

REPORT
OF THE
PROCEEDINGS

AT THE
SEVERAL PUBLIC MEETINGS,
HELD IN DUBLIN,
By **ROBERT OWEN, Esq.**

On the 18th MARCH—12th APRIL—19th APRIL and 3d MAY;

PRECEDED BY AN
INTRODUCTORY STATEMENT
OF HIS
OPINIONS AND ARRANGEMENTS,
AT NEW LANARK;

EXTRACTED FROM HIS
“Essays on the formation of Human Character,”

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INTRODUCTION.

THE principles of the gentleman, who is the subject of the following pages, are very clearly explained and illustrated in four essays entitled 'A New View of Society' or, 'Essays on the formation of human character, preparatory to the developement of a plan for gradually ameliorating the condition of mankind,' published by him about 10 years back—and the good sense and utility of his practice are daily shewn in the very improved state of his village of New Lanark, of which a view is given.

We subjoin some extracts from the essays, which state Mr. Owen's leading principles, and which give, in his own words, an authentic account of the rise and progress of New Lanark, up to the period when those essays were written; adding such information as we can vouch for, relative to the progress made since that time, and the present state of that most interesting establishment.

“ 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 CONTROUL OF THOSE WHO HAVE INFLUENCE IN THE AFFAIRS OF MEN.”

“ 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.’

“ No one, it may be supposed, can now be so defective in knowledge as to imagine that 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 men of commerce, of agriculture, the law, the church, the army, the navy, or of the private and illegal depredator on society; or that 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.**

“ 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.

“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 been taught to believe the tenets of this system, must be doomed to eternal misery.’ Yet nature itself, in all its works, is perpetually operating to convince men 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 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 un-taught 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.

“ 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 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 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 these 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 forests, 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.

“ 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.

“ 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 very 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 work-houses 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 favor 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 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 to 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 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 interval 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 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 work-houses 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 improvement 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 re-modelling 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 period 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 among them, every means which ingenuity could devise was set to work to counteract the plan which he at-

tempted to introduce; and, for two years, it was a regular attack and defence of prejudices and mal-practices between the manager and population of the place; without the former being able to make much progress, or 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, dissensions 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 vari-

ous expedients, to withdraw the unfavourable circumstances by which they had been hitherto surrounded, and 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.

“Dissentions and quarrels were undermined by 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 conduct, 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 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 all were in that respect upon an equal footing; nor was it possible yet to say which was right, or which 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. 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 were advised to allow them to acquire health and education, until they were ten years old †.

* This fund arose from each individual contributing one sixtieth part of their wages, which, under their own management, was applied to support the sick, the injured by accident, and the aged.

† 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 †. 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

† 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.

were obtained for them in the same manner; and no advantage was ever 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 itself. 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.

“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 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, and 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 the necessary consequences of ignorance.*”

“That which has been hitherto done for the community of 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.”

Mr. Owen's then explains the views he entertains respecting the manner in which he thinks both the young and old members of society should be treated and employed, and makes some very interesting remarks on the subject of instruction and recreation.

“ 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 play ground 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 or acquired by a child at a very early period of 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 un-instructed 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 play ground 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 senti-

ments 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 on the contrary that 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 principles shall 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; while 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, when ever 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 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 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 playground, 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 may 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 consequences 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 now 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 over-strained 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 in 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 this 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 potatoe grounds to cultivate. They have walks laid out to give them health, and the habit of being gratified 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; but 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.”

“The time the children will remain under the discipline of the play-ground 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 play-ground, ‘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 school-master 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: 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.”

Having stated his views with respect to the nature of man, and how he should be placed, healed and enlightened,—Mr. Owen proceeds to explain the necessity of giving security and confidence to any small community who shall, while surrounded by perils and difficulties occasioned by the errors and bad habits of their fellow-creatures, acquire gentle and amiable manners and dispositions, and an ardent wish to befriend the human race.

“ 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 feelings of enmity, and 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 playground, 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 actions of the insane, and if possible 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.”

Mr. Owen, upon the opening of his ‘ Institution,’ which he said was for the purpose of forming the character of every child in this village, or of the child of any neighbour disposed to take advantage of it, delivered an address to the assembled inhabitants, in which he stated that,—“ 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 were on the contrary 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 counteracting 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 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 honor—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 here.”

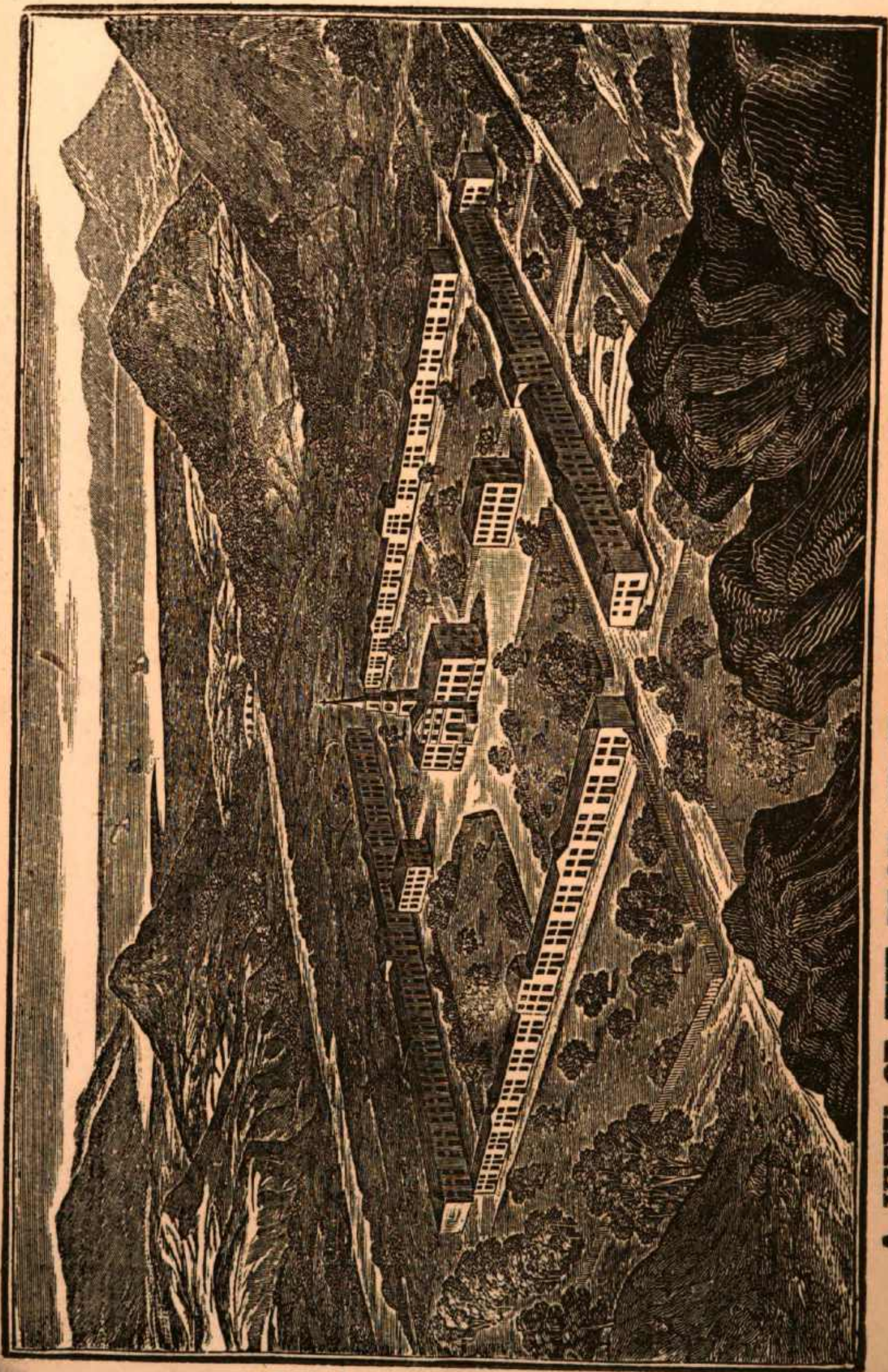
He concluded by an affectionate and simple recommendation to his villagers, to be kind and charitable to one another, in the following very impressive language :—

“ With regard to myself, I have not any thing to ask of you which I have not long experienced. I wish you merely to think that I am ardently engaged in endeavours 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 nor 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 pre-

pare the way for you and every one around you to be truly happy."

The effect of such behaviour towards those who earned for Mr. Owen all the comforts, enjoyments, and riches, which he possesses in this life, is, as the reader may well suppose, most singular and unexampled.—Whatever comes under the head of good shews itself at 'New Lanark,' and whatever merits the name of bad is rapidly disappearing from that happy village.—To consult Mr Owen's wishes, and do that which will please him, is the principle of action of all the 'New Lanark' inhabitants; and the consequence is, that good will to one another, cleanliness, sobriety, industry, and virtuous feelings, are their established character.—The children are uniformly affectionate to one another, and far advanced in their education; and both young and old have seldom cause to say, "we have left undone that which we ought to have done."

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A VIEW OF THE PLAN OF MR. OWEN'S PROPOSED VILLAGES.

TO THE
NOBILITY, GENTRY, CLERGY,
AND
INHABITANTS OF IRELAND.

THE most authentic documents informed me that Ireland was overwhelmed with poverty, divisions, and distress. It appeared to me that these evils could not exist in any part of the British empire, with the power it now possesses, except from some fundamental error in the *arrangements* of society. I came among you with the sole desire of discovering the cause of these evils, and, if possible, of removing them.

I have now seen much of the island, and, aided by intelligent assistants, have obtained a sufficient knowledge of its localities and of the inhabitants, to enable me distinctly to ascertain the error and the remedy. It is now my duty to declare both.

During my journeys through the country, I saw many living under circumstances so wretched, that, had I not been an eye witness of their sufferings, I should have doubted whether human nature could support life under the privations which they experienced. I saw a large majority of the peasantry without capital, or the means to exert their industry, to any really useful purpose.— I saw the towns occupied by crowds, whose poverty is hourly increasing, while they live amidst dirt and disease,

and are subject to almost every discomfort and disadvantage, both for producing and consuming. I saw the merchants and manufacturers living upon hope, and the remains of their former gains; while I knew that their expectations of relief, from the sources whence they looked for it, must terminate in disappointment, and, in many cases, in ruin. I saw the landed proprietor and the landholder, after they had employed their capital, and exerted their industry with skill and ability, frequently, by these means, bring more speedy distress upon themselves and their families; and I heard them often express strong fears that the time was at hand, when their tenantry would be unable to pay rent. I heard the Clergy in many districts declare, that the poverty of the farmers was so rapidly increasing, that they knew not how hereafter the tithes could be collected. I saw many females in the higher ranks of life, who had devoted almost all their time, and all their surplus means, to relieve the sufferings of the poor around them, nearly in despair, because they found distress increasing, in many instances, apparently in proportion to their efforts to remove it. I saw thousands of full-grown females most anxious to be employed, that they might in a long day of hard work, earn TWO PENCE; and strong, active men, equally desirous that they might be permitted to labour fourteen hours in an unhealthy, disagreeable, and useless employment, to obtain EIGHT PENCE.—I saw multitudes of both sexes who could not procure either the one or the other.—I saw a nobility and gentry really desirous of ameliorating the condition of those around them, and making sacrifices of time and money in various attempts to accomplish their wishes; and yet, so unsuccessful were their efforts, that they deemed it necessary to barricade the houses which they occupied, as though a power-

ful enemy surrounded their dwellings, and threatened a nightly attack. In short, I saw human nature through all its gradations, opposed to itself, perplexed, confounded, and conscious of the error in which it was involved, without having any conception of the means by which the error could be removed and relief obtained.

These were the sufferings which were more or less conspicuous throughout the whole of my tour.

In opposition to these, however, I saw a soil fertile beyond any previous conception I had formed of it—a climate well suited to the soil—rivers, harbours, and coasts, presenting great natural advantages; a country, in short, possessing resources which, whenever they shall be properly called into action, will be found to be more than sufficient to support, in high comfort, upwards of fifty millions of inhabitants, while at present the island contains only seven millions; yet these seven millions, if their industry were properly directed, could, with ease and pleasure to themselves, create abundance of all the necessaries, comforts, and beneficial luxuries of life, for a population of, at least, four times their number.

