So simple a precept, too, will be easily taught, and as easily acquired ; for the chief employment of the superintendents will be to prevent any deviation from it in practice. The older children, when they shall have experienced the endless advantages from acting on this principle, will, by their example, soon enforce the practice of it on the young strangers : and the happiness which the little groups will enjoy from this rational conduct, will ensure its speedy and general and willing adoption. The habit also which they will acquire at this early period of life, by continually acting on the principle, will fix it firmly ; it will become easy and familiar to them, or, as it is often termed, natural.

Thus, by merely attending to the evidence of our senses respecting human nature, and disregarding the wild, inconsistent, and absurd theories in which man has been hitherto trained in all parts of the earth, we shall accomplish with ease and certainty the supposed Herculean labour of forming a rational character in man, and that, too, chiefly before the child commences the ordinary course of education.

The character thus early formed will be as durable as it will be advantageous to the individual and to the community ; for by the constitution of our nature, when once the mind fully understands that which is true, the impression of that truth cannot be erased, except by mental disease or death ; while error must be relinquished at every period of life, whenever it can be made manifest to the mind in which it has been received. This part of the arrangement, therefore, will effect the following purposes :

The child will be removed, so far as it is at present practicable, from the erroneous treatment of the yet untrained and untaught parents.

The parents will be relieved from the loss of time and from the care and anxiety which are now occasioned by attendance on their children from the period when they can go alone to that at which they enter the school.

The child will be placed in a situation of safety, where, with its future school-fellows and companions, it will acquire the best habits and principles, while at meal times and at night it will return to the caresses of its parents ; and the affections of each are likely to be increased by the separation.

The area is also to be a place of meeting for the children from five to ten years of age, previous to and after school-hours, and to serve for a drill ground, the object of which will be hereafter explained ; and a shade will be formed, under which in stormy weather the children may retire for shelter.

These are the important purposes to which a play-ground attached to a school may be applied.

Those who have derived a knowledge of human nature from observation, know, that man in every situation requires relaxation from his constant and regular occupations, whatever they be : and that, if he shall not be provided with or permitted to enjoy innocent and uninjurious amusements, he must and will partake of those which he can obtain, to give him temporary relief from his exertions, although the means of gaining that relief should be most pernicious. For man, irrationally instructed, is ever influenced far more by immediate feelings than by remote considerations.

Those, then, who desire to give mankind the character which it would be for the happiness of all that they should possess, will not fail to make careful provision for their amusement and recreation.

The Sabbath was originally so intended. It was instituted to be a day of universal enjoyment and happiness to the human race. It is frequently made, however, from the opposite extremes of error, either a day of superstitious gloom and tyranny over the mind, or of the most destructive intemperance and licentiousness. The one of these has been the cause of the other ; the latter the certain and natural consequence of the former. Relieve the human mind from useless and superstitious restraints, train it on those principles which facts, ascertained from the first knowledge of time to this day, demonstrate to be the only principles which are true, and intemperance and licentiousness will not exist ; for such conduct in itself is neither the immediate nor the future interest of man ; and he is ever governed by one or other of these considerations, according to the habits which have been given to him from infancy.

The Sabbath, in many parts of Scotland, is not a day of innocent and cheerful recreation to the labouring man ; nor can those who are confined all the week to sedentary occupations, freely partake, without censure, of the air and exercise to which nature invites them, and which their health demands.

The errors of the times of superstition and bigotry still hold some sway, and compel those who wish to preserve a regard to their respectability in society, to an overstrained demeanour ; and this demeanour sometimes degenerates into hypocrisy, and is often the cause of great inconsistency. It is destructive of every open, honest, generous, and manly feeling. It disgusts many, and drives them to the opposite extreme. It is sometimes the cause of insanity. It is founded on ignorance, and defeats its own object.

While erroneous customs prevail in any country, it would evince an ignorance of human nature in any individual to offend against them, until he has convinced the community of their error.

To counteract, in some degree, the inconvenience which arose from the misapplication of the Sabbath, it became necessary to introduce on the other days of the week some innocent amusement and recreation for those whose labours were unceasing, and in winter almost uniform. In summer, the inhabitants of the village of New Lanark have their gardens and potato grounds to cultivate ; they have walks laid out to give them health and the habit of being gra-



tified with the ever-changing scenes of nature;—for those scenes afford not only the most economical, but also the most innocent pleasures which man can enjoy; and all men may be easily trained to enjoy them.

In winter the community are deprived of these healthy occupations and amusements; they are employed ten hours and three quarters every day in the week, except Sunday, and generally every individual continues during that time at the same work: and experience has shown that the average health and spirits of the community are several degrees lower in winter than in summer; and this in part may be fairly attributed to that cause.

These considerations suggested the necessity of rooms for innocent amusements and rational recreation.

Many well-intentioned individuals, unaccustomed to witness the conduct of those among the lower orders who have been rationally treated and trained, may fancy such an assemblage will necessarily become a scene of confusion and disorder; instead of which, however, it proceeds with uniform propriety; it is highly favourable to the health, spirits, and dispositions, of the individuals so engaged; and if any irregularity should arise, the cause will be solely owing to the parties who attempt to direct the proceedings being deficient in a practical knowledge of human nature.

It has been and ever will be found far more easy to lead mankind to virtue, or to rational conduct, by providing them with well-regulated innocent amusements and recreations, than by forcing them to submit to useless restraints, which tend only to create disgust, and often to connect such feelings even with that which is excellent in itself, merely because it has been injudiciously associated.

Hitherto, indeed, in all ages and in all countries, man seems to have blindly conspired against the happiness of man, and to have remained as ignorant of himself as he was of the solar system prior to the days of Copernicus and Gallileo.

Many of the learned and wise among our ancestors were conscious of this ignorance, and deeply lamented its effects; and some of them recommended the partial adoption of those principles which can alone relieve the world from the miserable effects of ignorance.

The time, however, for the emancipation of the human mind was not then arrived: the world was not prepared to receive it. The history of humanity shows it to be an undeviating law of nature, that man shall not prematurely break the shell of ignorance; that he must patiently wait until the principle of knowledge has pervaded the whole mass of the interior, to give it life and strength sufficient to bear the light of day.

Those who have duly reflected on the nature and extent of the mental movements of the world for the last half century, must be conscious that great changes are in progress; that man is about to advance another important step towards that degree of intelligence which his natural powers seem capable of attaining. Observe the transactions of the passing hours; see the whole mass of mind in full motion; behold it momentarily increasing in vigour, and pre-

paring ere long to burst its confinement. But what is to be the nature of this change? A due attention to the facts around us, and to those transmitted by the invention of printing from former ages, will afford a satisfactory reply.

From the earliest ages it has been the practice of the world to act on the supposition that each individual man forms his own character, and that therefore he is accountable for all his sentiments and habits, and consequently merits reward for some and punishment for others. Every system which has been established among men, has been founded on these erroneous principles. When, however, they shall be brought to the test of fair examination, they will be found not only unsupported, but in direct opposition to all experience, and to the evidence of our senses. This is not a slight mistake, which involves only trivial consequences; it is a fundamental error of the highest possible magnitude; it enters into all our proceedings regarding man from his infancy; and it will be found to be the true and sole origin of evil. It generates and perpetuates ignorance, hatred, and revenge, where, without such error, only intelligence, confidence, and kindness, would exist. It has hitherto been the Evil Genius of the world. It severs man from man throughout the various regions of the earth; and makes enemies of those who, but for this gross error, would have enjoyed each other's kind offices and sincere friendship. It is, in short, an error which carries misery in all its consequences.

This error cannot much longer exist; for every day will make it more and more evident THAT THE CHARACTER OF MAN, IS, WITHOUT A SINGLE EXCEPTION, ALWAYS FORMED FOR HIM; THAT IT MAY BE, AND IS, CHIEFLY, CREATED BY HIS PREDECESSORS; THAT THEY GIVE HIM, OR MAY GIVE HIM, HIS IDEAS AND HABITS, WHICH ARE THE POWERS THAT GOVERN AND DIRECT HIS CONDUCT. MAN, THEREFORE, NEVER DID, NOR IS IT POSSIBLE HE EVER CAN, FORM HIS OWN CHARACTER.

The knowledge of this important fact has not been derived from any of the wild and heated speculations of an ardent and ungoverned imagination; on the contrary, it proceeds from a long and patient study of the theory and practice of human nature, under many varied circumstances; it will be found to be a deduction drawn from such a multiplicity of facts, as to afford the most complete demonstration.

Had not mankind been mis-instructed from infancy on this subject, making it necessary that they should unlearn what they have been taught, the simple statement of this truth would render it instantly obvious to every rational mind. Men would know that their predecessors might have given them the habits of ferocious cannibalism, or of the highest known benevolence and intelligence: and by the acquirement of this knowledge they would soon learn that, as parents, preceptors, and legislators united, they possess the means of training the rising generations to either of those extremes; that they may with the greatest certainty make them the conscientious worshippers of Juggernaut, or of the most pure spirit, possessing the essence of every excellence which the human imagination can conceive; that they may train the young to become effeminate,

deceitful, ignorantly selfish, intemperate, revengeful, murderous,—of course ignorant, irrational, and miserable; or to be manly, just, generous, temperate, active, kind, and benevolent,—that is intelligent, rational, and happy. The knowledge of these principles having been derived from facts which perpetually exist, they defy ingenuity itself to confute them; nay, the most severe scrutiny will make it evident that they are utterly unassailable.

Is it then wisdom to think and to act in opposition to the facts which hourly exhibit themselves around us, and in direct contradiction to the evidence of our senses? Inquire of the most learned and wise of the present day, ask them to speak with sincerity, and they will tell you that they have long known the principles on which society has been founded to be false. Hitherto, however, the tide of public opinion, in all countries, has been directed by a combination of prejudice, bigotry, and fanaticism, derived from the wildest imaginations of ignorance; and the most enlightened men have not dared to expose those errors which to them were offensive, prominent and glaring.

Happily for man, this reign of ignorance rapidly approaches to dissolution; its terrors are already on the wing, and soon they will be compelled to take their flight, never more to return. For now the knowledge of the existing errors is not only possessed by the learned and reflecting, but it is spreading far and wide throughout society; and ere long it will be fully comprehended even by the most ignorant.

Attempts may indeed be made by individuals, who through ignorance mistake their real interests, to retard the progress of this knowledge; but as it will prove itself to be in unison with the evidence of our senses, and therefore true beyond the possibility of disproof, it cannot be impeded, and in its course will overwhelm all opposition.

These principles, however, are not more true in theory than beneficial in practice, whenever they are properly applied. Why then, should all their substantial advantages be longer withheld from the mass of mankind? Can it, by possibility, be a crime to pursue the only practical means which a rational being can adopt to diminish the misery of man, and increase his happiness?

