

*J. S. Souders Park Lane*

S Y L L A B U S

OF

FOUR MORNING AND FOUR EVENING COURSES OF

L E C T U R E S,

AT THE

EGYPTIAN HALL, PICCADILLY,

ON

THE RATIONAL SYSTEM OF SOCIETY,

DERIVED SOLELY FROM NATURE AND EXPERIENCE,

AS PROPOUNDED BY ROBERT OWEN;

*VERSUS*

S O C I A L I S M,

DERIVED FROM MISREPRESENTATION, AS EXPLAINED

BY THE LORD BISHOP OF EXETER AND OTHERS;

AND *VERSUS*

THE PRESENT SYSTEM OF SOCIETY,

DERIVED FROM THE INEXPERIENCED AND CRUDE NOTIONS OF OUR ANCESTORS,

AS IT NOW EXISTS IN ALL THE OPPOSING, ARTIFICIAL, AND MOST  
INJURIOUS DIVISIONS IN ALL CIVILIZED NATIONS, BUT MORE

ESPECIALLY IN THE *BRITISH EMPIRE* AND IN THE  
*UNITED STATES OF NORTH AMERICA.*

EACH MORNING AND EVENING COURSE EXPLANATORY OF A DIFFERENT PART OF  
THE NEW SYSTEM OR OF THE ERRORS OF THE OLD.

BY

R O B E R T O W E N.

THE FIRST MORNING AND EVENING COURSES, OF SIX LECTURES EACH,  
TO COMMENCE ON MONDAY THE 22ND OF FEBRUARY, 1841, WILL  
BE GENERAL INTRODUCTORY COURSES, IN WHICH A BRIEF OUT-  
LINE OF THE WHOLE SUBJECT, WITH A CONTRAST BETWEEN THE  
RATIONAL AND GOOD, AND THE IRRATIONAL AND EVIL, SYSTEMS  
OF SOCIETY, WILL BE GIVEN.

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### THE FIRST COURSES

WILL BE GIVEN IN THE MORNINGS AND EVENINGS OF  
Monday, 22nd; Wednesday, 24th; Friday, 26th of February. Mon-  
day, 1st; Wednesday, 3rd; and Friday, 5th of March.

### THE SECOND COURSES

WILL BE GIVEN IN THE MORNINGS AND EVENINGS OF  
Monday, 8th; Wednesday, 10th; Friday, 12th; Monday, 15th; Wed-  
nesday, 17th; and Friday, 19th of March.

### THE THIRD COURSES

WILL BE GIVEN IN THE MORNINGS AND EVENINGS OF  
Monday, 22nd; Wednesday, 24th; Friday, 26th; Monday, 29th;  
Wednesday, 31st of March; and Friday, 2nd of April.

### THE FOURTH COURSES

WILL BE GIVEN IN THE MORNINGS AND EVENINGS OF  
Monday, 5th; Wednesday, 7th; Friday, 9th; Monday, 12th; Wed-  
nesday, 14th; and Friday, 16th of April.

### CONCLUDING LECTURES

WILL BE GIVEN IN THE MORNINGS AND EVENINGS OF  
Monday the 19th, and Wednesday the 21st of April.

After each of which concluding lectures, the Lecturer will answer all questions relative to the Subject, and explain every difficulty to the satisfaction of a decided majority of his Morning and Evening audiences, or publicly renounce the whole System.

*The Morning Lectures will commence at One o'clock, P. M., and the Evening Lectures at Seven.*

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Admission to each Lecture, 1s.—Reserved Front Seats, 2s.—Tickets for each Course of Six Lectures, 5s.—Reserved Seats, 10s.

TICKETS to be had at the EGYPTIAN HALL, PICCADILLY; and at the HOME COLONIZATION OFFICE, 57, PAUL MALL.

For Particulars see Syllabus of each Course, to be had as above.

The Lecture Room, which is on the first floor, has been fitted up for these Lectures, and will be well lighted and heated.

The Doors will be opened half an hour previous to the commencement of each Lecture.