Such are the striking contrasts which this island, at this moment, presents. Why then are not its invaluable natural advantages applied for the benefit of its inhabitants? Why are its proprietors compelled to seek peace and enjoyment in other countries, or to remain at home to witness poverty and discontent around them, and feel no security in their situations? Who is to blame? Who inflicts this misery upon the entire population of Ireland? I am now enabled to reply, with confidence,—**NO ONE.** The existing distress and suffering are the

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natural and necessary consequences of modern inventions, under a system which cannot derive benefit from them—a system which is not calculated for, and is not compatible with, permanent prosperity. In consequence, Ireland suffers in proportion to the amount of its natural advantages; it is overwhelmed with surplus produce, or abundance, which it knows not how to use to its advantage, and it is compelled to experience all the evils attendant upon *poverty*, because it can so easily create *riches*.

It is true, all parties in Ireland blame each other for the misery with which it is afflicted. But this proceeds from error—from all parties being really ignorant of the cause of the distress, and of the only means of relieving it.

The first step to a permanent improvement is the forbearance of all parties; I might say, the sincere reconciliation of all parties, from a newly acquired conviction, that all have been compelled to err by the error of the system in which all are equally involved. It is the interest of all now to be reconciled, for their mutual benefit. It is absolutely necessary, for the future peace and well-being of society, that the upper and lower classes should now immediately unite, to prevent the greatest evils; and to secure benefits for each individual of all classes, far exceeding those possessed by the most favoured of any class at present.

These assertions, strange as they may now appear, shall speedily be so explained, that all shall fully comprehend my meaning, and clearly understand, and assent to, the truth of what I assert.

To afford an opportunity for this explanation, a meeting of the Nobility, Gentry, Professions, Merchants,

and Master Manufacturers, will be held at the ROTUNDA, on Tuesday, the 18th of March, when I will explain the means by which a reconciliation of all parties may be effected, without injury to any; by which the poverty and distress which pervades the island shall be speedily removed, and by which the religion of all parties shall be left free, and fully and equally protected. I therefore now invite those parties, in the spirit of peace, to the Meeting, at which it is intended that the most useful and important information shall be given. My sole intention is to benefit Ireland, and through Ireland, Great Britain, and other countries. In my views for this purpose I must be entirely wrong or right. If wrong, I trust I shall be opposed in argument by the most powerful and enlightened minds in Ireland, for I am deeply anxious that no error should find a resting place in my own mind; and still more, that I should not be the instrument of recommending errors to the world. But if I can demonstrate the undeviating consistency of the principles, which now appear to me to be true, with all the facts in nature, and that the practice which will arise throughout all society from the knowledge of those principles, shall produce permanent invaluable benefits to mankind, then I do anticipate that I shall have every Irish heart and mind cordially with me, and that THE EIGHTEENTH OF MARCH will be known and remembered hereafter as the commencement of a new era, in which the jarring interests of Ireland were at length harmonized, and the inhabitants of the Island allowed to enjoy all its incalculable local advantages.

ROBERT OWEN.

Dublin, March 1, 1823.

Mr. OWEN's

NEW VIEW OF SOCIETY,

FIRST MEETING AT THE ROTUNDA,

A most numerous and highly respectable Meeting of the Nobility and Gentry, took place on **TUESDAY** the 18th of **MARCH 1823**, at the **ROTUNDA**, for the purpose of hearing **Mr. OWEN's** proposed Plan for Improving the various Classes of Society.

From an early hour in the day, equipages blocked up the different entrances to the Rotunda, and the Round Room was as crowded as we have ever seen it on any former occasion, with Ladies and Gentlemen. Among the company were—the Duke of Leinster, the Earl of Meath, Lord Cloncurry, the Most Rev. Doctors Troy and Murray, the Surgeon-General, the Duchess of Leinster, Lady Rossmore, &c. &c. A great portion of the room was railed in for the accommodation of Ladies, but this space was found inadequate to contain the number present, and some of the remote benches consequently vied in brilliancy with the selected spot.

At a quarter-past twelve o'clock, the Right Hon. the Lord Mayor took the Chair, amid loud applause.

Mr. Owen then presented himself to the Meeting, and was received with acclamation. He first read the Letter convening the present Meeting, after which the applause was renewed.—When silence was obtained, Mr. Owen read the following Statement from a written paper :

The business of this day is too important to allow the time of the Meeting to be wasted in any unnecessary preliminary matter.

In the paper which has just been read, the distress of the inhabitants has been described and contrasted with the great natural resources which Ireland possesses. It has also been stated, that it cannot be justly imputed to any individuals or party, that they have caused the existing embarrassments, or that it is through their means that the local capabilities of the country have been productive of evil instead of good; but that the real cause, which prevents us from enjoying the benefit of the incalculable advantages which on all sides surround us, is the general system which has hitherto prevailed throughout society. And I now add, that the only remedy to be found which can permanently ameliorate the condition of the poor and ignorant, and wretched inhabitants of this country, and of others, must arise from an entire change of this system. I say, an entire change of this system, and I confidently expect, that before we separate, I shall be enabled to present to the understanding of every one now present, such facts and deductions from them, as will induce, I was going to say compel, one and all, whatever may be the opposing sentiments and impressions which they have previously received, to feel and also to confess, that this is a truth so irresistibly true, that we shall all become of one heart and one mind respecting it, and, in consequence, that we shall be enabled to remove the afflictions of our fellow-creatures, and our own sufferings too, within a period so short, that, were I now to mention it, you could not, in the state in which your minds now are, give the slightest credence to the assertion. Allow me then to request from each of you, a quiet, steady, and fixed attention to that which I am going to state; for a subject so important has never yet been submitted to the consideration of any earthly assembly, or to any portion of the human race. Your future misery or happiness, and the misery or happiness of the present, and of all future generations, will be found to be deeply involved in it.

I have said that the misery of Ireland proceeds from the errors of the system under which the world has been

hitherto governed; and I have now to prove that all the ignorance, poverty, vice, and wretchedness which pervade this island, necessarily emanate from that source alone. To prevent misunderstanding, I will first explain what I mean to express by the term, system of society; for, up to this hour, there has been but one system in the world of which we have any knowledge. There is but one system that now prevails over every part of the earth, and that system is founded solely on the notion that each human being forms his own character; that is, that he makes himself what he is—that he is the author of his own will, thoughts, feelings and actions, and that he possesses the power to direct them to the best or the worst purposes. All the languages of the world attest the prevalence of this notion and these sentiments;—and thence are derived all the expressions of praise and blame, merit and demerit—the practice of reward and punishment, and the theory of all the laws and religions which have ever existed. The object of this system has been to improve human nature—to make each individual of our species good, wise, and happy in this world, and to prepare him to enjoy much greater happiness in a future state of existence.

History informs us of the almost endless variety of schemes, which, under the influence of this fundamental notion, men have, in ancient and modern times, adopted to attain the great object of their wishes; and now, at the termination of six thousand years, the existing state of Ireland demonstrates the wisdom of the notion, and the success of the practice!

Are you, my friends, satisfied with this state of existence? Do you, without anxiety, enjoy the necessaries and comforts of life? Are the means of support, as human nature might now be provided for, secured to you and your families? Are there any now around you, or in your island, who are ignorant, vicious, in poverty and in wretchedness,—and who might have been well trained and instructed, and by their own industry enabled to provide themselves with abundance, and to be virtuous and happy? Are you, in this city, and in this island, living as brethren of one family, having but one interest and one

object? Does charity for the opinions, which others have been taught as you have been instructed in yours, prevail universally among you? Are you all really kind and affectionate, seeking each others welfare and happiness? Have the irrational feelings of irritation and anger been removed from your CONSTITUTIONS? If these results have been attained, then your present system ought to remain sacred and untouched; but if they have not been realized—and in this case facts speak loudly and irresistibly for themselves—then ought the cause of existing evils now to be probed to its very foundation, that we may ascertain why virtue, intelligence, and happiness have not been, ages ago, permanently secured for the whole human race.

I will now disclose to you a secret, which, till now, has been hidden from mankind. It is, that the fundamental notion, on which the whole fabric of society has been raised, is an error—a lamentable error—one, which pervades all the proceedings of men. And while that notion shall be taught to the rising generations, it will be impossible to produce results in any degree more beneficial than those which have been realized in past times, or which are now experienced around us. And what may at first seem the more extraordinary, it is not the interest of man, woman, or child, in this or any other country, whatever may be their rank, station, condition or fortune, that that notion should be longer permitted to irrationalize the human mind and conduct. No, my friends, when this subject shall be fully developed to you, it will be found that every human being now in existence, or that shall hereafter be born, has an inconceivably great, a direct individual interest, that this wretchedly degrading system should now terminate for ever; that the violence, contention, vice and misery which it alone generates—of which it is the sole author—should not, if possible, be allowed to torment the human species for one day longer.

We all profess a desire to promote the happiness of our fellow-creatures, that they should have good, and not bad dispositions—beneficial, and not injurious habits; that they should acquire knowledge, and not be compelled

to remain in ignorance; that they should not be vicious, but moral; that they should be usefully active, and not indolent; that they should not be afflicted with poverty, but enjoy abundance; that they should have kind, charitable, and affectionate feelings for all their fellow-creatures, instead of those which incite to anger, revenge, and violence. If we indeed desire to bring about this happy state of existence, then must we, one and all, heartily unite in *practical measures* to attain the object. It is utterly vain and fruitless to expect an improvement without using the only means which can accomplish it. To change the character and conduct of mankind, the causes which create in them what is evil must be removed, and other circumstances be introduced, which will produce in them the effects so much to be desired, and so necessary to their happiness.

The primary cause of evil in all our fellow-creatures is, that fundamental error which governs their minds and conduct—necessarily rendering the former wholly irrational, and the latter injurious to the individual and to society.

This knowledge is derived from the facts which history supplies, and from those which exist around us, and are open to hourly examination. From this evidence, which admits no doubt or exception, we learn that the infant comes into the world unknown to himself, as any of the other productions of Nature,—and that, like these, he is afterwards modified by the localities of his birth acting upon his individual nature, which differs more or less in all,—and that he uniformly becomes what these make him.

In China, the localities which there surround human nature form each individual into a Chinese, his mind being filled with the ideas which prevail in that portion of the world, and his habits and character being formed accordingly. He is continually impressed from infancy with the belief in the vast superiority of Chinese notions and habits over those which obtain in all the other districts of the earth,—and is taught to believe that those who live beyond

the boundaries of his native empire are ignorant, superstitious barbarians, who are greatly inferior to him in all respects. Such notions may be easily given to the whole of mankind, and, up to this hour, similar impressions have been made upon every human being that has come into existence; and it is upon this principle that the character of man has ever been, and ever must be, formed. Whether it shall be well or ill formed by nature, or by the localities of birth, does not, never did, or will depend upon the individual, but upon the power which forms the infant, and the parties who direct the localities. This is now too obvious a truth to admit longer dispute.

The human character, therefore, is formed, not *by* but *for* the individual; and the difference between the practice resulting from the one view of human nature, and that which would result from the other, is no less than the difference between vice and virtue, ignorance and intelligence, poverty and abundance, anxiety and peace of mind, perplexing confusion of ideas and clear conceptions—between anger and mildness, violence and kindness, brutality and humanity—between alarming fears and the most delightful security—between war and peace—between irrationality and the character of a reasonable being, and, in consequence, between misery and happiness.—Behold, then, the cause of your present sufferings. It is the illusion under which mankind have existed respecting the formation of character, that has generated error and prejudice through at least six thousand years; and it is the overwhelming accumulation of error and prejudice which now presses so heavily on you, on this island, and upon all mankind. Let but this source of our imbecilities of mind, on the one hand, and of our divisions and violences on the other, be once closed, and human nature will immediately be seen under a new aspect. It will acquire a new character, and commence a new existence, so greatly excelling, in all respects, that which we have hitherto known, that we shall be inclined to consider it as a new human nature, duly prepared to enter upon, and to enjoy that happy period when brethren shall dwell together in unity and peace—when wars shall cease—when there shall be but one language, and one people—when every man

shall sit under his own vine and his own fig tree, and there shall be none to make him afraid. Such are the joys which await us—which are immediately at hand—and which, I trust, and fondly hope, will be, in part at least, experienced by every one now present.