These questions, of the deepest interest to society, are now brought to the fair test of public experiment. It remains to be proved, whether the character of man shall continue to be formed under the guidance of the most inconsistent notions, the errors of which for centuries past have been manifest to every reflecting rational mind; or whether it shall be moulded under the direction of uniformly consistent principles, derived from the unvarying facts of the creation; principles, the truth of which no sane man will now attempt to deny.

It is then by the full and complete disclosure of these principles, that the destruction of ignorance and misery is to be effected, and the reign of reason, intelligence, and happiness, is to be firmly established.

It was necessary to give this development of the principles advo-

cated, that the remaining parts of the New Institution, yet to be described, may be clearly understood. We now proceed to explain the several purposes intended to be accomplished by the School, Lecture Room, and Church.

It must be evident to those who have any powers of reason yet undestroyed, that man is now taught and trained in a theory and practice directly opposed to each other. Hence the perpetual inconsistencies, follies and absurdities, which every one can readily discover in his neighbour, without being conscious that he also possesses similar incongruities. The instruction to be given in the School, Lecture Room, and Church, is intended to counteract and remedy the evil; and to prove the incalculable advantages which society would derive from the introduction of a theory and practice consistent with each other. The uppermost story of the New Institution is arranged to serve for a School, Lecture Room, and Church. And these are intended to have a direct influence in forming the character of the villagers.

It is comparatively of little avail to give to either young or old "precept upon precept, and line upon line," EXCEPT THE MEANS SHALL BE ALSO PREPARED TO TRAIN THEM IN GOOD PRACTICAL HABITS. Hence an education for the untaught and ill-taught becomes of the first importance to the welfare of society; and it is this which has influenced all the arrangements connected with the New Institution.

The time the children will remain under the discipline of the playground and school, will afford all the opportunity that can be desired to create, cultivate, and establish, those habits and sentiments which tend to the welfare of the individual and of the community. And in conformity to this plan of proceeding, the precept which was given to the child of two years old, on coming into the playground, "that he must endeavour to make his companions happy," is to be renewed and enforced on his entrance into the school: and the first duty of the schoolmaster will be to train his pupils to acquire the practice of always acting on this principle. It is a simple rule, the plain and obvious reasons for which, children at an early age may be readily taught to comprehend, and as they advance in years, become familiarised with its practice, and experience the beneficial effects to themselves, they will better feel and understand all its important consequences to society.

Such then being the foundation on which the practical habits of the children are to be formed, we proceed to explain the superstructure.

In addition to the knowledge of the principle and practice of the above-mentioned precept, the boys and girls are to be taught in the school to read well, and to understand what they read; to write expeditiously a good legible hand: and to learn correctly, so that they may comprehend and use with facility, the fundamental rules of arithmetic. The girls are also to be taught to sew, cut out, and make up useful family garments; and, after acquiring a sufficient knowledge of these, they are to attend in rotation in the public kitchen and eating rooms, to learn to prepare wholesome food

in an economical manner, and to keep a house neat and well arranged.

It was said that the children are to be taught to read well, and to understand what they read.

In many schools, the children of the poor and labouring classes are never taught to understand what they read; the time therefore which is occupied in the mockery of instruction is lost. In other schools, the children, through the ignorance of their instructors, are taught to believe without reasoning, and thus never to think or to reason correctly. These truly lamentable practices cannot fail to indispose the young mind for plain, simple, and rational instruction.

The books by which it is now the common custom to teach children to read, inform them of anything except that which, at their age, they ought to be taught; hence the inconsistencies and follies of adults. It is full time that this system should be changed. *Can man, when possessing the full vigour of his faculties, form a rational judgment on any subject, until he has first collected all the facts respecting it which are known? Has not this been, and will not this ever remain, the only path by which human knowledge can be obtained?* Then children ought to be instructed on the same principles. They should first be taught the knowledge of facts, commencing with those which are most familiar to the young mind, and gradually proceeding to the most useful and necessary to be known by the respective individuals in the rank of life in which they are likely to be placed; and in all cases the children should have as clear an explanation of each fact as their minds can comprehend, rendering those explanations more detailed as the child acquires strength and capacity of intellect.

As soon as the young mind shall be duly prepared for such instruction, the master should not allow any opportunity to escape, that would enable him to enforce the clear and inseparable connection which exists between the interest and happiness of each individual and the interest and happiness of every other individual. This should be the beginning and end of all instruction; and by degrees it will be so well understood by his pupils, that they will receive the same conviction of its truth, that those familiar with mathematics now entertain of the demonstrations of Euclid. And when thus comprehended, the all-prevailing principle of known life, the desire of happiness, will compel them without deviation to pursue it in practice.

It is much to be regretted that the strength and capacity of the minds of children are yet unknown; their faculties have been hitherto estimated by the folly of the instruction which has been given to them; while, if they were never taught to acquire error, they would speedily exhibit such powers of mind, as would convince the most incredulous how much the human intellect has been injured by the ignorance of former and present treatment.

It is therefore indeed important that the mind from its birth should receive those ideas only which are consistent with each other, which are in unison with all the known facts of the creation, and which are therefore true. Now, however, from the day they are

born, the minds of children are impressed with false notions of themselves and of mankind; and in lieu of being conducted into the plain path leading to health and happiness, the utmost pains are taken to compel them to pursue an opposite direction, in which they can attain only inconsistency and error.

Let the plan which has now been recommended be steadily put in practice from infancy *without counteraction from the systems of education which now exist*; and characters, even in youth, may be formed, that in true knowledge, and in every good and valuable quality, will not only greatly surpass the wise and learned of the present and preceding times, but will appear, as they really will be, a race of rational or superior beings. It is true, this change cannot be instantaneously established; it cannot be created by magic, or by a miracle; it must be effected gradually—and to accomplish it finally, will prove a work of labour and of years. For those who have been misinstructed from infancy, who have now influence, and are active in the world, and whose activity is directed by the false notions of their forefathers, will of course endeavour to obstruct the change. Those who have been systematically impressed with early errors, and conscientiously think them to be truths, will of necessity, while such errors remain, endeavour to perpetuate them in their children. Some simple but general method, therefore, becomes necessary to counteract as speedily as possible, an evil of so formidable a magnitude.

It was this view of the subject which suggested the utility of preparing the means to admit of evening lectures in the New Institution; and it is intended they should be given, during winter, three nights in the week, alternately with dancing.

To the ill-trained and ill-taught these lectures may be made invaluable; and these are now numerous; for the far greater part of the population of the world has been permitted to pass the proper season of instruction without being trained to be rational; and they have acquired only the ideas and habits which proceed from ignorant association and erroneous instruction.

It is intended that the lectures should be familiar discourses, delivered in plain impressive language, to instruct the adult part of the community in the most useful practical parts of knowledge in which they are deficient, particularly in the proper method of training their children to become rational creatures; how to expend the earnings of their own labour to advantage; and how to appropriate the surplus gains which will be left to them, in order to create a fund which will relieve them from the anxious fear of future want, and thus give them, under the many errors of the present system, that rational confidence in their own exertions and good conduct, without which, consistency of character or domestic comfort cannot be obtained, and ought not to be expected. The young people may be also questioned relative to their progress in useful knowledge, and allowed to ask for explanations. In short, these lectures may be made to convey, in an amusing and agreeable manner, highly valuable and substantial information to those who are now the most ignorant in the community; and by similar means, which at a

trifling expense may be put into action over the whole kingdom, the most important benefits may be given to the labouring classes, and through them, to the whole mass of society.

For it should be considered that *the far greater part of the population belong to or have risen from the labouring classes; and by them the happiness and comfort of all ranks, not excluding the highest, are very essentially influenced*: because even much more of the character of children in all families is formed by the servants, than is ever supposed by those unaccustomed to trace with attention the human mind from earliest infancy. It is indeed impossible that children in any situation can be correctly trained, until those who surround them from infancy shall be previously well-instructed; and the value of good servants may be duly appreciated by those who have experienced the difference between the very good and very bad.

The last part of the intended arrangement of the New Institution remains yet to be described. This is the Church and its doctrines; and they involve considerations of the highest interest and importance; inasmuch as a knowledge of truth on the subject of religion would permanently establish the happiness of man; for it is the inconsistencies alone, proceeding from the want of this knowledge, which have created, and still create, a great proportion of the miseries which exist in the world.

The only certain criterion of truth is, that it is ever consistent with itself; it remains one and the same under every view and comparison of it which can be made; while error will not stand the test of this investigation and comparison, because it ever leads to absurd conclusions.

Those whose minds are equal to the subject will, ere this, have discovered that the principles in which mankind have been hitherto instructed, and by which they have been governed, will not bear the test of this criterion. Investigate and compare them; they betray absurdity, folly, and weakness; hence the infinity of jarring opinions, dissensions, and miseries, which have hitherto prevailed.

Had any one of the various opposing systems which have governed the world and disunited man from man, been true, without any mixture of error,—that system, very speedily after its public promulgation, would have pervaded society, and compelled all men to have acknowledged its truth.

The criterion however which has been stated, shows, that they are all, without an exception, in part inconsistent with the works of nature; that is, with the facts which exist around us. Those systems therefore must have contained some fundamental errors; and it is utterly impossible for man to become rational, or enjoy the happiness he is capable of attaining, until those errors are exposed and annihilated.

Each of those systems contains some truth with more error: hence it is that no one of them has gained, or is likely to gain, universality.

The truth which the several systems possess, serves to cover and perpetuate the errors which they contain; but those errors are most obvious to all those who have not from infancy been taught to receive them.

Is proof demanded? Ask, in succession, those who are esteemed the most intelligent and enlightened of every sect and party, what is their opinion of every other sect and party throughout the world. Is it not evident that, without one exception, the answer will be, that they all contain errors so clearly in opposition to reason and equity, that he can only feel pity and deep commiseration for the individuals whose minds have been thus perverted and rendered irrational? And this reply they will all make, unconscious that they themselves are of the number whom they commiserate.

The doctrines which have been taught to every known sect, combined with the external circumstances by which they have been surrounded, have been directly calculated, and could not fail, to produce the characters which have existed. And the doctrines in which the inhabitants of the world are now instructed, combined with the external circumstances by which they are surrounded, form the characters which at present pervade society.

The doctrines which have been and now are taught throughout the world, must necessarily create and perpetuate, and they do create and perpetuate, a total want of mental charity among men. They also generate superstition, bigotry, hypocrisy, hatred, revenge, wars, and all their evil consequences. For it has been and is a fundamental principle in every system hitherto taught, with exceptions more nominal than real, "That man will possess merit, and receive eternal reward, by believing the doctrines of that peculiar system; that he will be eternally punished if he disbelieves them; that all those innumerable individuals also, who, through time, have not been taught to believe other than the tenets of this system, must be doomed to eternal misery." Yet nature itself, in all its works, is perpetually operating to convince man of such gross absurdities.