MR. OWEN anticipates that these Courses of Lectures will prove of deeper general interest to all ranks and classes than any Public Discourses that have been given to the civilized world. It is a trial to ascertain whether Ignorance, Mystery, Falsehood, Injustice, Division, Poverty, Universal Disorder, and Discord, with their consequent Immorality, Crime, and Misery, shall, as heretofore, continue to direct the affairs of men, to the incalculable injury of every individual: or whether KNOWLEDGE, derived from unchanging Facts, Truth, Union, Wealth, Universal Order, and Harmony, and their consequent Morality, Justice, and Happiness, shall, in future, govern the destinies of the human race, to the incalculable advantage of every individual.

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# SYLLABUS

OF

FOUR DOUBLE COURSES OF LECTURES,

BY

ROBERT OWEN.

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FIRST DOUBLE COURSE.

SIX MORNING AND SIX EVENING LECTURES,  
INTRODUCTORY TO THE MAIN SUBJECT.

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FIRST LECTURES.

*Monday, 22nd February, at 1, and at 7 o'clock.*

THE extent of the subject—its importance—the Four Courses necessary to its full development—subject not to be comprehended except by a regular attendance at the Four Courses, and the attention of the mind fully given to its acquirement.—Every man, woman and child deeply interested in this investigation.—Truth can never suffer by fair investigation.—Error, and known error, alone opposed to investigate any subject, especially one on which depends the permanent improvement, well-being, and happiness of the human race.

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## SECOND LECTURES.

*Wednesday, 24th February, at 1, and at 7 o'clock.*

No man or woman, possessing mental and moral power, and who wishes to be made superior, physically, mentally, and morally, and therefore happy, and who desires to assist in improving the condition of society, should be afraid, or from any cause be deterred from attending these Lectures, or from making use of their common sense, in judging of the truth or error of the whole subject that will be expounded throughout the Four Courses.—No indelicate idea or expression will be introduced.—The fundamental principles of the system to be explained preclude all offence or blame of individuals of any class, or sect, or party.—But all parties, sects, and classes, will be spoken of in the simple language of plain, straightforward truth.—It is now Truth alone that can meliorate the condition of man.—The incalculable advantage of, the irresistible necessity which now exists for, substituting Truth, universally, for Falsehood, which is now the bane of society, and the real source of all vice, crime, and misery.

## THIRD LECTURES.

*Friday, 26th February, at 1, and at 7 o'clock.*

The change to be recommended in these Courses of Lectures the greatest ever proposed to the world—an entire change of the *principles, arrangements, and practices* of all nations and people—a change to create a *new spirit* in man; to regenerate him in mind and feelings; to form, in every mind, new associations of ideas; all in harmony with each other.—The combination of associated ideas in each mind different from that in every other mind, yet in the new state congruous, and in perfect accordance in all essential matters, and similar in their general conclusions.—No metaphysical language used in these Lectures when it can be avoided.—The most simple expressions will be preferred, and applied according to the present popular meaning of the word, in order to make this new subject more easily understood by the public.

## FOURTH LECTURES.

*Monday, 1st March, at 1, and at 7 o'clock.*

This subject, being new in principle, in external arrangement, in spirit, and in practice, will naturally be at first opposed by all classes, sects, professions, and parties; by some, virulently and violently.—This opposition anticipated from the beginning.—It is increasing, and will increase.—Everything new has been opposed through all past ages, and opposed with violence in proportion as it appeared to affect existing interests, prejudices, and superstitions.—Everything new at first alarms the conscientious and timid, as well as the ignorant and self-interested.—These natural feelings must be met by patience, forbearance, charity, and unlimited kindness.—This opposition will gradually diminish as the subject becomes better understood, and will entirely cease as soon as the public shall be made fully to comprehend it.

## FIFTH LECTURES.

*Wednesday, 3rd March, at 1, and at 7 o'clock.*

All animal life alarmed at that which is new until it ascertains whether the new object will injure or benefit it.—Without the investigation of that which is new, no improvement could ever be introduced.—All things and knowledge of man's discovery, now the most valued, were once new, and opposed until their worth and usefulness were ascertained.—And some of these, now the most esteemed, were far more violently assailed than the subject now to be explained has yet been.—The most ignorant, inexperienced, and self-interested, are usually the most obstinate opponents to every improvement at its introduction.—It is only by the introduction of that which is new that the *causes* of ignorance, mystery, superstition, falsehood, division, poverty, disease, disorder, immorality, crime, and misery, can be removed from the nations of the earth.