As soon as we can dismiss the error, that the character is formed *by* the individual, with the consequent varied systems of reward and punishment, and notions of merit and demerit, which now irrationalize the world, and fill it with all the crimes and vices hitherto known, these evils will gradually diminish in the *present*, and be unknown, except as matter of history, to all *future* generations.

The character is formed *for* the individual at birth, solely by the power which creates him. It is formed differently in each child, but that difference is not his own—it is created *for* him. The rank of life, the character of the parents, the qualifications of the instructors, and the habits, tempers, and dispositions of those who surround the individual from infancy and childhood, are circumstances wholly beyond his control; yet these determine his language, his habits, his dispositions, his mental powers, his propensities, feelings and sentiments, his religion and his conduct. He cannot, therefore, have merit or demerit for any of these, and, in consequence, he never can be deemed, in a rational state of society, a proper subject for individual reward or punishment. By the attainment of this knowledge of what man is *not* and what *he is*, we acquire an accurate understanding of the means by which his character, in all respects, may be rendered very far superior to what it is, or has been through the past ages of his existence. Knowing, by all past and present experience, the overwhelming influence which circumstances have over human nature, and knowing now how to combine and regulate those circumstances which, with unerring certainty, will produce ignorance, poverty, vice, crime, disunion, violence and misery, and those which, as certainly, will produce intelligence, abundance, good habits and dispositions, peace and harmony, virtue and happiness throughout society, we cannot doubt that the

period has arrived, when old things must pass away, and all shall become new—when the old system of the world, with all the corruptions which appertain to it, shall gradually disappear, and be superseded by another system founded on principles fundamentally different, and through which all the present jarring interests of mankind shall be set at rest—when divisions among men shall be no more heard—when the terms of party, class, sect or nation will not be used, and the evils which they have inflicted on the world, will cease for ever. These extraordinary results, and many more, must necessarily follow from the attainment of the knowledge, that the character is formed *for* the individual. This is the little grain of mustard seed which will speedily overshadow the whole earth and replenish it—which will secure to future generations, the intelligence and happiness that have in vain been sought for by our predecessors, during all the past. The knowledge of this principle will at once develope to those who understand its full import, the science of the formation of character, and make evident, the controlling influence of circumstances over all who are born. Then will the mind become conscious of all the errors, which have been committed in society—of the injustice which human nature has hitherto experienced, and of the easy practicability of removing those evils which now threaten to overwhelm the nations of the earth, and more particularly and immediately the inhabitants of this heretofore unhappy island. Under this new view of human nature, if it is desired to give good habits to children, then those circumstances which experience has proved to generate bad ones, will be withdrawn, and other circumstances be introduced which are known to create good habits. In like manner, if we desire to cultivate kind and amiable dispositions in children—to give them knowledge, the power to be active, and the inclination to apply their industry beneficially for themselves and society—the proper circumstances will be arranged to effect all this without any chance of disappointment. And if we would give health to human nature, improve the intellectual faculties, form the best society for all, and supply each individual with abundance of whatever can be really useful, then will the arrangements be made which can in the best manner effect these

important purposes. Nothing, in short, which concerns the well-training, the well-being, or the happiness of mankind, will, under this knowledge of human nature, be left to chance. It will indeed be the characteristic difference between the old and the new arrangements of society, that the former never have produced the effects desired to *any*, while the latter, being founded on the science of the influence of circumstances, present the certain means by which every beneficial object can be permanently secured for *all*.

Such is the general theory of the new system. We now come to the practice to be deduced from the principles which have been stated.

It is, or it ought to be, the object of society, to improve the human character, physically and mentally, to the uttermost—to create a full supply of wealth for all, and to secure to all, the largest portion of happiness. Under a knowledge that the character is formed *for* the individual, these results may be easily attained; but they cannot be attained, except through arrangements embracing a new combination of circumstances, differing widely from any which has been hitherto known to exist, at any period, in any part of the world—arrangements proceeding from an accurate knowledge of human nature.—And this brings us to a very interesting and important part of our subject.

From the period when I discovered that society, from the commencement of historical time to the present, had been founded on an error that was productive of every kind of evil to mankind, it was my most earnest desire, that the change which appeared to me to be necessary to relieve the world from those evils, should be effected, if possible, without occasioning loss, or even inconvenience, to any individual. It is this consideration which has occupied the chief part of my thoughts and time for many years past. Were it practicable, I would combine the new with the old system, to render the proposed change more palatable to existing errors and prejudices; but it appears to me, under every view which I can take of the

subject, that they cannot be united—that, like oil and water, they must repel each other. The character of man is formed, either *by* him, or *for* him; and these opposite conclusions lead to arrangements from the birth to the death of the individual, so totally dissimilar in all respects, that those who may be placed under the one system, will appear to belong to a race of beings, altogether different from those who may be trained under the other.

I am, therefore, now compelled to present myself to you and to the world, in the character of an architect, who feels a sincere desire to repair an old house belonging to friends with whom he has been long acquainted; and who, after having examined the foundation and principal timbers of the building, is conscientiously obliged to report that the foundation is unsound, the main beams are decayed, and the whole structure hangs so loosely together, as to be in danger of falling during every storm that may assail it; that it is impracticable to repair it, or even long to retain any part of the building; the utmost he can do is to apprise the inhabitants of their danger, and prevail upon them to support it with the best props that can be obtained, until he can erect, in a new situation, on a rock, a new habitation, possessing far superior accommodations, and uniting every useful modern improvement.

I am aware, if I may be allowed to pursue the simile, that many other architects have been employed with a view to repair and improve this edifice: but none of their plans appear to be calculated to affect any permanent benefit, but rather to loosen, and the more endanger, the superstructure. Other inexperienced projectors have, unsolicited, turned their attention to the examination of the outworks and exterior of the building; and observing the sandy foundation upon which it rests, and its general appearance of decay, have rashly proposed at once to level it to the ground, forgetting that, by such a proceeding, they would expose all its inhabitants to the inclemency of the season, and subject many of them to perish in the storms that may arise, and against which they would be left without shelter or protection.

But, to speak without metaphor, it appears to me, that the whole system of human society, as at present constituted, is founded on error, and that it inflicts a large amount of unnecessary misery on prince and peasant, and on every rank and condition—that it is most decidedly the interest of all to bring it to the most speedy termination, consistent with the welfare of each—that this change is to be brought about, not by violence of any kind, but by well devised arrangements, formed for the self-evident improvement of the unoccupied poor and working classes, on the principles stated in the previous part of this address, and by which they will immediately be placed under such circumstances and training, as cannot fail to give them virtuous and industrious habits, and render them useful and happy members of society.

This open and direct mode of proceeding is recommended, as being the best calculated to inspire confidence among all parties, and to unite them in the support of Government, when it is discovered that no deception is intended. Government will then no longer have the disagreeable task of defending that which it knows, and which every one knows, to be erroneous and indefensible. It may openly acknowledge all the errors which time has accumulated in our theories and practice, and defend, with perfect consistency, the continuance of existing institutions, until better arrangements, founded on correct principles, can be carried into general adoption.

The errors in practice which immediate measures are required to remove, are those which relate to the forming of the character of the subjects of the British empire, and more particularly of the natives of this island; and the errors which prevail respecting the creation and distribution of wealth. It is the direct interest of the Government of the country, and of every individual in it, that the character of each child born within the utmost bounds of the British dominions, should be so formed, as to render him the most valuable subject, in intellect and conduct, that his natural faculties will admit. It is also the direct interest of the Government, and of every individual in the country, that each child among

the working classes should be so trained, educated, and placed, as to produce the largest amount of real wealth for society, consistent with the health, comfort, and well-being of the individual.—Viewing the present practices of society, we might be led to conclude that all the Governments in the world had formed arrangements, purposely contrived to counteract the attainment of these results; and that they had been singularly successful. But the measures which have been pursued, are alone to be attributed to the errors in which all society has been involved, by the notion hitherto taught to human nature, and acted upon, as a fundamental principle, “that the character of man is formed *by*, and not *for* him.” This mist being dispelled, men will no longer see through a glass darkly, but they will acquire clear and distinct ideas regarding the whole economy of human life—that which, as now viewed through the medium of prejudice and error, appears visionary, contrary to nature, and of impossible attainment, will then be discovered to be easily practicable, and immediately within our reach. I have said that one of the errors in practice which immediate measures are required to remove, is that which relates to forming of the character of the subjects of the British empire, and more particularly of the natives of this Island. The arrangements which now exist for this purpose form the character which we see, and they can form none other; and there is just as much wisdom in complaining of this character, while the present arrangements continue, as there would be in complaining that the streets of Dublin were wet, while the clouds continued to descend in rain; or that a good soil, while under the most defective and slovenly mode of culture, produced abundance of weeds, and only a very small portion of useful grain. Whatever is now done by the Government, or by individuals, for the formation of a good character in the subjects of this empire, proceeds from erroneous views, and consequently, only an inferior, and a very defective character is universally formed. It is true that in common parlance we use the words, excellent, good, indifferent, or bad, as applied to character; but these terms denote merely different degrees of what is defective and inferior. If I am not altogether de-

ceived, the existing arrangements of society can create only irrational characters, and so defective, that they cannot perceive in themselves, and others similarly trained and taught, incongruities, which to every one who happens to have been placed within a different circle of arrangements, appear most obvious and glaring; while, on the other hand, the former are equally alive to the absurd inconsistencies and irrationality of their foreign neighbours.

The first practical step towards the improvement of this or any other country is to remove the prevailing errors respecting the formation of character. When the public mind can be made to perceive what human nature really is, and how easily a universally virtuous character can be formed in society, all, I anticipate, will willingly relinquish their present erroneous notions, and give their utmost aid to measures for the introduction of those arrangements which will secure with certainty all the great objects of human life, by placing each child under circumstances that shall of necessity train him to habits of virtue only, and render him essentially valuable to the community. It is of the utmost consequence that the principle should be distinctly understood which can alone direct us to the attainment of this all-important result.

To every one who reflects, it is evident with how much ease circumstances are now arranged to form in the same town and neighbourhood, in Great Britain and Ireland, Quakers, Jews, Unitarians, Presbyterians, Methodists, Catholics, Episcopalians, and many more varieties of this description;—and, in other countries, Mahomedans, worshippers of Juggernaut, and disciples of Fo and Confucius, with all the peculiar ideas and conduct, resulting from the influence of these respective systems upon the individuals who have been trained under them.

It is now, however, equally within the power of society to introduce arrangements by which the most really intelligent, virtuous, and happy characters may universally be formed; and which is also a very gratifying

consideration, such arrangements can now be combined with much less trouble, and far less expense, than any of those which they are designed to supercede. In fact, the forming and conducting of the proposed arrangements will constitute the most delightful exercise and recreation, both for body and mind. Every advance which we make will produce increased satisfaction and new pleasures; and the wretched state of existence that is at present experienced, in the palace as well as in the cottage, will, from a universal conviction of its folly and absurdity, be made to give way to another, which shall, without delay, place society under circumstances conferring infinitely greater advantages upon *all*, than it has been hitherto permitted to *any* portion of mankind to enjoy.

Society must commence this good work by forming arrangements to improve the condition of the poor and working classes, by a proper direction of their faculties and powers, and not through any of the usual modes of giving relief by what is commonly called charity, which, in all cases, directly tend to injure and degrade human nature. It is a very common mistake, arising from the confusion of ideas inseparable from the present erroneous system of society, to believe that the rich provide for the poor and working classes, while, in fact, the poor and working classes create all the wealth which the rich possess. The working classes can provide abundance for themselves, and be independent of any other class; but the rich, without the working classes, would be the most helpless of human beings. The rich, so far from aiding the working classes, actually prevent them from creating a supply of wealth that would be sufficient to preclude all from becoming poor; they prevent the working classes from producing far more wealth for the rich, than the rich now possess. In fact, wealth is now made an object of contest, and a fertile source of crimes throughout society, when it may be demonstrated that, by the most simple arrangements highly advantageous to all classes, real wealth might be created, or annually made to grow—if I may be allowed the expression—far more abundantly and luxuriantly than can be useful to, or or desired by, any portion of mankind.