Yes, my deluded fellow-men, believe me, for your future happiness, that the facts around us, when you shall observe them aright, will make it evident, even to demonstration, that all such doctrines must be erroneous, because THE WILL OF MAN HAS NO POWER WHATSOEVER OVER HIS OPINIONS; HE MUST, AND EVER DID, AND EVER WILL BELIEVE WHAT HAS BEEN, IS, OR MAY BE IMPRESSED ON HIS MIND BY HIS PREDECESSORS AND THE CIRCUMSTANCES WHICH SURROUND HIM. It becomes therefore the essence of irrationality to suppose that any human being, from the creation to this day, could deserve praise or blame, reward or punishment, for the prepossession of early education.

It is from these fundamental errors, in all systems which have been hitherto taught to the mass of mankind, that the misery of the human race has to so great an extent proceeded; for, in consequence of them, man has been always instructed from infancy to believe impossibilities, he is still taught to pursue the same insane course, and the result still is misery. Let this source of wretchedness, this most lamentable of all errors, this scourge of the human race, be publicly exposed; and let those just principles be introduced, which prove themselves true by their uniform consistency and the evidence of our senses; hence insincerity, hatred, revenge, and even a wish to injure a fellow-creature, will ere long be unknown; and mental charity, heartfelt benevolence, and acts of kind



ness to one another, will be the distinguishing characteristics of human nature.

Shall then misery most complicated and extensive be experienced, from the prince to the peasant, in all nations throughout the world, and shall its cause and prevention be known, and yet withheld? The knowledge of this cause, however, cannot be communicated to mankind without offending against the deep-rooted prejudices of all. The work is therefore replete with difficulties, which can alone be overcome by those who, foreseeing all its important practical advantages, may be induced to contend against them.

Yet, difficult as it may be to establish this grand truth generally throughout society, on account of the dark and gross errors in which the world to this period has been instructed, it will be found, whenever the subject shall undergo a full investigation, that the principles now brought forward cannot, by possibility, injure any class of men, or even a single individual. On the contrary, there is not one member of the great family of the world, from the highest to the lowest, that will not derive the most important benefits from its public promulgation. And when such incalculable, substantial, and permanent advantages are clearly seen and strongly felt, shall individual considerations be for a moment put in competition with its attainment? No! Ease, comfort, the good opinion of a part of society, and even life itself, may be sacrificed to those prejudices; and yet the principles on which this knowledge is founded must ultimately and universally prevail.

This high event, of unequalled magnitude in the history of humanity, is thus confidently predicted, because the knowledge whence that confidence proceeds is not derived from any of the uncertain legends of the days of dark and gross ignorance, but from the plain and obvious facts which now exist throughout the world. Due attention to these facts, to these truly revealed works of nature, will soon instruct, or rather compel mankind to discover the universal errors in which they have been trained.

The principle, then, on which the doctrines taught in the New Institution are proposed to be founded, is, that they shall be in unison with universally revealed facts, which cannot but be true.

The following are some of the facts, which, with a view to this part of the undertaking, may be deemed fundamental:—

That man is born with a desire to obtain happiness, which desire is the primary cause of all his actions, continues through life, and, in popular language, is called self-interest.

That he is also born with the germs of animal propensities, or the desire to sustain, enjoy, and propagate life; and which desires, as they grow and develop themselves, are termed his natural inclinations.

That he is born likewise with faculties, which, in their growth receive, convey, compare, and become conscious of receiving and comparing ideas.

That the ideas so received, conveyed, compared, and understood, constitute human knowledge, or mind, which acquires strength and maturity with the growth of the individual.

That the desire of happiness in man, the germs of his natural inclinations, and the faculties by which he acquires knowledge, are formed unknown to himself in the womb; and whether perfect or imperfect, they are alone the immediate work of the Creator, and over which the infant and future man have no control.

That these inclinations and faculties are not formed exactly alike in any two individuals; hence the diversity of talents, and the varied impressions called liking and disliking, which the same external objects make on different persons, and the lesser varieties which exist among men whose characters have been formed apparently under similar circumstances.

That the knowledge which man receives is derived from the objects around him, and chiefly from the example and instruction of his immediate predecessors.

That this knowledge may be limited or extended, erroneous or true; limited, when the individual receives few, and extended when he receives many, ideas; erroneous when those ideas are inconsistent with the facts which exist around him, and true when they are uniformly consistent with them.

That the misery which he experiences, and the happiness which he enjoys, depend on the kind and degree of knowledge which he receives, and on that which is possessed by those around him.

That when the knowledge which he receives is true and unmixed with error, although it be limited, if the community in which he lives possesses the same kind and degree of knowledge, he will enjoy happiness in proportion to the extent of that knowledge. On the contrary, when the opinions which he receives are erroneous, and the opinions possessed by the community in which he resides are equally erroneous, his misery will be in proportion to the extent of those erroneous opinions.

That when the knowledge which man receives shall be extended to its utmost limit, and true without any mixture of error, then he may and will enjoy all the happiness of which his nature will be capable.

That it consequently becomes of the first and highest importance that man should be taught to distinguish truth from error.

That man has no other means of discovering what is false, except by his faculty of reason, or power of acquiring and comparing the ideas which he receives.

That when this faculty is properly cultivated or trained from infancy, and the child is rationally instructed to retain no impressions or ideas which by his powers of comparing them appear to be inconsistent, then the individual will acquire real knowledge, or those ideas only which will leave an impression of their consistency or truth on all minds which have not been rendered irrational by an opposite procedure.

That the reasoning faculty may be injured and destroyed during its growth, by reiterated impressions being made upon it of notions not derived from realities, and which it therefore cannot compare with the ideas previously received from the objects around it. And when the mind receives these notions which it cannot comprehend,

along with those ideas which it is conscious are true and yet inconsistent with such notions, then the reasoning faculties become injured, the individual is taught or forced to believe, and not to think or reason, and partial insanity or defective powers of judging ensue.

That all men are thus erroneously trained at present, and hence the inconsistencies and misery of the world.

That the fundamental errors now impressed from infancy on the minds of all men, and from whence all their other errors proceed, are, that they form their own individual characters, and possess merit or demerit for the peculiar notions impressed on the mind during its early growth, before they have acquired strength and experience to judge of or resist the impression of those notions or opinions, which, on investigation, appear contradictions to facts existing around them, and which are therefore false.

That these false notions have ever produced evil and misery in the world; and that they still disseminate them in every direction.

That the sole cause of their existence hitherto has been man's ignorance of human nature; while their consequences have been all the evil and misery, except those of accidents, disease, and death, with which man has been and is afflicted: and that the evil and misery which arise from accidents, disease, and death, are also greatly increased and extended by man's ignorance of himself.

That, in proportion as man's desire of self-happiness, or his self-love, is directed by true knowledge, those actions will abound which are virtuous and beneficial to man; that in proportion as it is influenced by false notions, or the absence of true knowledge, those actions will prevail which generate crimes, from whence arises an endless variety of misery; and, consequently, that every rational means should be now adopted to detect error, and increase true knowledge among men.

That when these truths are made evident, every individual will necessarily endeavour to promote the happiness of every other individual within his sphere of action; because he must clearly, and without any doubt, comprehend such conduct to be the essence of self-interest, or the true cause of self-happiness.

Here, then, is a firm foundation on which to erect vital religion, pure and undefiled, and the only one which, without any counter-acting evil, can give peace and happiness to man.

It is to bring into practical operation, in forming the characters of men, these most important of all truths, that the religious part of the Institution at New Lanark will be chiefly directed, and such are the fundamental principles upon which the Instructor will proceed. They are thus publicly avowed before all men, that they may undergo discussion, and the most severe scrutiny and investigation.

Let those, therefore, who are esteemed the most learned and wise, throughout the various states and empires of the world, examine them to their foundation, compare them with every fact which exists; and if the shadow of inconsistency or falsehood be discovered, let it be publicly exposed, that error may not more abound.

But should they withstand this extended ordeal, and prove them-

selves uniformly consistent with every known fact, and therefore true, then let it be declared, that man may be permitted by man to become rational, and that the misery of the world may be speedily removed.

Having alluded to the chief uses of the play-ground and exercise rooms, with the School, Lecture Room, and Church, it remains to complete the account of the New Institution, that the object of the drill exercises, mentioned when stating the purposes of the play-ground, should be explained; and to this we now proceed.

Were all men trained to be rational, the art of war would be rendered useless. While, however, any part of mankind shall be taught that they form their own characters, and continue to be trained from infancy to think and act irrationally,—that is, to acquire feeling of enmity, and to deem it a duty to engage in war against those who have been instructed to differ from them in sentiments and habits,—even the most rational must, for their personal security, learn the means of defence; and every community of such characters, while surrounded by men who have been thus improperly taught, should acquire a knowledge of this destructive art, that they may be enabled to over-rule the actions of irrational beings, and maintain peace.

To accomplish these objects to the utmost practical limit, and with the least inconvenience, every male should be instructed how best to defend, when attacked, the community to which he belongs. And these advantages are only to be obtained by providing proper means for the instruction of all boys in the use of arms and the arts of war.

As an example how easily and effectually this might be accomplished over the British Isles, it is intended that the boys trained and educated in the Institution at New Lanark shall be thus instructed; that the person appointed to attend the children in the play-ground shall be qualified to drill and teach the boys the manual exercise, and that he shall be frequently so employed; that afterwards, fire-arms, of proportionate weight and size to the age and strength of the boys, shall be provided for them, when also they might be taught to practise and understand the more complicated military movements.

This exercise, properly administered, will greatly contribute to the health and spirits of the boys, give them an erect and proper form, and habits of attention, celerity, and order. They will, however, be taught to consider this exercise an art, rendered absolutely necessary by the partial insanity of some of their fellow-creatures, who, by the errors of their predecessors, transmitted through preceding generations, have been taught to acquire feelings of enmity, increasing to madness, against those who could not avoid differing from them in sentiments and habits; that this art should never be brought into practice, except to restrain the violence of such madmen; and, in these cases, that it should be administered with the least possible severity, and solely to prevent the evil consequences of those rash acts of the insane, and, if possible, to cure them of their disease.

Thus, in a few years, by foresight and arrangement, may almost

the whole expense and inconvenience attending the local military be superseded, and a permanent force created, which in numbers, discipline, and principles, would be superior, beyond all comparison, for the purposes of defence, always ready in case of need, yet without the loss which is now sustained by the community of efficient and valuable labour. The expenditure which would be saved by this simple expedient, would be far more than competent to educate the whole of the poor and labouring classes of these kingdoms.

There is still another arrangement in contemplation for the community at New Lanark, and without which the establishment will remain incomplete.

It is an expedient to enable the individuals, by their own foresight, prudence, and industry, to secure to themselves in old age a comfortable provision and asylum.

Those now employed at the establishment contribute to a fund which supports them when too ill to work, or superannuated. This fund, however, is not calculated to give them more than a bare existence; and it is surely desirable that, after they have spent nearly half a century in unremitting industry, they should, if possible, enjoy a comfortable independence.

To effect this object, it is intended that in the most pleasant situation near the present village, neat and convenient dwellings should be erected, with gardens attached; that they should be surrounded and sheltered by plantations, through which public walks should be formed; and the whole arranged to give the occupiers the most substantial comforts.