SIXTH LECTURES.

Friday, 5th March, at 1, and at 7 o'clock.

The change to be proposed will ultimately essentially affect the condition of every individual of the human race in mind, person, and property—form new minds, give new habits, and change the feelings and conduct of the population of all countries.—But the change will be foreseen, prepared, regulated, and gradual—and so conducted, that no individual of any rank, profession, or class, sect, or party, shall suffer by it in mind, body, or estate—on the contrary, all, of every class, profession, and rank, from the highest to the lowest, will be benefited to an extent that cannot be understood until the whole extent of the change, and its practical effects, can be comprehended, and made familiar to the mind.

FIRST LECTURE

Friday, 5th March, at 1, and at 7 o'clock.

Necessity for the first principle in which any system or science is formed, to be principle of nature, in accordance with every fact connected with the system or science. The Rational System derived from facts which no sane mind will dispute. Some of the facts on which the Rational System is based, and the evident deductions from them.

SECOND LECTURE

Friday, 12th March, at 1, and at 7 o'clock.

Additional facts on which the Rational System of society is based—self-evident deductions from these facts—The unity and harmony of these facts, when compared with each other, and with all known facts—The superior mind and spirit which they are calculated to create in man; and without which society cannot be substantially and permanently improved.

THIRD LECTURE

Friday, 19th March, at 1, and at 7 o'clock.

The error on which the Rational System has been based—necessity consequences of the introduction of these errors into society.—These

# SYLLABUS

OF THE

## SECOND DOUBLE COURSE.

SIX MORNING AND SIX EVENING LECTURES,

EXPLANATORY OF THE PRINCIPLES WHICH FORM THE RATIONAL SYSTEM, AND OF THEIR CONTRAST WITH THE CRUDE NOTIONS WHICH FORM THE OLD IRRATIONAL SYSTEM, AS IT NOW EXISTS IN ALL THE NATIONS OF THE WORLD.

BY

ROBERT OWEN.

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### FIRST LECTURES.

*Monday, 8th March, at 1, and at 7 o'clock.*

Necessity for the first principles on which any system or science is formed, to be principles of nature, in accordance with every FACT connected with the system or Science.—The Rational System derived from FACTS which no sane mind will dispute.—Some of the facts on which the Rational System is based, and self-evident deductions from them.

### SECOND LECTURES.

*Wednesday, 10th March, at 1, and at 7 o'clock.*

Additional facts on which the Rational System of society is based—self-evident deductions from these facts.—The unity and harmony of these facts, when compared with each other, and with all known facts.—The superior mind and spirit which they are calculated to create in man; and without which society cannot be substantially and permanently improved.

### THIRD LECTURES.

*Friday, 12th March, at 1, and at 7 o'clock.*

The errors on which the Irrational System has been based—necessary consequences of the introduction of these errors into society.—These

errors the cause of the opposing, incongruous, and crude notions in all minds, both in ancient and modern times—of the perplexities arising from mysteries—of gross insanities—of the universal irrational state of the mind and feelings of the human race, and of all sin and misery.

#### FOURTH LECTURES.

*Monday, 15th March, at 1, and at 7 o'clock.*

The impossibility for man, as long as these errors are forced into his mind when a child, to acquire a charitable spirit for those who have been made to differ from him on these crude notions which create his irrationality or mental incongruities—for him to be made kind or just to those taught to differ from him—for him to have any correct knowledge of himself, of other men, or of human nature generally.

#### FIFTH LECTURES.

*Wednesday, 17th March, at 1, and at 7 o'clock.*

These errors the cause of all the bad passions, of all contest, civil and religious, and of all national wars, and of the spirit of war and bloodshed—of theft, robbery, revenge, and murder—the impossibility of man's becoming a rational creature while these errors are forced into the mind of infants, children, youths, and inexperienced, ill-taught adults—the real cause of the past and present insane proceedings of the human race.—Man has never yet been a rational creature—the past and present conduct of all nations and people prove this truth in every page of human history.