Wealth is that which is necessary and useful to man; and that which is the most intrinsically valuable is the most necessary and the most beneficial. The wealth is created, either by the bounty of nature, from which are derived light, heat, air, and, in most places, water in a superfluous abundance for all; or, by the intelligence and industry of man, through which are obtained, food, raiment, dwellings, furniture, implements, books, instruments of science, &c. &c.; and without intelligence and industry, none of this latter class of objects can be produced, except those natural fruits and roots which suffice only for a very limited portion of the present inhabitants of the world.

Wealth then may be created, in proportion to the intelligence and industry of each individual in society; and under this view of our subject, it becomes at once the evident interest of all, that each child should, in these respects, be rendered the most effective for society, consistently, at the same time, with his own well-being and happiness. If these premises be correct, it is an obvious conclusion, that while human beings, by their intelligence and industry, and the aid of science, can create more than they consume, every addition to the population of the world, whenever justice shall be done to individuals from birth, will be a real gain and advantage to those previously existing. It is equally evident that society errs, whenever it permits a human being to come into the world, without arranging the means to secure to him the best training and instruction, that he may be industrious, well-disposed, and intelligent; and to surround him with circumstances which are calculated to give the most valuable effect to his intelligence and industry. And is not this error, at the present moment, most glaring in this Island? The poor and working classes are now neglected from birth; they continue surrounded by almost every circumstance that directly tends to injure the individuals and society; and the loss of wealth, intelligence, and happiness to all parties, is, in consequence, incalculable. The wealth which is thus lost is probably not less than would be sufficient to support, in high comfort, a population far exceeding that which Ireland now con-

tains. In short, the old system of the world appears as irrational, in its views and proceedings regarding wealth, as in those which relate to the forming of character, and to the arrangements necessary to the well-being and happiness of society.

As soon as the subject of wealth shall be understood, combined with the science of the formation of character, wealth will cease to be an object of contest; its creation beyond the desires of every individual will be found to be so easy and pleasant, that all will be eager to engage in producing it; and in consequence, there will be a vast surplus of all things constantly in store, and more than sufficient to protect society against a succession of bad seasons, or accidents of any kind.

At present, the production of wealth is limited by the want of markets, and markets are limited by the want of a convenient circulating medium to represent the products of labour as soon as they are created, and to effect their ready exchange; or, in other words, the industry of society is restrained by the existing artificial monied system. Arrangements are now required to call into activity the physical and mental powers of all for the benefit of each, and to withdraw the restraints which check industry, or give it a useless or pernicious direction. As this cannot be effected under our present circumstances, society is not making an advantageous use of one hundredth part of the means which it may immediately command and put into activity for the general benefit. Every invention and improvement, too, so long as the old arrangements continue, will only tend to aggravate our poverty and difficulties, because every such improvement or invention will add to the supply, and diminish the quantity of labour. This being the direct object of the projector of every improvement, whether in mechanism or chemistry—or in any other science or art, or practice. And, in proportion as the supply is increased, and the value of labour is reduced, the demand will diminish, and the general distress of the mass of the population will become greater.

It is evident, therefore, that the time is arrived when all things are prepared, and fully ripe for an entire change

of our whole system ; not a mere alteration for the benefit of one class, or of one portion of the population, but a change which shall essentially improve human nature ; that shall give decided advantages to every human being, of whatever rank or station of life he may be ; a change, in short, which shall secure to every one better dispositions—superior knowledge—an increase of health—and the means of enjoying whatever can contribute to the happiness of an individual trained to be a rational creature.

It is very practicable for the Government and the people, immediately to commence the change proposed ; and it is so much the interest of both to effect it, that I trust a union of all parties will now be formed to give to Ireland the full benefit of her invaluable localities.

Why should she longer be degraded, and compelled to be wretched, when she may be immediately elevated to the first rank among nations, and her sons and daughters enabled to attain an excellence, and to enjoy a happiness not hitherto seen or experienced in any part of the world ? Whose interest stands in the way of this improvement ? What individual can suffer in mind, body, or estate, by the change which I propose ? I confidently answer, no one. Let us then, my friends, dismiss from our minds all fears and alarms for our individual interests, and present situations, for they are groundless. No one will be required to give up any thing whatever on which he sets any value, or to remove from his present situation, until he can obtain another which he will greatly prefer. But why are you alarmed for a change ? Is your situation so much to your satisfaction that you desire no improvement ? Are the millions of inhabitants of the Irish cabins in the state in which a rational system of society would place them ? Are the higher classes secure in their possessions, while on every side so much wretchedness surrounds them ? Are you alarmed for the morals of the people, and do you fear that any change may disturb the kindness and good will which prevail among all ranks and descriptions of the population of this Island ; or that the union on the subject of religion may be weakened, and the harmony which it produces among all classes, be turned into acrimony and violence ?

Be assured, my friends, I do not mean to propose any change which, when understood, shall be found to have the smallest tendency to weaken one moral feeling, or to disturb one particle of religion that is not directly opposed to truth, and the well being and happiness of the human race. I know how delicate a subject this is to touch upon, because all men, by the errors which prevailed upon it, have been necessarily rendered irrational, and, in consequence, when it is discussed, only irrational feelings and ideas are brought into action.

Is the time arrived when, for the benefit of our suffering fellow-creatures, we can take a calm and dispassionate view of the most interesting of all subjects? If it is not, then the wickedness and wretchedness of the world must go on unchecked, and imbecility and violence continue to govern the affairs of mankind.

May I now implore you for your own good, for the sake of those who inhabit this Island, and for the permanent benefit of your fellow-men, on every part of the globe who suffer from religious errors, to listen to me for a few moments, while I place this subject in what appears to me a rational point of view? If I be in error, I earnestly call upon my friends here, and upon those who at this moment may suppose themselves my enemies, but who, I trust, before we separate, will feel cause sufficient to make *them* also my friends, to explain to this Meeting, the fallacy of my conceptions, and the cause of them; for I declare, with all the sincerity which can belong to human nature, that, above all things, I desire not to remain in error. Convince me that you are right and that I am in error, and from that hour I shall, if possible, use double diligence to remove any misconceptions which my previous proceedings may have created in the public mind,—and I shall willingly devote the remainder of my life to bring into effective practice, those truths which are now hidden from me. Inform my judgment, and you shall have all my services, heart and soul, to the utmost extent of my mental and physical powers. Unless, however, you can do this, and you are now justly called upon to do it, you ought not to expect me to say that I think as

you have been taught to believe. Could I speak thus, and be honest,—could I accede to your wishes, without becoming insincere? Surely you do not wish me thus to act.

Then I request from my religious friends an answer to the following questions. I ask not the reply now, when they may be taken by surprise, but after they shall have had full time well to consider the subject; for it is proposed that another opportunity shall be afforded to them, and to all the opponents of what I may now recommend, when they may come fully prepared with every objection that may occur to them. I will then satisfactorily meet those objections, or yield to their superior facts and deductions. I am, however, above all things, most desirous that this discussion, whether now, or at an adjourned Meeting, should be entered upon, and continued in a spirit of real charity and good will, and be carried on, not for victory, but solely with a view to elicit truths of the deepest importance to the future well being of mankind.

The questions I wish to ask are these:—

Are the inhabitants of the world agreed, or divided, upon the subject of religion?

Are the divisions on the subject of religion created by nature, or by instruction?

Do children very generally imbibe the religious notions which are taught to them?

With exceptions not deserving of notice, do the countless millions born within the circle of China, become Chinese in language, habits, sentiments, religion, and general character?

With similar exceptions, do the inhabitants born within the circle of Mahomedanism, and who are trained and educated by Mahomedans, become followers of Mahomed?

With the like exceptions, do not the remaining hundreds of millions who occupy other portions of this

earth, derive their language, habits, sentiments, religion, feelings and general conduct and character, from the circumstances of their respective countries, and the persons who surround and instruct them?

Is it the individual, then, who gives himself his language—his habits—his manners—his religion—his sentiments—his notions of right and wrong—or his thoughts and character?

Does any infant create himself, or in any manner interfere in combining his mental or physical powers?

Are any two children born alike, physically or mentally?

Is this difference the work of the infants or of the Power that creates them?

Is not the character of every human being, a compound of his natural faculties and propensities, physical and mental, modified by the circumstances which have surrounded him from birth?

Is there any rationality in being angry with those who have been taught languages, habits, sentiments, religions, feelings, and manners altogether different from those which have been given to ourselves?

Is there any justice in being displeased with others to whom the Great Creating Power has given a natural character differing from our own?

Is it a law of human nature that it believes or disbelieves at pleasure, or is it in all cases, without a single exception, compelled to believe according to that which has made the strongest impression on the mind?

Can rationality and anger, or anger and real charity, for our fellow-creatures, ever, in a single instance, be united in the same individual?

Is it more rational to talk about religion and morality, allowing all those circumstances to remain which create in the human character vice, crime and misery; or to cease talking upon these subjects, and to become active in removing the causes of these evils, and in com-

binning those circumstances which are certain to exclude ignorance, bad habits, vice, crime and misery from society?

Is it better that human beings should unite to produce positive good, or to divide to produce certain misery?

Seeing how religious opinions are formed, and knowing that individuals cannot of themselves alter them, must we not deem it unjust, because it is unnatural, to inflict pains and penalties on those who have been made to differ from us?

Have not all men a right, freely to express the opinions which have been made to appear to them to be true?

When men are punished for opinions, or are in any manner prevented from expressing their thoughts conscientiously, are they not forced to be insincere, and is not insincerity productive of much evil in society?

As the circumstances which now exist, have compelled men to receive conscientiously different opinions, is it not just that each should have charity for the sentiments of others, and that each should be equally allowed, in a spirit of truth and kindness, to explain the reasons which force his belief?

Since it cannot be expected that all men can become of one opinion until error shall be removed, (a period, however, which it is to be hoped, cannot now be far distant,) will it not be wisdom in mankind to endeavour to find some great and generally acknowledged principle, upon which all can cordially unite in practice, for the certain benefit of society?

Is it not obvious to every mind accustomed to reflect, that circumstances do most essentially influence character; that their influence, indeed, is sufficiently powerful to transform men into Cannibels or into Quakers,—into Princes or Paupers,—into moral or immoral beings?

If this be true, and since society may have a control over all the circumstances which are calculated to form the best, or the worst characters from infancy, cannot we now all agree in devising measures, which shall gradually

remove all vicious circumstances from around us, and introduce those which shall surely influence to virtue and happiness?

Here, my friends, is a solid foundation for a superstructure of peace and concord among men; a foundation on which to rest, as upon a rock, and of which the hourly evidence of our senses will form the corner stone. Having this principle for our bond of union and our guide, we shall be enabled to withdraw, and for ever exclude from society all jarring, strifes and divisions, ignorance, poverty, vice, crime and misery. The road is open before us, and when we have once entered upon it, it will be impossible to mistake or to deviate from the proper direction. We can go straight forward to our object, and by this path, the excellence and happiness of human nature are certain to be attained and secured. Even the present generation may yet be made to partake of many of the blessings which are now presented to our view. An amelioration, upon this principle, may be effected over this Island in less than a year, and if conducted with firmness and vigor, I am prepared to say, that no necessity will exist for a single Regiment to remain beyond that period to preserve the peace of the country. No individual among the working classes would be unoccupied or inefficiently employed; and active measures might be in progress, to produce, in less than two years, a state of morality throughout the whole Island, such as is not to be found at this day in any part of the globe.

This is the branch of the subject which all of you, from the highest to the lowest, have the deepest stake—in which each of you, individually, have an immediate interest, paramount to every other consideration that can be brought before you.