That these dwellings, with the privileges of the public walks, &c., shall become the property of those individuals who, without compulsion, shall subscribe such equitable sums monthly, as, in a given number of years, will be equal to their purchase, and to create a fund, from which, when these individuals become occupiers of their new residences, they may receive weekly, monthly, or quarterly payments, sufficient for their support, the expenses of which may be reduced to a very low rate individually, by arrangements which may be easily formed to supply all their wants, with little trouble to themselves; and by their previous instruction they will be enabled to afford the small additional subscription which will be required for these purposes.

This part of the arrangement would always present a prospect of rest, comfort, and happiness to those employed: in consequence, their daily occupations would be performed with more spirit and cheerfulness, and their labour would appear comparatively light and easy. Those still engaged in active operations would, of course, frequently visit their former companions and friends, who, after having spent their years of toil, were in the actual enjoyment of this simple retreat; and from this intercourse each party would naturally derive pleasure. The reflections of each would be most gratifying. The old would rejoice that they had been trained in habits of industry, temperance, and foresight, to enable them to receive and enjoy in their declining years every reasonable comfort

which the present state of society will admit; the young and middle-aged, that they were pursuing the same course; and that they had not been trained to waste their money, time, and health, in idleness and intemperance. These and many similar reflections could not fail often to arise in their minds; and those who could look forward with confident hopes to such certain comfort and independence would, in part, enjoy by anticipation these advantages. In short, when this part of the arrangement is well considered, it will be found to be the most important to the community and to the proprietors; indeed, the extensively good effects of it will be experienced in such a variety of ways, that to describe them even below the truth would appear an extravagant exaggeration. They will not, however, prove the less true, because mankind are yet ignorant of the practice, and of the principles on which it has been founded.

These, then, are the plans which are in progress or intended for the further improvement of the inhabitants of New Lanark; they have uniformly proceeded from the principles which have been developed through these Essays, restrained, however, hitherto, in their operations, by the local sentiments and unfounded notions of the community and neighbourhood, and by the peculiar circumstances of the establishment.

In every measure to be introduced at the place in question, for the comfort and happiness of man, the existing errors of the country were always to be considered; and as the establishment belonged to parties whose views were various, it became also necessary to devise means to create pecuniary gains from each improvement, sufficient to satisfy the spirit of commerce.

All, therefore, which has been done for the happiness of this community, which consists of between two and three thousand individuals, is far short of what might have been easily effected in practice had not mankind been previously trained in error. Hence, in devising these plans, the sole consideration was not, what were the measures, dictated by these principles, which would produce the greatest happiness to man; but what could be effected in practice under the present irrational systems by which these proceedings were surrounded?

Imperfect, however, as these proceedings must yet be, in consequence of the formidable obstructions enumerated, they will yet appear, upon a full minute investigation by minds equal to the comprehension of such a system, to combine a greater degree of substantial comfort to the individuals employed in the manufactory, and of pecuniary profit to the proprietors, than has hitherto been found attainable.

But to whom can such arrangements be submitted? Not to the mere commercial character, in whose estimation to forsake the path of immediate individual gain would be to show symptoms of a disordered imagination; for the children of commerce have been trained to direct all their faculties to buy cheap and sell dear; and consequently, those who are the most expert and successful in this wise and noble art, are, in the commercial world, deemed to possess

foresight and superior acquirements ; while such as attempt to improve the moral habits and increase the comforts of those whom they employ are termed wild enthusiasts.

Nor yet are they to be submitted to the mere men of the law ; for they are necessarily trained to endeavour to make wrong appear right, or involve both in a maze of intricacies, and to legalise injustice. Nor to mere political leaders or their partizans ; for they are embarrassed by the trammels of party, which mislead their judgment, and often constrain them to sacrifice the real well-being of the community and of themselves, to an apparent, but most mistaken self-interest.

Nor to those termed heroes and conquerors, or to their followers ; for their minds have been trained to consider the infliction of human misery, and the commission of military murders, a glorious duty, almost beyond reward.

Nor yet to the fashionable or splendid in their appearance ; for these are from infancy trained to deceive and to be deceived, to accept shadows for substances, and to live a life of insincerity, and consequent discontent and misery.

Still less are they to be exclusively submitted to the official expounders and defenders of the various opposing religious systems throughout the world ; for many of these are actively engaged in propagating imaginary notions, which cannot fail to vitiate the rational powers of man, and perpetuate his misery.

These principles, therefore, and the practical systems which they recommend, are not to be submitted to the judgment of those who have been trained under, and continue in, any of these unhappy combinations of circumstances ; but they are to be submitted to the dispassionate and patient investigation and decision of those individuals of every rank and class and denomination of society, who have become in some degree conscious of the errors in which they exist ; who have felt the thick mental darkness by which they are surrounded ; who are ardently desirous of discovering and following truth wherever it may lead ; and who can perceive the inseparable connexion which exists between individual and general, between private and public good !

It has been said, and it is now repeated, that these principles, thus combined, will prove themselves unerringly true against the most insidious or open attack ; and, ere long, they will, by their irresistible truth, pervade society to the utmost bounds of the earth ; for " silence will not retard their progress, and opposition will give increased celerity to their movements." When they shall have dissipated in some degree, as they speedily will dissipate, the thick darkness in which the human mind has been and is still enveloped, the endless beneficial consequences which must follow the general introduction of them into practice may then be explained in greater detail, and urged upon minds to which they will then appear less questionable. In the meantime we shall proceed to state, in a Fourth Essay, of what improvements the present state of the British population is susceptible in practice.

## FOURTH ESSAY.

*The Principles of the Former Essays applied to Government.*

"It is beyond all comparison better to prevent than to punish crime."

"A system of government therefore which shall prevent ignorance, and consequently crime, will be infinitely superior to one, which, by encouraging the first, creates a necessity for the last, and afterwards inflicts punishment on both."

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The end of government is to make the governed and the governors happy.

That government, then, is the best, which in practice produces the greatest happiness to the greatest number; including those who govern, and those who obey.

In a former Essay we said, and it admits of practical demonstration, that by adopting the proper means, man may by degrees be trained to live in any part of the world without poverty, without crime, and without punishment; for all these are the effects of error in the various systems of training and governing; error proceeding from very gross ignorance of human nature.

It is of primary importance to make this ignorance manifest, and to show what are the means which are endowed with that transcendent efficacy.

We have also said that man may be trained to acquire any sentiments and habits, or any character; and no one now, possessing pretensions to the knowledge of human nature, will deny that the government of any independent community may form the individuals of that community into the best, or into the worst characters.

If there be one duty therefore more imperative than another, on the government of every country, it is, that it should adopt, without delay, the proper means to form those sentiments and habits in the people, which shall give the most permanent and substantial advantages to the individuals and to the community.

Survey the acquirements of the earliest ages; trace the progress of those acquirements, through all the subsequent periods, to the present hour; and say if there be anything of real value in them, except that which contributes in practice to increase the happiness of the world.

And yet, with all the parade of learning contained in the myriads of volumes which have been written, and which still daily pour from the press, the knowledge of the first step of the progress which leads to human happiness remains yet unknown, or disregarded by the mass of mankind.

The important knowledge to which we allude is, "That the old collectively may train the young collectively, to be ignorant and



miserable, or to be intelligent and happy." And, on investigation, this will be found to be one of those simple yet grand laws of the universe, which experience discovers and confirms, and which, as soon as men become familiar with it, will not longer admit of denial or dispute. Fortunate will be that government which shall first acquire this knowledge in theory, and adopt it in practice.

To obtain its introduction into our own country first, a mode of procedure is now submitted to the immediate governing powers of the British Empire; and it is so submitted, with an ardent desire that it may undergo the most full and ample discussion, that if it shall, as on investigation it will, be found to be the only consistent, and therefore rational, system of conducting human beings, it may be temperately and progressively introduced, instead of those defective national practices by which the state is now governed.

We therefore proceed to explain how this principle may now be introduced into practice, without injury to any part of society. For it is the time and manner of introducing this principle, and its consequent practice, which alone constitute any difficulty.

This will appear evident, when it is considered that, although, from a plain statement of the most simple facts, the truth of the principle cannot fail to prove so obvious that no one will ever attempt openly to attack it; and although its adoption into practice will speedily accumulate benefits of which the world can now form no adequate conception; yet both theory and practice are to be introduced into a society, trained and matured under principles that have impressed upon the individuals who compose it the most opposite habits and sentiments; which have been so entwined from infancy in their bodily and mental growth, that the simplicity and irresistible power of truth alone can disentangle them, and expose their fallacy. It becomes then necessary, to prevent the evils of a too sudden change, that those who have been thus nursed in ignorance may be progressively removed from the abodes of mental darkness, to the intellectual light which this principle cannot fail to produce. The light of true knowledge, therefore, must be first made to dawn on those dwellings of darkness, and afterwards gradually to increase, as it can be born by the opening faculties of their inhabitants.

To proceed on this plan, it becomes necessary to direct our attention to the actual state of the British population, to disclose the cause of those great and leading evils of which all now complain.

It will then be seen that the foundation on which these evils have been erected is ignorance, proceeding from the errors which have been impressed on the minds of the present generation by its predecessors; and chiefly by that *greatest of all errors, the notion that individuals form their own characters*. For while this most inconsistent, and therefore most absurd, of all human conceptions shall continue to be forced upon the young mind, there will remain no foundation whatever on which to build a sincere love and extended charity from man to his fellow-creatures.

But destroy this hydra of human calamity, this immolator of every principle of rationality; this monster, which hitherto has

effectually guarded every avenue that can lead to true benevolence and active kindness, and human happiness will be speedily established on a rock from whence it shall never more be removed.

This enemy of humanity may now be most easily destroyed. Let it be dragged forth from beneath the dark mysterious veil by which, till now, it has been hid from the eyes of the world; expose it but for an instant to the clear light of intellectual day; and, as though conscious of its own deformity, it will instantaneously vanish, never to re-appear.

As a ground-work, then, of a rational system, let this absurd doctrine, and all the chain of consequences which follow from it, be withdrawn; and let that only be taught as sacred, which can be demonstrated by its never-failing consistency to be true.

This essential object being accomplished, and accomplished it must be before another step can be taken to form man into a rational being, the next is to withdraw those national laws which chiefly emanate from that erroneous doctrine, and now exist in full vigour, training the population to almost every kind of crime. For these laws are, without chance of failure, adapted to produce a long train of crimes, which crimes are accordingly produced.

Some of the most prominent to which allusion is made, are such as encourage the consumption of ardent spirits, by fostering and extending those receptacles to seduce the ignorant and wretched, called gin-shops and pot-houses; those which sanction and legalise gambling among the poor, under the name of a state lottery; those which are insidiously destroying the real strength of the country, under the name of providing for the poor; and those of punishment, which, under the present irrational system of legislation, are supposed to be absolutely necessary to hold society together.