#### SIXTH LECTURES.

*Friday, 19th March, at 1, and at 7 o'clock.*

Man yet to be made a rational being—cannot enjoy superior and permanent happiness until he shall be trained and educated from his birth amid those external arrangements which alone can form him into a rational being—nothing appertaining to a rational state of human existence in society, as it is now constituted and in practice over the world—a foreseen, prepared, and moral revolution in the spirit, mind, and conduct of the human race, necessary to form them into rational beings, beneficially for all in every country.

# SYLLABUS

OF THE

## THIRD DOUBLE COURSE.

SIX MORNING AND SIX EVENING LECTURES.

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THE PRACTICABILITY OF NOW EFFECTING THIS FORE-  
SEEN, PREPARED, AND MORAL REVOLUTION OVER  
THE WORLD, IN PEACE, WITH ORDER, AND BENE-  
FICIALLY FOR ALL GOVERNMENTS AND PEOPLE.

BY

ROBERT OWEN.

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### FIRST LECTURES.

*Monday, 22nd March, at 1, and at 7 o'clock.*

To effect this great and glorious revolution now over the earth, and make man rational, is far from being impracticable—the governments and people of each country have but to abandon, openly and publicly, the few fundamental errors which produced the crude notions and insane conduct of our ancestors, and which form the basis of the present institutions and irrational thoughts, and conduct of the human race, and to adopt the principles of nature, which are opposed to these errors, and to form all institutions in accordance with these principles—all of human kind, without exception of one individual, would be immediately or ultimately greatly benefited by this change.

### SECOND LECTURES.

*Wednesday, 24th March, at 1, and at 7 o'clock.*

First effect of this change would be to introduce truth, charity, and love, among the members of the whole family of man.—Without truth being made the base of individual character, man can never be made charitable, have a real affection for his race, or be trained to become a rational being.—Falsehood has been hitherto made the base of individual character; and more and more so as civilization, so called, has advanced.—Truth, hitherto the most hated and persecuted of all human qualities.—Any one now sufficiently fool-hardy to speak the full truth, which he must have in his mind, for one week, would be murdered or put into a mad-house.—No state of society can be worse than this; but the present irrational system of society renders this insane proceeding unavoidable.

## THIRD LECTURES.

*Friday, 26th March, at 1, and at 7 o'clock.*

The system of truth in the look, word, and action of every one, to produce a rational state of society, or the system of universal falsehood, to continue the present irrational state, must be decided upon now by the people of all countries.—The system of universal truth will produce great knowledge, real virtue or goodness, and permanent high enjoyment—the system of falsehood will produce ignorance, vice, crime, and misery, among rich and poor.—No substantial improvement can take place now in human society, except from the change of falsehood for truth, or by the entire abandonment of the present artificial arrangements of society.

## FOURTH LECTURES.

*Monday, 29th March, at 1, and at 7 o'clock.*

No halting now between the two systems, of truth and falsehood, of knowledge and ignorance, of wealth and poverty, of virtue and vice, of harmony and discord, of happiness and misery.—The one must now be supported, if it is to be continued, by force, fraud, and increasing tyranny and oppression; while the other will require only reason, justice, and charity—the one, ere long, will be impracticable to be maintained; while the other will be easy of introduction, and more easy to be permanently continued.

## FIFTH LECTURES.

*Wednesday, 31st March, at 1, and at 7 o'clock.*

The advantages of the system of truth—disadvantages of the system of falsehood.—Falsehood proceeds from ignorance—truth from knowledge.—Children, if not taught falsehood, would always speak truth.—Truth the language of nature, and the only real source of happiness.—The Rational System is based upon it, and cannot be maintained without it.

## SIXTH LECTURES.

*Friday, April 2nd, at 1, and at 7 o'clock.*

Education—its importance in the new system—to be founded solely on truth in all its departments.—Education the corner-stone of the Rational System—what it may be made to effect—the world easily to be governed under a right system of education—easy to be made permanently prosperous, wise, and happy—no rational education now in the world.

# SYLLABUS

OF THE

## FOURTH DOUBLE COURSE.

SIX MORNING AND SIX EVENING LECTURES.

PRACTICAL APPLICATION OF THE SUBJECT OF  
THESE COURSES OF LECTURES.

BY

ROBERT OWEN.

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### FIRST LECTURES.