You may at your pleasure have industry, have wealth, in any superfluity you can desire. You may have good habits, good dispositions, good manners, intelligence, unlimited charity, benevolence and kindness, from one extremity of the Isle to the other. You may with ease force the sister Island to do you justice, and thereby essentially

benefit herself. You may, in less than two years, change this scene of poverty, ignorance and wretchedness, into one in which the fear of poverty shall be unknown,—ignorance shall speedily vanish,—the cause of difference shall cease to exist, and in which an active, cheerful industry, well directed, shall make plenty smile around, and in which one and all, the rich man and the labourer, shall highly enjoy the altered state of their condition.

But I repeat, that under the existing system, this happy state of society can never be attained. The best of our present modes of education, arising from a total ignorance of the science of the formation of character, are directly calculated to create imbecility, and some of the worst feelings and passions that can be implanted in human nature. Our arrangements for the formation of character are all founded in error, and in consequence, they generally produce the worst, instead of the best dispositions. Nor are our proceedings, in regard to the creation of wealth, in any degree better calculated to attain the end proposed.

In short, when the present arrangements of society shall be examined, with a view to the attainment of general and permanent happiness, increasing through every succeeding generation—the real object of human existence, we shall find that they have been admirably fitted to produce the opposite result; that they have inflicted misery rather than conferred happiness. And for this fact I may refer to the existing state of this island—to the feelings and condition of the population of this country. Do harmony and abundance prevail in it? And yet how easily, under another system, might both be attained and rendered permanent!

I will now explain from documents derived from the facts which have been ascertained by a very intelligent practical Agriculturist, who accompanied me in a great part of my late tour, in what manner wealth may be easily created in Ireland.

By these documents, which were submitted to several leading practical agriculturists during our journey, and

approved by them, it appears that the soil and other localities of Ireland are such, that, under the new moral arrangements which I mean to propose for the working classes, one thousand persons, including men, women, and children of all ages, and in the usual proportions, may with ease and pleasure to themselves, create as much wealth from the soil, and by manufactures, as will support their number, in a manner greatly superior, in all respects, to that in which the working classes now live in any part of the world, and create a surplus sufficient to support in equal comfort, two thousand more; or sufficient to enable the first thousand to pay a full rent for the land which they would occupy, interest of the capital required to build and furnish their houses, stock their farm, &c. &c. pay tithes and taxes, and leave a surplus more than adequate to the redemption of the capital in twelve years. In these calculations, every thing has been charged to the disadvantage of the proposed arrangements; and I have no hesitation in saying that, after the lapse of a few years, much more favourable results would be realized than those which appear in these statements.

If then, one thousand of the inhabitants of Ireland can create so much wealth for themselves and others, and if wealth be so much desired by all parties and by the state, why are not arrangements formed to employ the Capital of the United Kingdom, in giving this right direction to the industry of the population, when from the absence of such encouragement at home, the monied interests are induced to risk their capital in the wilds of South America, or among the contending parties in Spain? It is evident there is something fundamentally wrong in the constitution of society, when that state which is acknowledged to be the most enlightened of modern times, knows not how to give a useful direction to the labour of its subjects, and suffers their invaluable powers, physical and mental, to remain dormant and unprofitable.

It is impossible that this useful direction can be given to the industry of the people, under the existing system of the world, which, as long as it shall be permitted to continue, will inflict grievous evils on the inhabitants of this island, and upon all nations.

It is not then the petty considerations of party, or class, or sect, against which I now contend; but, as a human being, feeling deeply for the cause of humanity, and willing to run all risks, and to make any individual sacrifice to relieve this and future generations from the errors and evils which so heavily afflict my fellow creatures, I appear here this day for the sole purpose of declaring to you, and to all those to whom my language may be afterwards conveyed, that the whole past proceedings of the world have originated in error, and an error too, so grievous and lamentable, that it has been the sole cause of all the crimes and sufferings which have been experienced through the past period of human existence. It has rendered the human intellect irrational, and deranged the understandings of all men. It has caused all the Governments of the world at all times to act in direct opposition to their own interest, and to the well being and happiness of each individual whom they governed. It is at this moment the cause of all the poverty, imbecility, and violence which pervade all nations. It is the sole cause of all the errors which have been combined with the thousand varied religions which at various times have bowed the human intellect to the earth, and rendered man often lower than the lowest of the animal creation, and by filling his mind with dread and alarms, made him the most ignorant and miserable being in existence. It is this error which is combined with all the ever varying religions which *now* perplex the understandings of mankind, and divide them into herds of infuriated madmen, who, like the Greeks and Turks, are ardently desirous of destroying each other; that renders that which is intended to produce good will among all men, and kind affectionate feelings in each individual towards every other, the source of ten thousand bitter feelings which would otherwise never exist.

Were your minds, my friends, not saturated with this error, irrationalized, and overwhelmed by it, you would see, clearly as at noon day, that it is the immediate cause of all your present divisions and afflictions; of every one of the evils which you now individually suffer, and if it shall be allowed to reign paramount, will, in a similar

manner, devote your children, and your children's children, through all succeeding generations, to the same grievous sufferings; and, in like manner, to be made the unresisting victims of this gross deception upon the human understanding.

In short, this error is the sole cause of all the irritation—all the anger, and all the violences which now prevail in this Island, and over the world. It is at this moment the sole bar to the entire harmony of this Meeting, to a sincere and lasting reconciliation among Catholics and Protestants, Orangemen and Whiteboys, and between all the contending interests and feelings which lacerate and torment your country, and which, as soon as this root of all evil shall be extracted from it, cannot fail to become, in a period so short, as to appear almost a miracle to you, one of the happiest abodes on the face of the earth. And I trust that the day is arrived, when you will all join heart and hand with me in this good work; that we shall, even in this hour, lay the axe to the root of this tree of evil, and thereby render to all our fellow-creatures the most important, and the most permanent benefits.

What possible motive can I have for coming among you, except to perform for you a service, the extent of which no man can at this present moment estimate? Your whole system can offer me no temptation to act as you have witnessed; its most brilliant honors combined with the wealth of the British empire, to me appear without value; and the highest offices which this wretched system of yours can afford, are in my estimation, merely stations of degradation and slavery. Neither do I set more value upon present or future fame; they are haubles, not worth a moment's consideration in the mind of a rational being; and the principle for the truth of which I this day contend, and on which I propose that an entirely new system of Society should be erected, destroys, at the root, every desire for personal aggrandizement or consideration.—You therefore see an individual uninfluenced by any of the motives of your old world, who has devoted the whole of a very active life to the sole object of enabling him to enjoy the unspeakable delight of knowing that human

nature, through all future generations, will be relieved from the evils which it has suffered during the past.

Let us then now, with one accord, put an end for ever to the irritation arising from the petty differences about party, sect and class—differences which never produce any good, but always evil, and which have no other tendency whatever than to prevent or disturb the harmony of society, and to irrationalize the human mind. And let us set ourselves fairly to work, to understand what human nature really is—whether its character is formed *by* or *for* the individual. This is the subject which ought now to occupy the almost undivided attention of all whose first wish is, to improve the condition of the wretched inhabitants of this country. Because all the circumstances which produce their wretchedness, immediately proceed from the notion, that the character is formed *by* the individual, and that wretchedness can never be removed until the cause which perpetually generates the circumstances that create it, shall be withdrawn. And when you become conscious that this is an error, and an error too from which all the vice of mankind has originated, then shall you have explained to you, in full detail, the new circumstances which are to supersede the present; for, by this change of a fundamental principle, old things must pass away, and all will become new; the minds of all men will literally be born again, and man will be regenerated; he will know himself and his fellow-men, and clearly understand whatever concerns his happiness, both here and hereafter.

The knowledge of the regenerating principle of the world, that the character is, in all cases, formed *for* the individual, will at once make it evident to the comprehension of every little child, that all feelings of anger, or even of slight irritation, do not belong to a rational being. Wars and strifes of all kinds will therefore immediately cease between man and man, and between nation and nation. All will understand that war prevents creation of wealth, and destroys that which has been created; while it is the direct interest of every human being that neither of these results should take place. Wars imme-

diately demoralize all who are engaged in them, while it is the interest of all that no immorality should be found in any part of the world. It will become evident to the public mind, that practical measures may be immediately adopted, to remove poverty from the British Isles in less than twelve months, and over the whole extent of the British empire in less than two years; and the other nations of Europe and of the world, may also within the same period, derive incalculable advantages from the application of this principle to their respective localities. For hereafter the petty jealousies of the commercial spirit, and the rivalry of nations, will entirely cease.

The time is therefore at hand, when our artisans and artificers will indeed be occupied in beating swords into plough shares, and spears into pruning hooks—when there shall be no complaining in our streets, but every countenance shall beam with joy and gladness.

This, my friends, is a view of the subject for which you cannot be prepared,—which you have had no means of considering; it would, therefore, be unreasonable to urge you *now* to the discussion; and while you are thus unprepared, it would also be prejudicial to the full understanding by the public, of that glorious cause for which I have been created and trained, to be the unworthy means through whose instrumentality it has now been made known to the world. Created, however, and trained and placed under circumstances which, unknown to myself, have gradually forced me forward in this course, until I found myself necessitated to advocate this great cause of humanity on this day, before this assembly; I am at this moment quite unconscious of what the result may be to myself as an individual, and am equally regardless of it; because I have a conviction which gives certainty to my feelings on the subject, that whatever may arise to the individual, the cause of truth, the practise of virtue, and the future happiness of the world are from this hour secured.

I have now placed before you as much of the outline of the principles and the practices of the system I propose

for the amelioration of this Island as can, perhaps, be received into the mind with advantage at one time. If I am right, from what has been said, it is evident that society has gradually grown from the darkest ages to be what it is, under the notion that each individual forms his own character. That this notion may now be demonstrated to be an error, because it is directly opposed to the facts narrated through all history, and to all those which exist at this day. That this notion is the sole cause of all the crimes that have ever taken place in human society. That it is the immediate cause of all the ignorance, poverty and divisions which now afflict this and every other country. That the withdrawing of this notion from the minds of men, will at once produce a change in all human affairs, such as no man is at present prepared fully to comprehend.

That the detection of the error that the character is formed by the individual, opens to us the knowledge that the character is formed *for* the individual, and the means by which it has been hitherto ill-formed, and those by which, without a single exception, through all future generations, it may be well formed. That this knowledge will, in the first place, destroy all anger in the human constitution, and make men, for the first time in the history of their species, rational beings, who will be always contributing to their own improvement and happiness, and to the improvement and happiness of all their fellow-creatures, particularly of those who immediately surround them. That as long as any portion of mankind shall be taught and made to entertain the notion, that the character of each person is formed *by* himself, it will be contrary to the undeviating laws of nature, that they should be competent to think or to act rationally, and it will be unreasonable to expect from them either the one or the other. That those who are permitted to attain a distinct knowledge of this error, and to perceive clearly in what manner human character has ever been and ever must be formed, will no longer contend with the irrationality of the world, but endeavour by patience and kindness, without limit, to soothe the irritable feelings and angry passions of all, and at proper intervals calmly place before those minds which have been so abused, the

real cause of the sufferings which they have been made to experience, and this conduct cannot fail in a short time, to prepare society for the happy change which awaits us and our children.

That this change may, even now, be made in this manner, without creating any irritation in society, or the smallest injury to any individual of any class. That the change may be also made without interfering with the conscience of any one; it may be made to provide the most convenient places of worship for all sects, and ample support for the Ministers of all persuasions.

That the change will be made without disturbing the existing arrangements of society, until all parties shall earnestly desire their removal.

That to effect the change, no advance of *capital* will be necessary but a credit easy and beneficial for the Government to create, for the general advantage of all classes in society.

That the change may indeed be made under *improved* commercial and monied arrangements, which will withdraw the present highly injurious and impolitic restraints on industry, and through a proper direction of the powers now at the controul of society, produce an abundant supply for all. But that the former mode, as it would be the most speedy, and would tend immediately to unite the higher and lower ranks, the Government and the people, in a general measure, for the benefit of all, is the most to be desired.

That the political and religious circumstances of this country render this change absolutely necessary, and the religious and political circumstances of all nations now demand it, and the force of these circumstances will render the change irresistible.