To prove the accuracy of this deduction, millions of facts exist around us, speaking in a language so clearly connected and audible, that it is scarcely credible any man can misunderstand it.

These facts proclaim aloud to the universe, that ignorance generates, fosters, and multiplies sentiments and actions which must produce private and public misery; and that when evils are experienced, instead of withdrawing the *cause* which created them, it invents and applies punishments, which, to a superficial observer, may appear to lessen the evils which afflict society, while, in reality, they greatly increase them.

Intelligence, on the contrary, traces to its source the cause of every evil which exists; adopts the proper measures to remove the *cause*; and then, with the most unerring confidence, rests satisfied that its object will be accomplished.

Thus then intelligence, or, in other words, plain unsophisticated reason, will consider the various sentiments and actions which now create misery in society, will patiently trace the cause whence those sentiments and actions proceed, and immediately apply the proper remedies to remove them.

And attention, thus directed, discovers that the cause of such sentiments and actions in the British population is the laws

which have been enumerated, and others which shall be hereafter noticed.

To withdraw, therefore, the existing evils which afflict society, these unwise laws must be progressively repealed or modified. The British constitution, in its present outline, is admirably adapted to effect these changes, without the evils which always accompany a coerced or ill-prepared change.

As a preliminary step, however, to the commencement of national improvements, it should be declared with a sincerity which shall not admit of any after deviation, that no individual of the present generation should be deprived of the emolument which he now receives, or of that which has been officially or legally promised.

The next step in national reform is to withdraw from the national church those tenets which constitute its weakness and create its danger. Yet still, to prevent the evils of any premature change, let the church in other respects remain as it is; because under the old established forms it may effect the most valuable purposes.

To render it truly a national church, all tests, as they are called, that is, declarations of belief in which all cannot conscientiously join, should be withdrawn: this alteration would tend more perhaps than any other which can be devised, to give stability both to the national church and to the state; and a conduct thus rational would at once terminate all the theological differences which now confound the intellects of men, and disseminate universal discord.

The next measure of national improvement should be to repeal or modify those laws which leave the lower orders in ignorance, train them to become intemperate, and produce idleness, gambling, poverty, disease, and murder. The production and consumption of ardent spirits are now legally encouraged; licenses to keepers of gin-shops and unnecessary pot-houses are by thousands annually distributed; the laws of the state now direct those licenses to be distributed; and yet, perhaps, not one of the authors or guardians of these laws has once reflected how much *each* of those houses daily contributes to public crime, disease, and weakness, or how much they add to the stock of private misery.

Shall we then continue to surround our fellow-creatures with a temptation which, as many of them are now trained, we know they are unable to resist—with a temptation, too, which predisposes its victims to proceed gradually from a state of temporary insanity, into which they had been led by the example and instruction of those around them, to one of madness and bodily disease, creating more than infantile weakness, which again produces mental torments and horrors, that silently, yet most effectually, undermine every faculty in man, which can contribute to private or public happiness?

Can the British Government longer preserve such laws, or countenance a system which trains man to devise and enforce such laws? (In the year 1786, an act of parliament—stat. 9, Geo. III., c. 23,—was passed. The preamble is as follows:—"Whereas the drinking of spirituous liquors or strong waters is become very common, especially among the people of lower and inferior rank, the constant and excessive use of which tends greatly to the destruction of their

health, rendering them unfit for useful labour and business, debauching their morals, and inciting them to perpetrate all manner of vices; and the ill consequences of the excessive use of such liquor are not confined to the present generation, but extend to future ages, and tend to the devastation and ruin of this kingdom."

It was therefore enacted, that no person should retail spirits without a license, for which £50 was to be paid annually, with other provisions to restrain the sale of spirits.

"By a report of His Majesty's Justices of the Peace for the county of Middlesex, made in January, 1736, it appeared that there were then within Westminster, Holborn, the Tower, and Finsbury division,—exclusive of London and Southwark—7,044 houses and shops wherein spirituous liquors were publicly sold by retail, of which they had got an account, and that they believed it was far short of the true number.)

Enough surely has been said to exhibit the evil consequences of these laws in their true colours. Let the duties therefore on the production of ardent spirits be gradually increased, until the price shall exceed the means of ordinary consumption. Let the licenses be progressively withdrawn from the present occupiers of gin-shops and unnecessary pot-houses; and let the duties on the production and consumption of malt liquor be diminished, that the poor and working classes may be the more readily induced to abandon their destructive habits of dram-drinking, and by degrees to withdraw altogether from this incentive to crime, and sure source of misery.

The next improvement should be to discontinue the state lottery.

The law which creates this measure, is neither more nor less than a law to legalise gambling, entrap the unwary, and rob the ignorant.

How great must be the error of that system which can induce a state to deceive and injure its subjects, and yet expect that those subjects shall not be necessarily trained to injure and to deceive.

These measures may be thought detrimental to the national revenues.

Those who have reflected on the nature of public revenue, and who possess minds capable of comprehending the subject, know that revenue has but one legitimate source; that it is derived directly or indirectly from the labour of man, and that it may be more or less from any given number of men, (other circumstances being similar,) in proportion to their strength, industry, and capacity.

The efficient strength of a state governed by laws founded on an accurate knowledge of human nature, in which the whole population are well-trained, will greatly exceed one of equal extent of numbers, in which a large part of the population are improperly trained, and governed by laws founded in ignorance.

Thus were the small states of Greece, while governed by laws comparatively wise, superior in national strength to the extended empire of Persia.

On this plain and obvious principle will the effective power and

resources of the British empire be largely increased by withdrawing those laws which, under the plausible appearance of adding a few, and but a few, millions to the annual revenues of this kingdom, in reality feed on the very vitals of the state. For such laws destroy the energies and capacities of its population, which, so weakened and trained to crime, requires a far greater expenditure to protect and govern it.

Confidently may it be said, that a short experience in practice is alone necessary to make the truth of these positions self-evident even to the most common understandings.

The next measure for the general improvement of the British population should be to revise the laws relative to the poor. For pure and benevolent as, no doubt, were the motives which actuated those with whom the Poor Laws originated, the direct and certain effects of these laws are to injure the poor, and, through them, the state, as much almost as they can be injured.

They exhibit the appearance of affording aid to the distressed, while, in reality, they prepare the poor to acquire the worst habits, and to practise every kind of crime; they thus increase the number of the poor and add to their distress. It becomes, therefore, necessary that decisive and effectual measures should be adopted to remove those evils which the existing laws have created.

Benevolence says, that the destitute must not starve, and to this declaration political wisdom readily assents. Yet can that system be right, which compels the industrious, temperate, and comparatively virtuous, to support the ignorant, the idle, and comparatively vicious? Such, however, is the effect of the present British Poor Laws; for they publicly proclaim greater encouragement to idleness, ignorance, extravagance, and intemperance, than to industry and good conduct: the evils which arise from a system so irrational are hourly experienced, and hourly increasing.

It thus becomes necessary that some counteracting remedy be immediately devised and applied: for, injurious as these laws are, it is obviously impracticable, in the present state of the British population, to annul at once a system to which so large a portion of the people has been taught to look for support.

These laws should be progressively undermined by a system of an opposite nature, and ultimately rendered altogether nugatory.

The proper system to supersede these laws has been in part already explained, but we proceed to unfold it still more. It may be called "A System for the Prevention of Crime, and the Formation of Human Character;" and, under an established and well-intentioned government, it will be found more efficacious in producing public benefit than any of the laws now in existence.

The fundamental principle on which all these Essays proceed is, that "children collectively may be taught any sentiments and habits;" or, in other words, "trained to acquire any character."

It is of importance that *this principle should be for ever present in the mind, and that its truth should be established beyond even the shadow of doubt.* To the superficial observer it may appear to be an abstract truth of little value; but to the reflecting and accurate rea-

soner, it will speedily discover itself to be a power which ultimately must destroy the ignorance, and consequent prejudices, that have accumulated through all preceding ages.

For, as it is a deduction from all the leading facts in the past history of the world, so it will be found, on the most extensive investigation, to be consistent with every fact which now exists. It is calculated, therefore, to become the foundation of a new system, which, because true, and of unparalleled importance, must prove irresistible, will speedily supersede all those which exist, and itself become permanent.

It is necessary, however, prior to the introduction of this system, in all its bearings and consequences, that the public mind should be impressed with the deepest conviction of its truth.

For this purpose, let us, in imagination, survey the various states and empires of the world, and attentively observe man, as in these arbitrary divisions of the earth he is known to exist.

Compare the national character of each community with the laws and customs by which they are respectively governed, and, without an exception, the one will be found the archetype of the other.

Where, in former ages, the laws and customs established by Lycurgus formed man into a model for martial exploits, and a perfect instrument for war, he is now trained, by other laws and customs, to be the instrument of a despotism which renders him almost, or altogether, unfit for war. And where the laws and customs of Athens trained the young mind to acquire as high a degree of partial rationality as the history of preceding times records, man is now reduced, by a total change of laws and customs, to the lowest state of mental degradation. Also, where, formerly, the superior native American tribes roamed fearlessly through their trackless forests, uniformly exhibiting the hardy, penetrating, elevated, and sincere character, which was at a loss to comprehend how a rational being could desire to possess more than his nature could enjoy; now, on the very same soil, in the same climate, characters are formed under laws and customs so opposite, that all their bodily and mental faculties are individually exerted to obtain, if possible, ten thousand times more than any man can enjoy.

But why proceed to enumerate such endless results as these, of the never-failing influence of training over human nature, when it may be easily rendered self-evident even to the most illiterate, by daily examples around their own dwellings?

No one, it may be supposed, can now be so defective in knowledge as to imagine it is a different human nature, which by its own power forms itself into a child of ignorance, of poverty, and of habits leading to crime and to punishment; or into a votary of fashion, claiming distinction from its folly and inconsistency; or, to fancy, that it is some undefined, blind, unconscious process of human nature itself, distinct from instruction, that forms the sentiments and habits of the man of commerce, of agriculture, the law, the church, the army, the navy, or of the private and illegal depredator on society: or that it is a different human nature which constitutes the societies of the Jews, of Friends, and of all the various religious

denominations which have existed or which now exist. No! human nature, save the minute differences which are ever found in all the compounds of the creation, is one and the same in all; it is without exception universally plastic, and, by judicious training, THE INFANTS OF ANY ONE CLASS IN THE WORLD MAY BE READILY FORMED INTO MEN OF ANY OTHER CLASS, EVEN TO BELIEVE AND DECLARE THAT CONDUCT TO BE RIGHT AND VIRTUOUS, AND TO DIE IN ITS DEFENCE, WHICH THEIR PARENTS HAD BEEN TAUGHT TO BELIEVE AND SAY WAS WRONG AND VICIOUS, AND TO OPPOSE WHICH, THOSE PARENTS WOULD ALSO HAVE WILLINGLY SACRIFICED THEIR LIVES.