*Monday, 5th April, at 1, and at 7 o'clock.*

Utter hopelessness of forming an intelligent, virtuous, and superior society among any portion of the human race while the fundamental notions, on which all society has been hitherto based, shall be maintained.—All religions, all governments, all codes of laws, all institutions, all artificial arrangements, all theories, based on these notions, have failed, and for ever will fail, to make man a rational being, or secure even a low state of animal happiness or mental satisfaction to a reasonable creature.—Great Britain and the United States the most advanced nations in the practical knowledge of physics—possess the most available power for good or for evil—the mass of the British population now the most destitute of comfort, and the most degraded in condition of any population in the world—the United States, through her commercial spirit, directed by the false notions on which society is based, rapidly following the pernicious example of Great Britain—the people, in the oldest and most despotic countries, better governed, and therefore more happy, than under the more progressive governments of Great Britain, United States, and France.—The misery created by this progress on *false* principle the cause that will necessitate the change to true principles, high prosperity, and continually increasing excellence and happiness—the present painful condition of the progressing nations more desirable than the more stationary position of the despotic governments, which now give more animal happiness to the governed.

## SECOND LECTURES.

*Wednesday, 7th April, at 1, and at 7 o'clock.*

All nations and people deeply interested to effect the change without delay, from the old crude notions of error and the practices which they produce, to the principles of nature and the practices which they will create, and, through knowledge and kindness, enforce upon all.—The necessity for a transition-state of feverish excitement, discord, and antagonism, to be regretted, but unavoidable—the shorter its duration the better for all governments and people—the founder of the system for re-creating the humanly-formed character of man on a new base, and for re-combining the external arrangements of society on this new base, would, if possible, pass over this half-irrational and half-sane period of human progress; but impracticable to do so.—By foresight and wisdom its evils may be very much mitigated, and the period of change from the irrational to the rational much shortened.—The new and true principles on which the Rational System is founded will create a pure and genuine spirit of charity, great forbearance, and kindness, which will speedily overcome and overrule the irrational passions, prejudices, and feelings, created by the crude notions of error which now pervade the population of all countries.—This step, the most difficult that the human race has to take, to make its road to high excellence, to union, peace, and progressive happiness, without limitation of progress.

## THIRD LECTURES.

*Friday, 9th April, at 1, and at 7 o'clock.*

At first theologians, and other professions, political œconomists, statesmen, money-making and money-seeking classes, will, through ignorance, the most oppose the introduction of the *practical* transition-state.—The theoretic transition is now in high advance, and now provokes and perplexes governments and people of all classes—so that ten who have begun to think can scarcely be found now to agree upon what should be done—although all admit that there is some fundamental error, and that something must be done to prevent society falling into hopeless confusion.—The best minds and most experienced, from among all parties and sects, now required to lead, to guide and direct this change.—Existing governments the best instruments to collect these men and women, and direct their proceedings—all governments hitherto wrong in principle and practice—all governments of force

and fraud.—The force and machinery of governments, whether despotic so called, or democratic so called, (the latter, perhaps, being the most despotic of the two,) or any mixed form, will be necessary to govern the proceedings under established customs and habits through the transition-state—the only change requisite in any of these governments, will be to supersede fraud by truth and justice, which all will aid them to effect.

#### FOURTH LECTURES.

*Monday, 12th April, at 1, and at 7 o'clock.*

Similar gradual change in all the professions, until the necessity for their continuance shall altogether cease, and all the members of them shall be much better provided for than the most successful of them are under this old and now worn-out system of error and evil, producing crimes and consequent misery, through all classes, from the highest governing to the lowest governed.—The change, when effected, and the transition-state no longer necessary, most delightful for all.—None ignorant—none oppressed—none in poverty, or any fear of it—all well educated, all beneficially and pleasantly occupied, alternately physically and mentally, in their due proportions, to well form body and mind, and keep both in the best health and active enjoyment.—None need be alarmed on account of this change, or in any degree to fear its ultimate high and beneficial results.—It must come, it is now rapidly on its way, and no human power can stay its accelerated advance.—No individual has a real interest in opposing its progress.—The transition-state will terminate in the Millenium.—The twelve gradual changes, or practical steps, to be made by society to attain the full Millenium state, and without which it never can be obtained.