That the circumstances which now exist in this Island, to form the character of the lower orders, are the worst and most immoral that can be devised, and, if continued, must speedily produce disorder among all ranks.

That such moral, virtuous, and industrious circumstances may be immediately arranged, for all the working classes, as will, with the certainty of a law of nature, change their condition from being the most wretched and degraded population in Europe, to become the most kind-hearted, cleanly, industrious, temperate, healthy and happy people to be found in the world.

And now, my friends, as there is not one material for this purpose deficient in this Island, what good reason is there that we should not immediately set to work, one and all, to produce this happy change?

The delivery of this address occupied about three hours, and in many passages the benevolent Speaker was warmly greeted with the applause of the numerous and respectable assembly.

Mr. Owen having concluded the reading of his address, observed that he was fully aware that the subject he had introduced was perfectly new to gentlemen who might be inclined to oppose him. He conceived that it would be doing great injustice to those gentlemen to take them unawares, and, as he felt most anxious, if he was in error, that it should be made apparent, he would therefore move, though personally it might be inconvenient to him, that the Meeting should adjourn to a future day that would be convenient to the persons interested in the subject. Many of the learned gentlemen were then absent on Circuit, the Meeting, he would suggest, might adjourn to a period when they should have returned to Dublin. He should be glad then to hear the arguments of those gentlemen who might differ in opinion with him. He had no feeling whatever of an anxiety to obtain a victory; his only wish was, that that which was true should be firmly established in society.

Mr. Owen then moved, that the Meeting should adjourn to the 7th of April.

On this motion having been seconded.

The Rev. Mr. Dunne presented himself to the Meeting:—

When a plan had been proposed for the good of mankind, he gave full credit to the pure and benevolent motives of him with whom it originated; and it was with reluctance he felt himself obliged to come forward and oppose it. The system recommended by Mr. Owen was a forced and unnatural system, whether as applied to man in his three-fold character of a social—an individual, or a religious being. He would have been more disposed to have listened to those arguments, twenty or thirty years ago—when the philosophers of that time, in their writings, recommended a peace and happiness, independant of religion. It was, however, his (Mr. Dunne's) good fortune to be reared by Christian parents, and he considered those principles but as faithless phantoms, which—"only fly to lure them to their doom." Mr. Owen's system was in truth, so meagre—so bald, that it resembled but the skeleton of Rousseau's or St. Piere's, which had at one time dazzled his better judgment. It might be said that Mr. Owen's system was practicable, because it had been already realised by Mr. Owen—but what had been accomplished by a private individual, could never be made applicable on the immense scale proposed. His (Mr. Dunn's) objection to the system, would be found in the work of Dr. Chalmers. They must suppose that the system so strongly recommended, was to work upon mind as well as matter; and that men might be considered as so many blocks, until, hammered into different shapes by this machine, they became useful, virtuous and happy citizens. He (Mr. Dunne) would prefer seeing the peasantry residing in their own cottages, than in barracks; and it should be recollected, that crimes was invariably increased, where persons have been congregated. The Gentleman seemed so visionary in his ideas, that at times he appeared not to consider himself as a mortal of this world, and sometimes he seemed scarcely to think that he would be immortal in another—(Loud and continued disapprobation) He considered the disapprobation expressed towards him but as coming from a flock of geese—(Continued disapprobation and much noise.) The system recommended by Mr. Owen would go to cut the sacred tie between landlord and tenant, and dissolve the distinctions between rich and poor. The Gentleman must be but little acquainted with

human nature, or the sacred sympathies of the word "home," when he recommended that system. He (Mr. Dunne) would much rather see the poor peasant mending the thatch of his cottage with straw, than see him roaming through the wide and stuccoed apartment of Mr. Owen's work-house, or partaking of a common meal in a common hall. He objected to the proposed plan, particularly on the ground that it would destroy the tie between landlord and tenant. So far the system was unnatural. There was too great a tendency in the present day to live in a high style; the common artisan lived like a Gentleman, and the farmer like a Prince. He looked with much jealousy on modern reformers, some of whom resembled children, who having found a watch, with the works and mechanism of which they were unacquainted, wound it until they broke the spring, they then felt wonder and delight at its rapid movement and whirring sound, until it became silent and was left to rest—(Applause.) The system proposed, however, was calculated to leave at least one great man in the person of Mr. Owen, who, like him of France, might go round from barrack to barrack, and give his orders for the men to turn out, and see that the walls were white-washed. His object appeared to be to render the Christian Religion nugatory; perhaps he might allow a church to ornament one of the wings of his building, unless he conceived a Mahomedan Temple more picturesque. Reduced to this system, man would be little better than living in a savage state, without money or traffic; they might be looked on as Hottentots, or as beasts of the field, who herd together from mere instinct. According to this plan, the use of money might be dispensed with; but John Wesley had said, that the love of money was the cause of evil, but that it was not an evil in itself.

Mr. Dunne concluded by moving as an amendment, that the Meeting should adjourn *sine die*.

Mr. Talbot Glascock seconded the amendment, in a speech, which met much disapprobation.

Mr. Eneas M'Donnell next addressed the Meeting. He felt considerable regret that when good was meant to

Ireland, the name of religion was introduced, as if to divide them.—Gentlemen turned round to discuss points that were in no way connected with the object of the Meeting. He (Mr. M'Donnell) came to the Meeting to hear one question debated. The benevolent Gentleman who proposed the system, came to the country anxious to do good to those who stood grievously in need of it. When a proposition was about to be made to relieve the peasantry, they were to be told that they were not to accept of it, and the Gentleman was to be asked, "Have you got your catechism?"—(Loud applause.) The Gentleman who opposed Mr. Owen, met him not by argument, but he was to be told, "in the name of God we denounce you as a man who must not do good!"—(Great applause) For himself, he (Mr. M'Donnell) did not think it possible to reduce that system to practice; and if it was possible, he would not wish to see it adopted, as he looked on it as a system of degradation—(applause.) He would rather see, as the Rev. Gentleman had said, the peasant in his little hut, or by his fire-side, than the modelled being of this moral mechanical system. Such a plan might be practicable in a small sphere, but he did not conceive it could be reduced to practice on an extended scale. The Gentleman should not, however, be met by the taunt of fanaticism. Certainly he would not thus be greeted by the peasantry. No, they would on the contrary make him the most valuable return they could; they would give to him the grateful tribute of their Irish gratitude—(hear, hear.) His object appeared to be to prosecute the system laid down by the Sovereign—to aid the Marquis Wellesley in—(Order, order.) He (Mr. M'Donnell) was not out of order, he hoped, for saying they should aid the Government in an endeavour to relieve the distresses of the Country. He conceived that by supporting the Sovereign and the Government, they would adopt the most likely mode of making the Country happy, and the King invincible.

The Rev. Mr. Daly next addressed the Meeting. This Gentleman opposed Mr. Owen, on the ground that his system would strike at the root of Revealed Religion; it would be setting up the opinion of one fallible

man against the Revealed Word of God. Mr. Daly took occasion, in the course of his speech, to read some extracts from a pamphlet entitled "The Progress of Human Knowledge," the sentiments of which he attributed to Mr. Owen, but this Gentleman disclaimed any knowledge of the pamphlet.

The Rev. Mr. Singer next addressed the Meeting.— This gentleman commenced by bearing testimony to the moral character of Mr. Owen, and his excellent private life. The system proposed by that gentleman, he said, was not new; every school and every college acted on it. That the formation of character was produced by means of circumstances, had been long since recognized, and they were not now to be told in the nineteenth century, that it was a discovery of Mr. Owen's. In the time of Lycurgus and his Spartan Republic, such was the principle acted on throughout society. He (Mr. Singer,) would ask, if there were not to be found in the same family, subject to the same discipline, characters differing materially in genius and morality? The system proposed was as old as the days of Horace; *he* commented on it,—Solomon commented on it,—and it should be recollected, that of Adam's two children, one was Cain, and one was Abel.—(Applause) He had used the term Architect, but he (Mr. Singer) thought his superstructure was rotten, for its foundation was fatalism. It was a principle that went to deprive man of virtue, and God of justice. They were to be told that the day would come when the reign of Faith should cease, and that of Reason commence, but that was one of the oft refuted sophisms of Helvetius, Godwin and Hobbes, which is now used only "to point a moral or adorn a tale." Man, he says, is a creature whose character is formed for him; it would be as fair in Mr. Owen to say, that the dagger is equally culpable with the hand of the assassin. By thus moving responsibility from the actions of man, instead of rearing philanthropists, like Mr. Owen, they should erect more prisons and gibbets than already disgrace the country. One of those philosophers who represents man as a machine, says, that a tree is but a machine; and this writer goes on to say, that he would have no objection to become a tree.—

(Laughter.) For his own part, he (Mr. Singer) would rather live here in the hope of a better life hereafter, than become the machine of Mr. Owen, or the tree of Helvetius. (Applause.) Mr. Owen merely stated that he had a system, but he did not state what that system was. He could not think that a man would become thoroughly acquainted with the state of a country by travelling along its roads for five or six months, and feasting with its nobles. The gentleman's metaphysical principles were erroneous—they were made up of bad metaphysics, and worse theology. Instead of looking on him as a benefactor of mankind, he called on them to turn with indignation from Mr. Owen. It was not a question between Protestant and Catholic, but between the Christian and Mr. Owen. He (Mr. Singer) called on them not to sacrifice their Bible to Mr. Owen's pamphlet, nor their Redeemer to Mr. Owen's metaphysics.—(applause, mixed with some disapprobation).

Mr. Owen here came forward, amid mingled disapprobation and applause. Circumstances had fallen out, he said, exactly as he had anticipated. Gentlemen did not reply to his arguments, but to phantasms of their own creation. He did not say that children were born alike—on the contrary, he said that they were possessed of different faculties. If in their infancy any of themselves had been conveyed to a distant part of the world, they would be altogether different beings from what they were. There never was a greater boon to man than the knowledge of the influence of circumstances on his habits and manners. When that knowledge was sufficiently understood—and whatever difference of opinion there might be then on the subject, he thought that time was near at hand—he might then speak, not to the theologian, but to the practical man. He had no wish to claim originality with him—it was not worth a thought. If the system had been attempted in the days of Lycurgus, the attempt was then found to be insufficient. By the errors of the present system, they were losing fifty millions a year, and to produce that sum, it was not necessary that any individual should advance capital—it was a capital that could be created. It was necessary that the system

should be fully considered. He was aware that he was contending against the errors and prejudices of six thousand years. He came to this country not with a view to create divisions of any kind, but to promote union. He did not seek to force his religious opinions upon any one. He lived in the midst of the most religious people in the world, and he never had any difference with them on the subject of religion. He had no wish individually to gratify. He was prepared to meet them on the 7th of April, if they should think proper, or he was perfectly satisfied to adjourn *sine die* if they should so determine.

Mr. Talbot Glascock here endeavoured, in vain, to obtain a hearing.

Admiral Oliver opposed Mr. Owen in a few observations.

The question was then put on the amendment, and on a shew of hands, the Chairman declared that it was carried.

The Meeting then adjourned *sine die*.

TO THE
Nobility, Gentry, Professions, Bankers, Merchants,
and Master Manufacturers

OF IRELAND.

YOUR Country is torn by dissensions and factions, to the essential injury of yourselves and the rising generation.

At the public Meeting held at the *Rotunda*, on the 18th Inst. I explained the cause from whence all those divisions arose,—the great fundamental error to which the intellect and happiness of the inhabitants of Ireland, and of all other countries, have been, for so many ages, sacrificed: and I expressed my conviction that that error, both in theory and practice, might now be immediately withdrawn from society.

Knowing that this Exposition could not be made without arousing all the prejudices which the old errors of the world had created, I was desirous to adjourn, to another day, the debate respecting the *principle*, upon which the practical measures I had to propose for the relief and removal of your distresses, were necessarily grounded. I desired this adjournment, that time might be allowed for any momentary irritation to subside, and that all parties might have leisure to consider the subject, and return prepared with all the objections which could occur to the most acute and enlightened individuals, trained under the influence of the present system.