Whence then the foundation of your claim, ye advocates for the superiority of the early prepossessions of your sect or party, in opposition to those taught to other men? Ignorance itself, at this day, might also make it evident that one particle of merit is not due to you, for not possessing those notions and habits which you now the most condemn. Ought you not, and will you not then, have charity for those who have been taught different sentiments and habits from yourselves? Let all men fairly investigate this subject for themselves; it well merits their most attentive examination; they will then discover that it is from the errors of education, misinstructing the young mind relative to the true cause of early prepossessions, that almost all the evils of life proceed.

Whence then, ye advocates for the merit and demerit of early prepossessions of opinion, do you derive your principles?

Let this system of misery be seen in all its naked deformity! It ought to be exposed; for the instruction which it inculcates at the outset of forming human character is destructive of the genuine charity which can alone train man to be truly benevolent to all other men. The ideas of exclusive right and consequent superiority which men have hitherto been taught to attach to the early sentiments and habits in which they have been instructed, are the chief cause of disunion throughout society; such notions are, indeed, in direct opposition to pure and undefiled religion, nor can they ever exist together. The extent of the misery which they generate cannot, however, be much longer concealed; they are already hastening fast to meet the fate of all errors; for the gross ignorance on which this system of misery has been raised, is exposed to the world on its proper foundation, and, so exposed, its supporters will shrink from the task of defence, and no rational mind will be found to give it support.

Having exhibited the error on which ignorance has erected the systems by which man has been governed, or compelled to become irrational and miserable, and having laid an immovable foundation for a system devoid of that error, which, when fully comprehended and adopted into practice, must train mankind "to think of and act to others as they would wish others to think of and act to them."—we proceed further to explain this *system without error*, and which may be termed a *system without mystery*. As then children collectively may be formed into any characters, by whom ought their characters to be formed?

The kind and degree of misery or happiness experienced by the

members of any community, depend on the characters which have been formed in the individuals which constitute the community.

It becomes, then, the highest interest, and consequently the first and most important duty, of every state, to form the individual characters of which the state is composed. And if any characters, from the most ignorant and miserable to the most rational and happy, can be formed, it surely merits the deepest attention of every state to adopt those means by which the formation of the latter may be secured, and that of the former prevented.

It follows that every state, to be well-governed, ought to direct its chief attention to the formation of character; and thus the best governed state will be that which shall possess the best national system of education.

Under the guidance of minds competent to its direction, a national system of training and education may be formed, to become the most safe, easy, effectual, and economical instrument of government that can be devised. And it may be made to possess a power equal to the accomplishment of the most grand and beneficial purposes.

It is, however, by instruction only, that the population of the world can be made conscious of the irrational state in which they now exist; and, until that instruction is given, it is premature to introduce a national system of education.

But the time is now arrived when the British Government may with safety adopt a national system of training and education for the poor and uninstructed, and this measure alone, if the plan shall be well-devised and executed, will effect the most importantly beneficial changes.

As a preliminary step, however, it is necessary to observe, that to create a well-trained, united, and happy people, this national system shall be uniform over the United Kingdom; it should be also founded in the spirit of peace and of rationality, and, for the most obvious reasons, the thought of exclusion to one child in the empire should not for a moment be entertained.

Several plans have been lately proposed for the national education of the poor, but these have not been calculated to effect all that a national system of education of the poor ought to accomplish.

For the authors and supporters of these systems we feel those sentiments which the principles developed throughout these Essays must create in any minds on which they have been early and effectually impressed; and we are desirous of rendering their labours for the community as extensively beneficial as they can be made. To fulfil, however, a great and important public duty, the plans which they have devised must be considered as though they had been produced and published in the days of antiquity.

The plans alluded to are those of the Rev. Dr. Bell, Mr. Joseph Lancaster, and Mr. Whitbread.

The systems of Dr. Bell and Mr. Lancaster, for instructing the poor in reading, writing, and arithmetic, prove the extreme ignorance which previously existed in the manner of training the young; for it is in the manner alone of giving instruction that these new



systems are an improvement on the modes of instruction which were formerly practised.

The arrangement of the room, and many of the details in Mr. Lancaster's plan, are, in some respects, better calculated to give instruction in the elements enumerated, than those recommended by Dr. Bell, although some of the details introduced by the latter are very superior, and highly deserving of adoption.

The essence, however, of national training and education is to impress on the young, ideas and habits which shall contribute to the future happiness of the individual and of the state; and this can be accomplished only by instructing them to become rational beings.

It must be evident to common observers, that children may be taught, by either Dr. Bell's or Mr. Lancaster's system, to read, write, account, and sew, and yet acquire the worst habits, and have their minds rendered irrational for life.

Reading and writing are merely instruments by which knowledge, either true or false, may be imparted; and, when given to children, are of little comparative value, unless they are also taught how to make a proper use of them.

When a child receives a full and fair explanation of the objects and characters around him, and when he is also taught to reason correctly, so that he may learn to discover general truths from falsehood, he will be much better instructed, although without the knowledge of one letter or figure, than those are who have been compelled to *believe*, and whose reasoning faculties have been confounded, or destroyed, by what is most erroneously termed learning.

It is readily acknowledged that the manner of instructing children is of importance, and deserves all the attention it has lately received; that those who discover or introduce improvements which facilitate the acquirement of knowledge are important benefactors of their fellow-creatures. Yet the *manner* of giving instruction is one thing, the *instruction itself* another, and no two objects can be more distinct. The *worst* manner may be applied to give the *best* instruction, and the *best* manner to give the *worst* instruction. Were the real importance of both to be estimated by numbers, the manner of instruction may be compared to one, and the matter of instruction to millions: the first is the means only; the last, the end to be accomplished by those means.

If, therefore, in a national system of education for the poor, it be desirable to adopt the *best manner*, it is surely so much the more desirable to adopt also the *best matter*, of instruction.

Either give the poor a rational and useful training, or mock not their ignorance, their poverty, and their misery, by merely instructing them to become conscious of the extent of the degradation under which they exist. And, therefore, in pity to suffering humanity, either keep the poor, if you now can, in the state of the most abject ignorance, as near as possible to animal life, or at once determine to form them into rational beings, into useful and effective members of the state.

Were it possible, without national prejudice, to examine into the matter of instruction which is now given in some of our boasted

new systems for the instruction of the poor, it would be almost as wretched as any which can be devised. In proof of this statement, enter any one of the schools denominated national, and request the master to show the acquirements of the children. These are called out, and he asks them theological questions to which men of the most profound erudition cannot make a rational reply; the children, however, readily answer as they had been previously instructed, for memory, in this mockery of learning, is all that is required.

Thus the child whose natural faculty of comparing ideas, or whose rational powers, shall be the soonest destroyed, if, at the same time, he possess a memory to retain incongruities without connexion, will become what is termed the first scholar in the class; and three-fourths of the time which ought to be devoted to the acquirement of useful instruction, will be really occupied in destroying the mental powers of the children.

To those accustomed attentively to notice the human countenance, from infancy to age, in the various classes and religious denominations of the British population, it is truly an instructive although melancholy employment, to observe in the countenances of the poor children in these schools, the evident expression of mental injury derived from the well-intentioned, but most mistaken, plan of their instruction.

It is an important lesson, because it affords another recent and striking example to the millions which previously existed, of the ease with which children may be taught to receive any sectarian notions, and thence acquire any habits, however contrary to their real happiness.

To those trained to become truly conscientious in any of the present sectarian errors which distract the world, this free exposure of the weakness of the peculiar tenets in which such individuals have been instructed, will, at first, excite feelings of high displeasure and horror, and these feelings will be acute and poignant, in proportion to the obvious and irresistible evidence on which the disclosure of their errors is founded.

Let them, however, begin to think calmly on these subjects, to examine their own minds, and the minds of all around them, and they will become conscious of the absurdities and inconsistencies in which their forefathers have trained them; they will then abhor the errors by which they have been so long abused; and, with an earnestness not to be resisted, they will exert their utmost faculties to remove the cause of so much misery to man.

Enough surely has now been said of the manner and matter of instruction in these new systems, to exhibit them in a just and true light.

The improvements in the manner of teaching children whatever may be deemed proper for them to learn,—improvements which, we may easily predict, will soon receive great additions and amendments,—have proceeded from the Rev. Dr. Bell and Mr. Lancaster; while the errors which their respective systems assist to engrave on the ductile mind of infancy and childhood, are derived from times when ignorance gave countenance to every kind of absurdity.

Mr. Whitbread's scheme for the education of the poor, was evidently the production of an ardent mind possessing considerable abilities; his mind, however, had been irregularly formed by the errors of his early education; and this was most conspicuous in the speech which introduced the plan he had devised to the House of Commons, and in the plan itself.

The first was a clear exposition of all the reasons for the education of the poor, which could be expected from a human being trained from infancy under the systems in which Mr. Whitbread had been instructed.

The plan itself evinced the fallacy of the principles which he had imbibed, and showed that he had not acquired a practical knowledge of the feelings and habits of the poor, or of the only effectual means by which they could be trained to be useful to themselves and to the community.

Had Mr. Whitbread not been trained, as almost all the Members of both Houses of Parliament have been, in delusive theories, devoid of rational foundation, which prevent them from acquiring an extensive practical knowledge of human nature, he would not have committed a plan for the national education of the poor to the sole management and direction of the ministers, churchwardens, and overseers of parishes, whose present interests must have appeared to be opposed to the measure.

He would surely, first, have devised a plan to make it the evident interest of the ministers, churchwardens, and overseers, to co-operate in giving efficacy to the system which he wished to introduce to their superintendence; and also to render them, by previous training, competent to that superintendence for which now they are in general unprepared. For, trained as these individuals have hitherto been, they must be deficient in the practical knowledge necessary to enable them successfully to direct the instruction of others; and had an attempt been made to carry Mr. Whitbread's plan into execution, it would have created a scene of confusion over the whole kingdom.

Attention to the subject will make it evident that it never was, and that it never can be, the interest of any sect claiming exclusive privileges on account of professing high and mysterious doctrines, about which the best and most conscientious men may differ in opinion, that the mass of the people should be otherwise instructed than in those doctrines which were and are in unison with its peculiar tenets: and that at this hour a national system of education for the lower orders, on sound political principles, is really dreaded, even by some of the most learned and intelligent members of the Church of England. Such feelings in the members of the national church are those only which ought to be expected; for most men so trained and circumstanced must of necessity acquire these feelings. Why, therefore, should any class of men endeavour to rouse the indignation of the public against them? Their conduct and their motives are equally correct, and, therefore, equally good, with those who raise the cry against and oppose the errors of the church. And let it ever be remembered, that an establishment which possesses the

power of propagating principles, may be rendered truly valuable when directed to inculcate a system of self-evident truth, unobstructed by inconsistencies and counteractions.