#### FIFTH LECTURES.

*Wednesday, 14th April, at 1, and at 7 o'clock.*

The practical transition-state immediately attainable on a new plan of Self-supporting Home Colonies, formed to provide superior practical education, and permanent, pleasant, and beneficial employment for all the members who shall be trained from infancy within them—and much of these advantages for those received within them at more advanced periods of life, who will attend to the rules and regulations

requisite for the well-ordering of this transition-state towards the Millenium.—The outline of the practical arrangements exhibited by drawings and engravings, and the details of the plan explained.—The œconomy and superiority of the transition-state over the present crude, wasteful, and unorganized, chaos of society—wasteful to an extent far beyond the imaginative powers of the popular unformed or ill-formed mind.—The general causes and sources of this waste.

### SIXTH LECTURES.

*Friday, 16th April, at 1, and at 7 o'clock.*

The higher, best, and most valuable of the human faculties, never yet called into action—*cannot* be exercised in a system founded on error, and composed solely of error accumulated upon error to support the fundamental errors.—These high and superior faculties called into full action under the Rational System and full practical Millenium.—The most direct, or royal, road to the Millenium, by the sovereign and people cordially joining to effect the change in peace, with order, in the spirit of charity, with mutual forbearance, and with kindness directed by judgment.—The full Millenium state—its at present inconceivable œconomy of time, labour, faculties, and capital—its innumerable advantages, and high enjoyments, at the point of temperance, without idleness, or listlessness, or injurious over-exertion, physical or mental—but sufficient to keep all in joyous activity, with high intellectual attainments.

# SYLLABUS

## OF THE CONCLUSION.

TWO MORNING AND TWO EVENING LECTURES.

CONTRAST BETWEEN THE OLD AND NEW SOCIETY.

BY

ROBERT OWEN.

FIRST CONCLUDING LECTURES.

*Monday, 19th April, at 1, and at 7 o'clock.*

Old society a complicated compound of error upon error, both in principle and practice.—Never can procure intelligence, rationality, or happiness, to the human race.—Utter inability of attempting to overcome its errors and evils by any changes under its present general composition, or without moral courage to meet this subject without fear of man.—Truth and charity, without any mixture of error, can now alone save the world from a most savage and irrational revolution.—An entire change of principles and practices from error to truth more easily to be effected than any partial change in either—far more œconomical, and far less injurious to all parties.—Old society defective, to an incalculable extent, in all its political and social arrangements, both in principle and practice.—Requires for its continual support,—

1st. Governments of force and fraud—either despotic, democratical,

or some mixture of both—all these proved again and again incompetent to form a permanent, prosperous, or rational state of society :—

2nd. A priesthood—to enforce and maintain some mysteries under the name of religion.—All, as now taught and practised by the priesthood of the world, directly calculated to destroy the rational faculties and all the higher qualities of human nature.—Every priest now a great sufferer by this wretched arrangement, intended to improve the character and condition of man—witness the present state of England, Scotland and Ireland, as explained to the world by the members of the House of Peers on Friday night, 12th February, 1841.—The system which has produced this most degraded state of human existence—a state far more to be dreaded than that of the free Indians in North America, or the lowest savages in any part of the world—can never remedy the evil which it has produced, and is daily increasing :—

3rd. An aristocracy—which was once an aristocracy of birth, of mind, manner, and conduct ; but which has now become an aristocracy of wealth, the most unjust and degrading of all human power—and now most injurious to every member of this order :—

4th. Different professions—to compel the democracy by force and fraud to maintain the aristocracy in splendid luxury, and themselves in considerable comfort, compared with the wretched condition of the mass of the people.—Every member of these demoralizing professions a grievous sufferer in mind and body by becoming one of them.—The sooner they can be rendered unnecessary the better for themselves and the public :—

5th. An industrious class—to produce and distribute wealth, fight the insane battles of the governments and the aristocracy, to waste and destroy the wealth which the industrious had previously created, and continue in full vigour of the lowest demoralization of the human faculties—to be servants and slaves for the previous-named divisions of society, and many of them by degrees to form the

6th. Or lowest division of wretchedness in this most wretched system of Old Society ; under the denomination of paupers, prostitutes, beggars, rogues, vagabonds, thieves, and murderers on a small scale.—Both these last divisions not only unjust beyond all calculation to every individual composing them, but most injurious to every member of all the other divisions.