Some very able, intelligent, and good men of the old world, proposed, however, at this meeting, that the consideration of the truth or falsehood of the notion, on which society has been hitherto governed, should be postponed *sine die*. This was perhaps the happiest expedient that could have been resorted to, to save time and prevent the excitement of any more of those party or sectarian feelings which have been so long the bane of humanity. These intelligent men must have been aware that all the facts of which we really know any thing, could be brought forward to demonstrate the truth of the principle, "that the character is formed *for* the individual;" and that, in consequence, the whole system of the old world is one grand combination of error, admirably calculated to produce vice and misery, and to present the most formidable obstacles to virtue, charity, and happiness.

They therefore wisely postponed, *sine die*, any further consideration of that which, it must now be obvious to every reflecting mind, is an error of the most lamentable character. The whole history of the human species is one closely connected chain of circumstances, not a single link of which is defective, demonstrating that the character of every human being is formed *for* him. Indeed, my friend Mr. Singer, was too intelligent not to discover at once, that the error of the old world was indefensible, and that it would be the height of folly and absurdity to attempt to deny this now self-evident fact.

The *truth*, regarding human nature being fairly and fully admitted, further discussion on this point is unnecessary;—and happy is it for the world that this glorious period has at length arrived, for this alone was wanting to clear the foundation for an entirely new superstructure of society, in all respects so greatly surpassing the old

fabric, that they will scarcely be recognized as the work of the same species.

It must, therefore, be admitted,—

That the great creating power of the universe gives each infant, at birth, his natural character, yet that no two infants are born alike, mentally or physically—that these separate, individual, natural characters are materially influenced, from birth to death, by all the local circumstances which surround the human being, but most essentially by those which act upon the infant, child and youth—and that all these circumstances are of a moral, of an immoral, or of a neutral character—and that they produce happiness or misery accordingly.

That the moral and immoral, or the favorable and unfavorable—the most important of these circumstances—are now at the control of society.

That it is the interest of every one, whatever may be his rank or condition, that not a single immoral or unfavorable circumstance should be permitted to act upon any individual from birth to death.

That it is now practicable to create new moral arrangements for society, to the entire exclusion of those innumerable circumstances, having a decided and acknowledged immoral tendency, which are now most irrationally permitted to destroy whatever is really good and excellent in human nature.

That the great and paramount business of society ought to be, to make preparations immediately to commence, upon a large scale, decisive measures to withdraw from around every population, all those circumstances

which tend to demoralize it, and to introduce, in their place, others which have an effective, undeviating, moral power over the character and conduct of every human being.

To begin this good work, I invite you to meet me again at the *Rotunda*, on Saturday the 12th of April. It is my intention then to explain, in detail, the practical measures by which the condition of the poor and working classes may be rapidly and essentially improved, and by which the rising generation shall be surrounded, from the hour of birth to death, by such circumstances only as shall conduce to industry, morality, virtue, health and happiness. And I assert, without fear of contradiction from any really intelligent *practical* person, that, through these measures, the present wretched state of human existence, in which so large a portion of the whole population of the world are born only to be ignorant, poor, vicious and miserable, shall, without force, or any evil or inconvenience to any one, and apparently without any great effort, be so changed that all shall necessarily become, by the very improved circumstances in which they will be placed, rational, healthy, active, virtuous and happy.

I will also endeavour so to bring down the knowledge of this practice to the common understanding of mankind, that even mere theorists, who at present do not know what is, or what is not practicable, shall no longer feel inclined to call measures visionary, because they happen to have originated in principles and experience, too comprehensive for the limited localities under which alone *they* have been instructed.

ROBERT OWEN.

Morrisson's Hotel, March 21, 1823.

SECOND MEETING

AT THE

ROTUNDA.

On Saturday the 12th of April, 1823, a General Meeting of the Nobility, Gentry, Professions, Bankers, Merchants, and Master Manufacturers, was held in the Round Room of the *Rotunda*, for the purpose of hearing the developement of the practical arrangements proposed by Mr. Owen, for the relief of Ireland.

So early as eleven o'clock, A. M. the Round Room of the *Rotunda*, which had been fitted up as an Amphitheatre, was nearly filled by persons of respectability. Among the company present were the Earl of Llandaff, Lord and Lady Cloncurry, the Hon. Colonel Gore, the Surgeon-General, and an immense number of scientific literary and professional Gentlemen.

A great number of Ladies were present, and from the beauty and fashion which met the eye in every direction, the *coup d'œil* was brilliant in the extreme. A handsome painting, descriptive of one of Mr. Owen's villages, was suspended above the orchestra.

At twelve o'clock Mr. Owen entered. He was received with loud and general applause. When silence was obtained, he read from a manuscript paper as follows:—

At the close of the Meeting, which was held here on the 18th of last month, a resolution was proposed, that it should adjourn *sine die*, and the Lord Mayor put the question; but there was a good deal of noise at the time, and some confusion, and the words '*sine die*' were scarcely heard ten paces from his Lordship. In consequence, the motion appeared to him to be carried, and he so declared it to be.

I was afterwards informed that almost all who were present, understood that the motion, supposed to have been carried, was in favour of an adjournment to the 7th of April, and that such was decidedly the general sense of the Meeting. This was my own impression; but as the object of my visit to this country was to unite, and not to divide, I allowed the Meeting to terminate without expressing even a wish to carry the question against the Gentlemen who, on that day, thought it their duty to oppose my proceedings.

The Lord Mayor, however, having so decided the result of that Meeting, afterwards, upon reflection, perceived that to take the Chair, on the present occasion, would imply some inconsistency of conduct; he has, therefore, declined presiding here to day, regretting at the same time, that he cannot attend as a private individual.

It appeared to me that no other leading individual could take the Chair, in this city, on the present occasion, without giving a certain tinge of party to the character of the Meeting—a circumstance which I was most anxious to avoid, for the cause I advocate disclaims all connection with the exclusive views of class, sect, or party. Having then no personal object to carry—nothing that I wished to urge in opposition to the calmed feelings and good sense of the intelligent and well-disposed of all parties, I concluded that, under these circumstances, the office of Chairman might be dispensed with, without prejudice to the object which I had in view; and in consequence, I now appear before you, to give you the promised explanation of the system; by which I propose to benefit your Country.

Yet there is one other subject upon which I desire to say a few words, before commencing the regular business of the day.

It has been supposed by a part of the public, that the Gentlemen, who opposed me on the 18th of March, did not exhibit towards me the kindness and urbanity so conspicuous in their conduct at all other times. I regret that such an impression should have been made on a single

individual; for knowing the circumstances which influence their thoughts, and how deeply their minds are imbued with the importance of those particular views which they have been led to entertain on the subject of human nature, I am well aware they could not conscientiously have acted otherwise than as they did, believing, as they then believed, that I was come with an intent to set aside all which they considered to appertain to the eternal welfare of man. They conceived that they had an all-important duty to perform, and they did perform it, with as little, nay with less hostility to their opponent, as they imagined I was, than has ever been witnessed, under similar circumstances, upon any former occasion. So far, therefore, from being displeased with the manner or the expressions of any of these Gentlemen, I was, I own, surprised and gratified that they could so well perform what appeared to them to be a duty paramount to every other consideration, and yet so far command their feelings and their language, (to which it is not possible at such Meetings to do justice in a report), as to express themselves as they did, with kindness and even affection for the individual. To lament and reprobate his supposed errors, was, with their views, an imperative, although I am sure it was an unpleasant duty; and if they had not thus come forward, I should esteem and respect them far less than I now do.

The time is coming, when these Gentlemen will discover that my real object is, not to injure a single individual in mind, body or estate, but to improve all, to render them better, wiser and happier than they have yet been, or than it is possible they ever can be, while the present wretched circumstances are allowed to continue. And when they shall have received this conviction, I know their zeal and ardour will be exerted much more to aid all my views, than they have yet been to oppose them. I am intimately acquainted with the class of persons to which these Gentlemen belong. I live in the midst of them; and, among them, are many relatives and friends, whom I highly value and esteem. While I am compelled to believe that their views of human nature are limited, very incorrect, and highly demoralizing and mischievous,

in their practical effects on society, I am equally sure that many, very many of them, possess kind hearts and the best intentions.

I trust, therefore, that whatever unfavourable impressions may have been produced in any quarter, to the disadvantage of these Gentlemen, they will be no longer entertained. Until men can differ in opinion without any personal feelings of hostility, it is evident that they must remain ignorant of human nature; but while such error continues, it is equally certain that they cannot love one another as brethren of the same family.

It is also necessary for me to state, that since I last met you here, I have suffered from the influenza that has been so prevalent in this quarter, the effects of which are not yet so far removed as to allow me to do justice to the duties of this day, and I shall hardly, I fear, enable all to hear me, for my voice will not, without too much exertion, extend to the extremities of the room; but in order to allow as many to hear as possible, may I request that all parties will endeavour to prevent any unnecessary noise and movements?



Before proceeding to the practical developement of a new system of social arrangements, it appeared to me to be indispensable, that I should explain to the public, those views of human nature, without a full understanding of which, the plans I had to propose might be considered as impracticable and visionary, and as having no solid basis in facts or experience. I was naturally desirous, at the outset, to submit to your examination and scrutiny, the data upon which those plans were founded; for, if our first principles are erroneous, it is impossible that we can arrive at correct or safe conclusions, or attain beneficial results in practice.

The address which I delivered to the Meeting assembled here on the 18th of March, had, therefore, two main objects in view,—1st. to withdraw from the public

mind that fundamental error respecting the formation of character, which has rendered utterly abortive all former attempts to improve, in any considerable degree, the condition of humanity,—and 2dly. to place distinctly before you, that principle, or great law of our nature, which is established by all the facts that history records, or the evidence of our senses brings under our cognizance, and which, alone, can unerringly guide us to those happy results we have so long sought for in vain.

Nothing could be more foreign to my own feelings, than to make any declaration which should inflict the slightest pain on the feelings of any of my fellow-creatures; and if there be any among you to whom the truths which I deemed it an imperative duty to make known to you, may seem to compromise vital interests, I would entreat them to reflect that *the supreme interest* of mankind consists in *truth*,—that, to no higher object than this, can man aspire. How fruitless were the efforts which mankind directed to the advancement of physical science, when, neglecting the path of experimental investigation, they travelled into the regions of wild imagination and conjecture! Has not society hitherto existed under a similar illusion with regard to the most precious of all the sciences—the science of human nature? And so long as man shall be imagined to be a being different from that which experience unequivocally proclaims him to be, is it rational to expect that arrangements, founded upon such a notion, can give a beneficial direction to the powers and capacities with which nature has endowed him?

Surely you will now admit, that had I pursued a different course—had I refrained from declaring to you what human nature really is, your minds could not have been duly prepared to enter with me into the consideration of the all important question,—What are those social arrangements which are the most congenial to the nature of a being, constituted as we find man to be, and which are consequently the best calculated to render him intelligent, charitable, virtuous and happy?

It has been demonstrated, then, (for not a single fact has been, or can be, adduced against the proposition,)—

“ that the character of man is formed, not *by*, but *for* him; and that it is formed for him *naturally*, or at birth, by the great creating Power of the universe, and *artificially*, by the circumstances which are permitted to surround him from birth to death, and to act upon or modify those faculties and propensities, physical and mental, which form his individual natural character.”

The knowledge of this truth, however, does not come from ourselves.—For the the most important purposes it has been forced, at this particular period, into the human mind by ages of experience—the source from whence all truths proceed. It will enable and induce the *adult* man to prepare such a combination of improved circumstances with which to surround the *infant* man, that his future artificial character must become altogether different from the past. And to so great an extent will be the change, that the *new* man, in physical and mental powers, in dispositions, manners, countenance, feelings, and conduct, will scarcely be recognized in life or in future history, as being the offspring of the *old* man.

To insure this change from error and misery, to truth and happiness, in the shortest possible time, I feel confident, that nothing more is necessary than to convey to the public mind a full and distinct view of the new circumstances which are required to introduce it; for they involve no sacrifice or inconvenience to Church or State,—or to any individual, of whatever profession, rank or condition. And when I consider the great and acknowledged evils existing in this country, where extreme wretchedness and frightful insubordination, call loudly for instant measures of amelioration, I cannot doubt your willingness to give all the attention to the subject which its importance demands.