The dignitaries of the church, and their adherents, foresaw that a national system for the education of the poor, unless it were placed under the immediate influence and management of individuals belonging to the church, would effectually and rapidly undermine the errors, not only of their own, but of every other ecclesiastical establishment. In this foresight they evinced the superiority of their penetration over the sectaries by whom the unexclusive system is supported. The heads of the church have wisely discovered that reason and inconsistency cannot long exist together; that the one must inevitably destroy the other, and reign paramount. They have witnessed the regular, and latterly the rapid progress which reason has made; they know that its accumulating strength cannot be much longer resisted; and, as they now see the contest is hopeless, the unsuccessful attempt to destroy the Lancasterian system of education is the last effort they will ever make to counteract the dissemination of knowledge, which is now widely extending itself in every direction.

The establishment of the Rev. Dr. Bell's system of initiating the children of the poor in all the tenets of the Church of England, is an attempt to ward off a little longer the yet dreaded period of a change from ignorance to reason, from misery to happiness.

Let us, however, not attempt impossibilities; the task is vain and hopeless; the church, while it adheres to the defective and injurious parts of its system, cannot be induced to act cordially in opposition to its apparent interests.

The principles here advocated will not admit the application of any deception to any class of men; they countenance no proceedings in practice, but of unlimited sincerity and candour. They give rise to no one sentiment which is not in unison with the happiness of the human race; and they impart knowledge, which renders it evident that such happiness can ever be acquired until every particle of falsehood and deception shall be eradicated from the instructions which the old force upon the young.

Let us then in this spirit openly declare to the Church, that a national unexclusive plan of education for the poor will, without the shadow of doubt, destroy all the errors which are attached to the various systems; and that, when this plan shall be fully established, not one of the tenets which is in opposition to facts can long be upheld.

This unexclusive system for the education of the poor has gone forth, and, having found a resting place in the minds of its supporters, it will never more return even to the control of its projectors; but it will be speedily so improved, that by rapidly increasing strides it will firmly establish the reign of reason and happiness.

Seeing and knowing this, let us also make it equally evident to the Church,—warn it of its actual state,—cordially and sincerely assist its members quietly to withdraw those inconsistencies from the system, which now create its weakness and its danger; that it may

retain those rational principles alone which can be successfully defended against attack, or which rather will prevent any attack from being attempted, or even meditated.

The wise and prudent, then, of all parties, instead of wishing to destroy national establishments, will use their utmost exertions to render them so consistent and reasonable in all their parts, that every well-disposed mind may be induced to give them their hearty and willing support.

For the first grand step towards effecting any substantial improvement in these realms, without injury to any part of the community, is to make it the clear and decided interest of the Church to co-operate cordially in all the projected ameliorations. Once found a national church on the true, unlimited, and genuine principles of mental charity, and all the members of the state will soon improve in every truly valuable quality. If the temperate and discerning of all parties will not now lend their aid to effect this change by peaceable means,—which may with the greatest ease and with unerring certainty be done,—it is evident, to every calm observer, that the struggle by those who now exist in unnecessary misery, to obtain that degree of happiness which they may attain in practice, cannot long be deferred. It will therefore prove true political wisdom to anticipate and guide these feelings.

To those who can reflect, and will attend to the passing scenes before them, the times are indeed awfully interesting; some change of high import, scarcely yet perhaps to be scanned by the present ill-taught race of men, is evidently in progress: in consequence, well-founded, prompt, and decisive measures are now required in the British councils, to direct this change, and relieve the nation from the errors of its present systems.

It must surely then be the desire of every rational man, of every true friend to humanity, that a cordial co-operation and unity of action should be effected between the British Executive, the Parliament, the Church, and the People, to lay a broad and firm foundation for the future happiness of themselves and the world.

Say not, my countrymen, that such an event is impracticable; for, by adopting the evident means to form a rational character in man, there is a plain and direct road opened, which, if pursued, will render its accomplishment not only possible but certain. That road, too, will be found the most safe and pleasant that human beings have ever yet travelled. It leads direct to intelligence and true knowledge, and will show the boasted acquirements of Greece, of Rome, and of all antiquity, to be the mere weakness of mental infancy. Those who travel this road will find it so straight and well-defined, that no one will be in danger of wandering from the right course. Nor is it yet a narrow or exclusive path; it admits of no exclusion: every colour of body and diversity of mind are freely and alike admitted. It is open to the human race, and it is broad and spacious enough to receive the whole, were they increased a thousand-fold.

We well know that a declaration like the one now made, must sound chimerical in the ears of those who have hitherto wandered

in the dark mazes of ignorance, error, and exclusion, and who have been taught folly and inconsistencies only from their cradle.

But if every known fact connected with the subject proves that, from the day in which man first saw light to that in which the sun now shines, the old collectively have taught the young collectively the sentiments and habits which the young have acquired; and that the present generation, and every following generation, must in like manner instruct their successors; then do we say, with a confidence founded on certainty itself, that even much more shall come to pass than has yet been foretold or promised. When these principles, derived from the unchangeable laws of nature, and equally revealed to all men, shall, as soon as they will, be publicly established in the world, no conceivable obstacle can remain to prevent a sincere and cordial union and co-operation for every wise and good purpose, not only among all the members of the same state, but also among the rulers of those kingdoms and empires whose enmity and rancour against each other have been carried to the utmost stretch of melancholy folly, and even occasionally to a high degree of madness.

Such, my fellow-men, are some, and yet but a few, of the mighty consequences which must result from the public acknowledgment of these plain, simple, and irresistible truths. They will not prove a delusive promise of mockery, but will in reality speedily and effectually establish peace, goodwill, and an ever active benevolence throughout the whole human race.

The public avowal of these principles, and their general introduction into practice, will constitute that invaluable secret, for which the human mind, from its birth, has been in perpetual search; its future beneficial consequences no man can yet foresee.

We will now show how these principles may be immediately and most advantageously introduced into general practice.

It has been said that "the state which shall possess the best national system of education, will be the best governed;" and if the principle on which the reasoning of these Essays is founded, be true, then is that sentiment also true. Yet, (will future ages credit the fact?) to this day the British Government is without any national system of training and education even for its millions of poor and uninstructed!! The formation of the mind and habits of its subjects is permitted to go on at random, often in the hands of those who are the most incompetent in the empire; and the result is, the gross ignorance and disunion which now everywhere abound!!

(Even the recent attempts which have been made are conducted on the narrow principle of debasing man to a mere irrational military machine, which is to be rapidly moved by animal force.)

Instead of continuing such unwise proceedings, a national system for the training and education of the labouring classes ought to be immediately arranged; and, if judiciously devised, it may be rendered the most valuable improvement ever yet introduced into practice.

For this purpose, an act should be passed for the instruction of all the poor and labouring classes in the three kingdoms.

In this act, provision should be made,

First,—For the appointment of proper persons to direct this new department of government, which will be found ultimately to prove the most important of all its departments; consequently, those individuals who possess the highest integrity, abilities, and influence in the state, should be appointed to its direction.

Second,—For the establishment of seminaries in which those individuals who shall be destined to form the minds and bodies of the future subjects of these realms, should be well initiated in the art and matter of instruction.

This is, and ought to be considered, an office of the greatest practical trust and confidence in the empire; for let this duty be well performed, and the government must proceed with ease to the people and high gratification to those who govern.

At present, there are not any individuals in the kingdom who have been trained to instruct the rising generation, as it is for the interest and happiness of all that it should be instructed. The training of those who are to form the future man, becomes a consideration of the utmost magnitude; for, on due reflection, it will appear, that instruction to the young must be, of necessity, the only foundation upon which the superstructure of society can be raised. Let this instruction continue to be left, as heretofore, to chance, and often to the most inefficient members of the community, and society must still experience the endless miseries which still arise from such weak and puerile conduct. On the contrary, let the instruction to the young be well-devised and well-executed, and no subsequent proceedings in the state can be materially injurious. For it may truly be said to be a wonder-working power; one that merits the deepest attention of the legislature; with ease it may be used to train man into a demon of mischief to himself and all around him, or into an agent of unlimited benevolence.

Third,—For the establishment of seminaries over the United Kingdoms; to be conveniently placed, and of sufficient extent to receive all those who require instruction.

Fourth,—For supplying the requisite expenditure for the building and support of those seminaries.

Fifth,—For the arrangement of the plan which, for the manner of instruction, upon a due comparison of the various modes now in practice, or which may be devised, shall appear to be the best.

Sixth,—For the appointment of proper masters to each of the schools. And,

Last,—The matter of instruction, both for body and mind, in these seminaries, should be substantially beneficial to the individuals and to the state. For this is, or ought to be, the sole motive for the establishment of national seminaries.

These are the outlines of the provisions necessary to prepare the most powerful instrument of good that has ever yet been placed in the hands of man.

The last national improvement which remains to be proposed in the present state of the public mind, is, that another legislative act should be passed, for the purpose of obtaining regular and accurate information relative to the value of and demand for labour, over

the United Kingdoms. This information is necessary, preparatory to the adoption of measures which will be proposed, to provide labour for those who may be occasionally unable to procure other employment.

In this act, provision should be made,

First,—To obtain accurate quarterly returns of the state of labour in each country or smaller district; the returns to be made either by the clergy, justices of the peace, or other more competent persons. These returns should contain,

First, The average price of manual labour within the district for the period included in the return.

Second, The number of those in each district who depend on their daily labour, or the parish, for their support; and who may be at the period of these returns unemployed, and yet able to labour.

Third, The number of those, who, at the period of each return, are but partially employed; and the extent of that partial employment.

Provision should also be made to obtain a statement of the general occupations in which the individuals had been formerly employed, with the best conjectures as to the kind and quantity of work which each may be supposed still capable of performing.

The want of due attention to this highly necessary branch of government, occasions thousands of our fellow-subjects to be made wretched; while, from the same cause, the revenues of the empire are annually deteriorated to an enormous amount.

We have stated, because it is easy of proof, that the revenues of all countries are derived, directly or indirectly, from the labour of man; and yet the British Government, which, with all its errors, is among the best devised and most enlightened that have hitherto been established, makes extravagant and unnecessary waste of that labour. It makes this waste, too, in the midst of its greatest pecuniary difficulties, and when the utmost efforts of every individual in the state are requisite!

This waste of human labour, as it is highly unjust to all, is not only impolitic in a national view, but it is most cruel to the individuals who, in consequence of this waste, are the immediate sufferers.

It would be an Herculean task to trace, through all their ramifications, the various injurious effects which result from the fundamental errors by which man has been, and is governed; nor is the world yet fully prepared for such development. We shall, therefore, now merely sketch some of the most direct and palpable of these effects, relative to the oversight of governments in regard to the non-application or misapplication of the labour of the poor and unoccupied.

It has been shown that the governing powers of any country may easily and economically give its subjects just sentiments and the best habits; and so long as this shall remain unattempted, governments will continue to neglect their most important duties, as well as interests. Such neglect now exists in Britain, where, in lieu of the governing powers making any effort to attain these inestimable benefits for the individuals belonging to the empire, they



must content themselves with the existence of laws, which must create sentiments and habits highly injurious to the welfare of the individuals and of the state.