The whole of this arrangement the most wasteful and extravagant that the human mind can conceive.

1st. As it *produces*, in the worst possible manner, the least amount

of wealth—much of it of most inferior qualities, and at an enormous cost :—

2nd. As it *distributes* this limited quantity of inferior wealth in the most injurious manner to all classes, and at an enormous unnecessary waste of faculties, time, and capital, and generally to the destruction of the morals of the distributors, cultivating in them the most inferior qualities only of their nature :—

3rd. As it *forms the character* of all these divisions to be anything except the character which now might be formed for every man and woman, and which it is most desirable should be now formed for every man and woman from their birth—man hitherto trained, through most lamentable errors, to be far more irrational in mind and conduct than any other animal—possesses native powers capable of being trained and educated, from birth, to become greatly superior, as a rational being, to all known terrestrial life—all, without one exception, great sufferers by this miscultivation of the human powers and faculties—no educational establishment in existence to well-cultivate the human faculties, to form man and woman, physically, mentally, morally, and practically, to what they might be trained to become, and to what it would be, to an unspeakable extent, the interest of all that they should become :—

4th. As it *governs*, of necessity, by force and fraud, because only force and fraud could govern man formed and acting under so false and wretched a system—no justice or utility in *blaming* governments for this most unhappy condition of human existence—governments of themselves cannot change this system, bad as they must be conscious it is—to effect the change now required in peace, in order, and beneficially for all, there must be a cordial union between governments, priesthood, and people—the judgments of all must be convinced of the necessity for the change—that the change will be highly beneficial to all, and that it is now easy of execution, without injury to any rank or class.

The present system, with immense sacrifice of health, morals, and comfort, produces annually not *five hundred* millions sterling of wealth, estimated by present money and value.

The proposed system, without the sacrifice of health, morals, and comfort, with far less labour and capital, could easily be made to produce annually more than *two thousand* millions sterling, at the present value of money.

## CONCLUDING LECTURES.

*Wednesday, 21st April, at 1, and at 7 o'clock.*

The New Society, instead of being a complicated, incongruous, compound of error upon error, which no one appears competent to analyse, will be a simple, scientific, arrangement, which the children born and trained within it will fully comprehend before they shall be ten years of age; and before they shall be twenty, will be made capable to take an active part in any of its simplified departments; and before they be thirty will be experienced, and competent to assist, in the government of any one of the four general divisions of which it will be composed.—New society formed of one superior class, superior in mind, manner, and conduct, to any class ever formed, or that can be formed under the Old System—this class divided into eight series of ages, each age to have its appropriate physical and mental occupations—these explained—advantages of this arrangement too numerous to be now given in detail; but, generally,

1st. In the *production*, in the best manner for the producers and consumers, of the largest amount of the most valuable wealth, in the shortest time, and with the least waste of capital in its production:—

2nd. In the *distribution* of this wealth beneficially, justly for all, without waste of time and capital, most economically for society, and without immorality or degradation of character in any way on the part of the individual distributors:—

3rd. In *forming the body, mind, manners, and conduct*, of every one from birth, to become, compared with the best under the existing system, superior beings, enlightened in all respects, and filled with the true spirit of charity and kindness for their race:—

4th. In governing paternally, without force, or fraud, or false ambition, or desire for individual superiority in name, honour, or privilege, except as age shall give these to all at their suitable period of life:—  
And,

5th. In the external arrangements of society, which will ultimately ensure to all, the advantages of cities and of universities, of country residences, under new and scientific combinations, which will prevent the manifold disadvantages now experienced in cities, universities, and country residences—these explained—and conclusion.

## ANNOUNCEMENT.

### **Home Colonization Society.**

Whatever may be said or written on the improvement of all classes of society, it is now evident to those who reflect, that that which is necessary to this end is A SOUND, GOOD, PRACTICAL EDUCATION, AND PERMANENT BENEFICIAL EMPLOYMENT to all who require them; in fact, that any other measures are mere palliatives, and can produce only temporary benefits, at an extravagant waste of time, capital, and labour.

It will also be obvious to those who have thoroughly investigated the subject, that a sound education and permanent beneficial employment cannot be given under the present competitive arrangements of society; and that the best mode of securing these benefits to the population will be by the establishment of SELF-SUPPORTING HOME COLONIES, on account of their complete efficiency for the purpose, and their great economy over the present system.

A Society has therefore been formed to promote the establishment of these Colonies; having for its object—

1stly. To submit the plans of the Colonies in all their details to the most scientific and experienced men in every department of life.

2ndly. To make these plans extensively known to the public; and to demonstrate their efficiency for the purposes designed.

3rdly. To demonstrate that these Colonies, in consequence of their very superior economical arrangements, will afford a safe and profitable investment for capital.

4thly. To arrange the preliminaries for Joint-Stock Companies to carry the same gradually into extensive execution.

5thly. To publish the most useful and authentic works, explanatory of the principles on which the system of Home Colonization is based, in order to convey to the public correct information on this most important subject.

The expenses attendant on the above will be met by Subscriptions of £5 each and upwards; which shall, at the option of the subscriber, be placed to his or her credit in behalf of one or more shares, which the subscriber may choose to take in the first Joint-Stock Company established; and by Donations.

A Subscription or Donation to the above amount will constitute a member of the Society.

A Committee attend daily, to answer inquiries and give explanations of the measures proposed, &c. Communications by letter will also receive attention.

A. C. CUDDON, *Secretary.*

HOME COLONIZATION OFFICE,  
57, *Pall Mall, London.*  
*February 1841.*

WORKS PUBLISHED BY THE HOME COLONIZATION SOCIETY,  
57, PALL MALL, LONDON.

A DEVELOPMENT OF THE PRINCIPLES AND PLANS ON WHICH TO ESTABLISH SELF-SUPPORTING HOME COLONIES ; as a most Secure and Profitable Investment for Capital, and an Effectual and Permanent Remedy for Ignorance, Poverty, Destitution, and Crime ; and for the Difficulties, Dangers, and manifold Evils now experienced by all classes of the community ; by giving a right application to the now greatly misdirected powers of Physical and Moral Science. By ROBERT OWEN. 4to, with Plates. Price 5s.

PUBLIC DISCUSSION BETWEEN ROBERT OWEN AND MR. JOHN BRINDLEY, held in BRISTOL, on the 5th, 6th, and 7th of January, 1841, before an audience of more than 5000 persons. J. S. HARFORD, Esq., of Blaze Castle, in the Chair. With the Preliminary Correspondence between Mr. Owen and Mr. Brindley's Committee; and an Appendix, containing a distinct Declaration of Principles. Price 1s. 6d.

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ESSAYS ON THE FORMATION OF CHARACTER; first published in 1812, and of which numerous Editions have been published in England and in the United States of America. Present price 1s.

ADDRESS ON THE OPENING OF THE INSTITUTION FOR THE FORMATION OF CHARACTER, at NEW LANARK, on the 1st of January, 1816; the First Public Announcement of Mr. Owen's Discovery of the Infant School System.

SIX LECTURES ON CHARITY; delivered in the Institution for the Formation of Character, at New Lanark, in 1816. Present price 1s.

REPORT TO THE COUNTY OF LANARK, of a Plan for Relieving Public Distress, and Removing Discontent, by giving Permanent Productive Employment, &c., &c. First published in 1820: present price 1s.

REPORT OF PROCEEDINGS IN DUBLIN, at several Public Meetings held in 1823. Present price 3s. 6d.

TWO LECTURES, delivered from the Speaker's Chair, in the Hall of Representatives, Washington; before the President and Members of the North American Congress, and the Judges of the Supreme Court, in March 1825.

ADDRESSES TO THE VARIOUS CLASSES, PROFESSIONS, &c.

TWELVE LECTURES DELIVERED IN LONDON in 1830. Price 3s.

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THE BOOK OF THE NEW MORAL WORLD; First Part. Developing the Science of Human Nature; first published in 1836, and has since gone through several editions, and been translated into the German and French languages. Mr. Owen proposes shortly to publish the six subsequent Parts.

THE OUTLINE OF THE RATIONAL SYSTEM OF SOCIETY. 2d.

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*New and uniform editions of the above, carefully revised and corrected, under the authority of Mr. Owen, are now publishing by the Home Colonization Society.*