Many of these laws, by their never-failing effects, speak in a language which no one can misunderstand; and say to the unprotected and untaught, "Remain in ignorance, and let your labour be directed by that ignorance; for while you can procure what is sufficient to support life by such labour, although that life should be an existence in abject poverty, disease, and misery, we will not trouble ourselves with you, or any of your proceedings; when, however, you can no longer procure work, or obtain the means to support nature, then apply for relief to the parish, and you shall be maintained in idleness."

And in ignorance and idleness, even in this country, where manual labour is or always might be made valuable, hundreds of thousands of men, women, and children, are daily supported. No one acquainted with human nature will suppose that men, women, and children, can be long maintained in ignorance and idleness, without becoming habituated to crime.

(It would, perhaps, prove an interesting calculation, and useful to government, to estimate how much its finances would be improved by giving proper employment to a million of its subjects, rather than by supporting that million in ignorance, idleness, and crime.

Will it exceed the bounds of moderation to say, that a million of the population so employed, under the direction of an intelligent government, might earn to the state ten pounds each annually, or ten millions sterling per annum? Ten millions per year would be obtained, by each individual earning less than four shillings per week; and any part of the population of these kingdoms, including within the average the too young and the too old for labour, may be made to earn, under proper arrangements, more than four shillings per week to the state, besides creating an innumerable train of other more beneficial consequences.)

Why, then, are there any idle poor in these kingdoms? Solely because so large a part of the population have been permitted to grow up to manhood in gross ignorance; and because, when they are or easily may be trained to be willing to labour, useful and productive employment has not been provided for them.

All men may, by judicious and proper laws and training, readily acquire knowledge and habits which will enable them, if they be permitted, to produce far more than they need for their support and enjoyment: and thus any population, in the fertile parts of the earth, may be taught to live in plenty, and in happiness, without the checks of vice and misery.

Mr. Malthus is, however, correct, when he says, that the population of the world is ever adapting itself to the quantity of food raised for its support; but he has not told us how much more food an intelligent and industrious people will create from the same soil, than will be produced by one ignorant and ill-governed. It is, however, as one to infinity.

For man knows not the limit to his power of creating food. How

much has this power been latterly increased in these islands! And in them such knowledge is in its infancy. Yet compare even this power of raising food with the efforts of the Bosgemens, or other savages, and it will be found, perhaps, as one to a thousand.

Food for man may be also considered as a compound of the original elements, of the qualities, combinations, and control of which, chemistry is daily adding to our knowledge; nor is it yet for man to say to what this knowledge may lead, or where it may end.

The sea, it may be remarked also, affords an inexhaustible source of food. It may then be safely asserted, that the population of the world may be allowed naturally to increase for many thousand years; and yet, under a system of government founded on the principles for the truth of which we contend, the whole may continue to live in abundance and happiness, without one check of vice or misery; and, under the guidance of these principles, human labour, properly directed, may be made far more than sufficient to enable the population of the world to live in the highest state of human enjoyment.

Shall we then continue to allow misery to predominate, and the labour of man to be most absurdly applied or wasted, when it might be easily directed to remove that misery?

The labour of every man, woman, and child, possessing sufficient bodily strength, may be advantageously employed for the public; and there is not, perhaps, a stronger evidence of the extreme ignorance and fallacy of the systems which have hitherto governed the world, than that the rich, the active, and the powerful, should, by tacit consent, support the ignorant in idleness and crime, without making the attempt to train them into industrious, intelligent, and valuable members of the community; although the means by which the change could be easily effected have been always at their command!

It is not, however, intended to propose that the British Government should now give direct employment to all its working population: on the contrary, it is confidently expected that a national system for the training and education of the poor, and lower orders, will be so effectual, that ere long they will all find employment sufficient to support themselves, except in cases of great sudden depression in the demand for, and consequent depreciation in the value of, labour.

To prevent the crime and misery which ever follow these unfavourable fluctuations in the demand for and value of labour, it ought to be a primary duty of every government that sincerely interests itself in the well-being of its subjects, to provide perpetual employment of real national utility, in which all who apply may be immediately occupied.

In order that those only who could not obtain employment from private individuals should be induced to avail themselves of these national works, the rate of the public labour might be in general fixed at some proportion less than the average rate of private labour in the district in which such public labour should be performed. These rates might be readily ascertained and fixed, by reference to

the county or district quarterly returns of the average rate of labour.

This measure, judiciously managed, would have a similar effect on the price of labour, that the sinking fund produces on the Stock Exchange; and, as the price of public labour should never fall below means of temperate existence, the plan proposed would perpetually tend to prevent an excess of nationally injurious pressure on the most unprotected part of society.

The most obvious, and, in the first place, the best source, perhaps, of employment, would be the making and repairing of roads. Such employment would be perpetual over the whole kingdom; and it will be found true national economy to keep the public roads at all times in a much higher state of repair than, perhaps, any of them are at present. If requisite, canals, harbours, docks, ship-building, and materials for the navy, may be afterwards resorted to: it is not, however, supposed that many of the latter resources would be necessary.

A persevering attention, without which, indeed, not anything beneficial in practice can ever be attained, will soon overcome all the difficulties which may at first appear to obstruct this plan for introducing occasional national employment into the polity of the kingdom.

In times of very limited demand for labour, it is truly lamentable to witness the distress which arises among the industrious for want of regular employment, and their customary wages. In these periods, innumerable applications are made to the superintendents of extensive manual operations, to obtain any kind of employment by which a subsistence may be procured. Such applications are often made by persons who, in search of work, have travelled from one extremity of the island to the other!

During these attempts to be useful and honest, in the common acceptance of the terms, the families of such wandering individuals accompany them, or remain at home; in either case they generally experience sufferings and privations, which the gay and splendid will hesitate to believe it possible that human nature could endure.

Yet, after this extended and anxious endeavour to procure employment, the applicant often returns unsuccessful; he cannot, by his most strenuous exertions, procure an honest and independent existence; therefore, with intentions perhaps as good, and a mind as capable of great and benevolent actions as the remainder of his fellow-men, he has no other resources left but to starve, apply to his parish for relief, and thus suffer the greatest degradation, or rely on his own native exertions, and, to supply himself and family with bread, resort to what are termed dishonest means.

Some minds thus circumstanced are so delicately formed, that they will not accept the one, or adopt the other of the two latter modes to sustain life, and in consequence they actually starve. These, however, it is to be hoped, are not very numerous. But the number is undoubtedly great, of those whose health is ruined by bad and insufficient food, clothing, and shelter; who contract lingering diseases, and suffer premature death, the effect of partial starvation.

The most ignorant and least enterprising of them apply to the parish for support; soon lose the desire of exertion; become permanently dependent: conscious of their degradation in society; and henceforward, with their offspring, remain a burden and grievous evil to the state; while those among this class who yet possess strength and energy of body and mind, with some undestroyed powers of reasoning, perceive, in part, the glaring errors and injustice of society towards themselves and their fellow-sufferers.

Can it then create surprise that feelings like those described should force human nature to endeavour to retaliate?

Multitudes of our fellow-men are so goaded by these reflections and circumstances, as to be urged, even while incessantly and closely pursued by legal death, almost without a chance of escape, to resist those laws under which they suffer; and thus the private depredator on society is formed, fostered, and matured.

Shall we then longer withhold national instruction from our fellow-men, who, it has been shown, might easily be trained to be industrious, intelligent, virtuous, and valuable members of the state?

True, indeed, it is, that all the measures now proposed are only a compromise with the errors of the present systems; but as these errors now almost universally exist, and must be overcome solely by the force of reason; and as reason, to effect the most beneficial purposes, makes her advance by slow degrees, and progressively substantiates one truth of high import after another, it will be evident, to minds of comprehensive and accurate thought, that by these and similar compromises alone can success be rationally expected in practice. For such compromises bring truth and error before the public; and whenever they are fairly exhibited together, truth must ultimately prevail.

As many of the inconsistencies of the present systems are evident to the most intelligent and well-disposed minds, the way for the public admission of the important truths which have now been in part unfolded, seems to be rendered easy; and it is confidently expected that the period is at hand, when man, through ignorance, shall not much longer inflict unnecessary misery on man; because the mass of mankind will become enlightened, and clearly discern that by so acting they will inevitably create misery to themselves. (As soon as the public mind shall be sufficiently prepared to receive it, the practical detail of this system shall be fully developed.)

For the extensive knowledge of the facts which present themselves on the globe, makes it evident to those whose reasoning faculties have not been entirely paralysed, that all mankind firmly believe, that everybody, except themselves, has been grievously deceived in his fundamental principles; and feel the utmost astonishment that the nations of the world could embrace such gross inconsistencies for divine or political truths. Most persons are now also prepared to understand, that these weaknesses are firmly and conscientiously fixed in the minds of millions, who, when born, possessed equal faculties with themselves. And, although they plainly discern in others what they deem inconceivable aberrations of the mental powers, yet, in despite of such facts, they are taught to be-

lieve, that they themselves could not have been so deceived; and this impression is made upon the infant mind with the greatest ease, whether it be to create followers of the most ignorant, or of the most enlightened systems.

The inhabitants of the world are, therefore, abundantly conscious of the inconsistencies contained in those systems in which all have been trained, out of the pale of their own peculiar, and, as they are taught to believe, highly-favoured sect: and yet the number of the largest sect in the world is small, when compared with the remaining sects, which have been instructed to think the notions of that larger division an error of the grossest kind, proceeding alone from the ignorance or deception of their predecessors.

All that is now requisite, previous to withdrawing the last mental bandage by which hitherto the human race has been kept in darkness and misery, is, by calm and patient reasoning to tranquillize the public mind, and thus prevent the evil effects which otherwise might arise from the too sudden prospect of freely enjoying rational liberty of mind.

To withdraw that bandage without danger, reason must be judiciously applied to lead men of every sect (for all have been in part abused) to reflect, that if untold myriads of beings, formed like themselves, have been so grossly deceived as they believe them to have been, what power in nature was there to prevent *them* from being equally deceived?

Such reflections, steadily pursued by those who are anxious to follow the plain and simple path of reason, will soon make it obvious that the inconsistencies which they behold in all other sects *out of their own pale*, are precisely similar to those which all other sects can readily discover *within that pale*.

It is not, however, to be imagined, that this free and open exposure of the gross errors in which the existing generation has been instructed, should be forthwith palatable to the world; it would be contrary to reason to form any such expectations.

Yet, as evil exists, and as man cannot be rational, nor of course happy, until the cause of it shall be removed, the writer, like a physician who feels the deepest interest in the welfare of his patient, has hitherto administered of this unpalatable restorative the smallest quantity which he deemed sufficient for the purpose; he now waits to see the effects which that may produce. Should the application not prove of sufficient strength to remove the mental disorder, he promises that it shall be increased, until sound health to the public mind be firmly and permanently established.

THE END.