In pursuing our interesting inquiry, not a single step should be made without bearing in mind the real nature of man, and the influence which circumstances have over him; for these are the only lights given to us, by which to discover how the desired objects of life can be attained and secured. But, to make man happy, which ought to

be the sole object of human proceedings, he must be placed under circumstances that are in unison with his nature, and are therefore calculated to produce the result at which we aim; or disappointment will continue to be experienced in every succeeding age.

That man has not been made happy, hitherto, is but too evident from his past history and his present state; and the misery in which he has existed, is a most decisive proof that his nature, and the means of properly directing it, have been misunderstood. In order to explain this subject in a practical manner to the public, who at present seem altogether unacquainted with the details and general combination of a natural system of social arrangements, I propose to show, in the first place, what is necessary for the happiness of human life, and, secondly, how that which is necessary, may be obtained and permanently secured.

It is necessary, then, for human happiness, that the individual should possess health, strength and activity, with a constitution as little as possible influenced by climate and seasons; that he should have abundance and a variety of wholesome food, a full supply of clothing of the best form and material, and a convenient and comfortable dwelling, with pleasant external appendages.

That he should have at all times, the means of healthy, useful, pleasant, and diversified occupation, without being forced to attend to any employment when it becomes a task, or in any way disagreeable or unsatisfactory; that he should possess good dispositions, habits and manners, and have a mind well stored with knowledge, all of which shall be in accordance with existing facts, or, in other words, all the ideas within the mind shall be in unison one with another, and prove their truth by their uniform consistency.

That he should enjoy the untold and hitherto unexperienced satisfaction of always speaking the truth, or of being sincere, without the fear or possibility of giving offence to any one. That it should be in his power at all

times to associate with those, whose minds and feelings are the most congenial to his own.

That he should be placed under circumstances in which the requisite arrangements are at *hand* to give to all his children from earliest infancy, the best education, physical, moral and intellectual;—and in which he may enjoy as much of their society as a due regard to this imperative duty can admit.

That to obtain equal support and comfort, young persons of either sex should not, as at present, be reduced to the necessity of emigrating to different distant parts of the world, and be obliged, contrary to their inclinations, to leave their parents and early friends, for many years, or for life; but that every individual should know, that by his regular and delightful daily occupations he would be at all times fully supplied with whatever could contribute to his real well-being and happiness, and that through his own improved situation, he would acquire the means to place his children throughout their lives, in circumstances even more favorable than his own, for the attainment of knowledge, and the enjoyment of happiness, without the slightest commercial or any other kind of rivalry or contest with their associates and fellow creatures.

It is also necessary for human happiness,—that individuals should be enabled at all times, as their inclinations may lead them, to enjoy a comfortable retirement, or the best society.

That they should possess the means and opportunity of travelling with the least possible inconvenience.

That they should not entertain even a remote fear of being in want of any of those things, which are requisite for their well-being.

That they should know that the most effective measures will be immediately adopted to give to all their fellow-creatures, the same advantages which they possess themselves, and that, at no distant period, ignorance, poverty, and misery will be banished from the earth.

That they should feel an assurance that the time is near at hand, when not a human being will suffer punishment,—when no one will imagine, that to make men good, wise, and happy, it is necessary to force them to believe, that an Almighty and good Being had formed his plans, from the beginning of time, to punish beings, whom he himself created, knowing, before he brought them into existence, all they would or could do.

Lastly, it is necessary to human happiness, that individuals should enjoy perfect liberty of conscience, and unlimited freedom in the expression of opinions, and in the exercise of religious worship.

All the objects which have been enumerated are necessary to be secured to man, before he can be in a state of existence to enjoy happiness. But they cannot be attained through any arrangements arising from the notion that man forms his own character; for this view of human nature excites feelings at once opposed to charity and good will, and gives a wrong direction to our whole proceedings. By diverting the attention of society from the circumstances in which the individual is placed, and which really determine whether his character shall be well or ill formed, it leads us—not to adopt measures of effectual prevention—but rather to permit the crime and afterwards punish the victim, who had been urged to the commission of it, by circumstances over which he could have no controul, but which society might have removed from around him. It leads us to approach our fellow-creatures with a disposition to regard their characters, opinions, and conduct,—not as resulting from the causes which do really and necessarily make them what they are, but as attributable to themselves individually, as if they were beings independent of motives—as if they could act without a cause for acting—as if, in fact, they not only created themselves at birth, but had individually a power to pre-arrange all the circumstances which should afterwards surround them. It fills the mind, therefore, with all those notions which create feelings of displeasure, anger, and hatred, between man and man. It is, in consequence, the source of all the divisions, the party

animosities, and the separate and contending interests, which afflict our species. It opposes, at every step, all attempts at conciliation and improvement.—The means, which it prompts men to employ to attain the objects which they seek, tend but to estrange them the more from each other, inasmuch as, while under its influence, they address their fellow-creatures, not in the accents and in the genuine spirit of charity and kindness,—but in the language of indignant censure, of idle abuse and ridicule, of haughty intolerance and unmerciful condemnation. Means such as these may exasperate, but they never can conciliate.—They may keep society in a ferment of passion and prejudice, and effectually prevent it from seeing in what its true interests consist, and how they may be substantially promoted. They may aggravate the violence of that spirit which repels man from man, and which defeats every measure that is proposed for his improvement; but they never can produce that, which, in all countries, it is so eminently the interest of each individual, of every class, sect, and party, to desire to see immediately effected—a general and cordial union in *practical* measures, for the relief and extirpation of human wretchedness.

I think you will acknowledge, that in directing your attention to a different view of human nature from that of which we have been tracing the effects, I have been advocating an important *practical* principle, and not trespassing upon your time by a disquisition on any mere abstract, speculative, or metaphysical topic. And I trust you will also soon discover that this principle must necessarily lead to other arrangements for the formation of character, and the conduct and happiness of man: that those arrangements must be essentially different from any which exist at present in society, or which have ever yet existed in any part of the world: that, to obtain the results which I have endeavoured to describe, as being necessary to human happiness, each part of the plan must be specially devised with reference to each class of the objects which we have in view,—and that to render each part effective, the whole must be combined in one general system, moving in continual harmony, for the entire economy of human life and happiness.

Before we proceed further, you may naturally inquire whether Society possesses all the materials requisite to complete arrangements, intended to produce such singular and extraordinary results.

The materials required are land, capital, labor, skill, industry, mechanism, a knowledge of chemistry, and of the other sciences and arts.

No one will suppose that, for many centuries, there can be any want of land to grow whatever can contribute to the enjoyment of man : or that as long as the individual can create much more than he wishes to consume, there can be any real want of capital : or, that while so many millions of human beings are so uselessly occupied as most of the labouring classes now are, or partially or entirely unemployed as so many are, there can be any want of labour :—or that, considering the advanced state of the Arts and Sciences, and when all shall have the benefit of a scientific and useful practical education, there is any likelihood of a want of skill and knowledge in mechanism, chemistry, or any of the Sciences or Arts : or that, when all shall be trained to enjoy active pursuits, and to derive the full benefit of their own labours, aided by others, there can be any lack of industry.

But the new power, which has been latterly obtained from mechanism and science, which is hourly increasing, and which may be extended without limit, may be so applied as to render any severe or disagreeable manual labour altogether unnecessary ; for a proportion of physical exertion on the part of the working classes, not greater than is requisite to give them good health and spirits, will be more than sufficient, combined with scientific power properly directed, for all the purposes of Society.

Fortunately, then, Society superabounds in all the materials which can be desired to give advantages to every human being, such as no one has yet enjoyed. Nothing more is now wanting than a knowledge of the means, by which those materials can be combined and

applied for the interest of all. And I am now to show how land, capital, skill, and industry are capable of receiving this beneficial direction.

Land, as every one knows, may be at all times rented, or purchased, at the market price of the day; and all landed proprietors must be desirous of having their estates cultivated in a superior manner, their rents well paid, and their tenantry industrious, intelligent, temperate, and well conducted in all respects. There can therefore be no difficulty in procuring land for the purposes required. With respect to capital, it is created solely by the industry of the working classes properly directed; and whenever their industry shall be applied in the best manner for themselves and for society, it will be found that *new* capital can be produced now, far more rapidly than at any former period, or than it can be required. Never was there a greater mistake than that which exists in the minds of many, on the subject of capital. There is at present so great a surplus of it in Great Britain, that were it not for the rumours of war, or of some real or fancied calamity, the monied interest would not know how to employ it so as to obtain a revenue from it; and it is well known that since the termination of the war, British and Irish skill and industry have been seeking occupation in every part of the world, while each of the individuals possessing them ought to have been considered as a mine of wealth, from which could be annually obtained such a surplus beyond his own consumption, as would suffice for five or six others. That surplus would have been real capital gained to this country.

Taking these general principles for my data, I have, by much study and anxious thought on the subject, formed a combination of all the circumstances necessary to give in the first place to the working classes, and those who are now poor and unemployed, the advantages which have been mentioned.

These arrangements have been devised with a view both to the present, and to a future highly improved

state of society; and they may be considered as belonging to an intermediate stage of existence, in which, although a part of the old errors and prejudices of this portion of the globe are still retained, the influence of the new circumstances that are combined with them, will be sufficiently powerful to counteract many of the evils in practice, which the former would otherwise continue to produce.

To that class of the population, to which it is proposed immediately to extend the benefits of the new system, inferior accommodations are, in the first instance, allotted, because they have been accustomed to others very much worse in all respects, and because it is necessary, until society shall become conscious of its unlimited powers for the creation of wealth, to have regard to economy. It will consequently be understood, that these arrangements are not such as it would be necessary or advantageous to adopt, when society shall have been emancipated from existing prejudices and errors, and when the individuals, who are to occupy them, shall have acquired the superior dispositions, habits, manners, knowledge, and the wealth, which, in a few years, these preliminary arrangements are calculated to create in any population that may be placed within them.

In forming this new combination, my first object was to ascertain, with a view to give to each individual the largest amount of advantages—what number of persons or what extent of population, should be united in one interest or community, or domestic or family association, as we may also term it, and thus constitute the nucleus of society. It was not, until after a very laborious investigation that I could satisfy myself respecting this point, the consideration of which demanded a greater stretch of thought and expansion of mind, than any other branch of that subject to which I was led to devote myself, as soon as it was made evident to me that the character of each individual was formed *for* him—a principle which I wish to impress upon your minds in the strongest manner in my power, as the corner-stone of the whole system. But, neither with regard to the problem in question, nor any

other parts of the system which I advocate, did I rest satisfied with the results of my own experience and researches only. I availed myself of the ample opportunities that were afforded me, of discussing the several points with the most intelligent individuals of every rank and profession, and of collecting, by this means, all the arguments which the leading minds in society had to urge, in the way of approval or objection. I, therefore, now feel prepared to speak with some precision, as to the number of persons which it is desirable should be united in one of these communities, and I should say that mankind will obtain far more advantages under an association of from 800 to 1200 individuals, than when there are more or fewer; but that any number from 500 to 2000 may unite and obtain much greater benefits, than any individual has yet enjoyed under the existing arrangements.

It is proposed, then, by the new arrangements, that individual families, under this limitation as to numbers, should be enabled to unite, in one common interest, and mutually co-operate for the attainment of those objects, which it is utterly impossible they can possess, in their present individualized state, and under the separate and opposing interests, and the other unfavourable circumstances inseparable from such a system. A change that would strengthen the bond of union between us and our fellow-creatures—that would place us under circumstances in which we should, from the *heart*, and not from the *lip* merely, acknowledge our neighbours, and associate as brethren of the same family—surely must be deemed a desirable alteration in the condition of mankind, and certainly cannot be opposed to the dictates of that Gospel, which teaches peace and good will, and above all, has this commandment, “Love thy neighbour as thyself.” Parents cannot render their children a more substantial and permanent service, than by placing them in a situation, where they would be trained from their earliest years to regard each of their fellows as a friend, to love him and to seek to do him good—where no motives to envy, jealousy, and contention, would be instilled into their young minds—and, when they shall grow up to manhood, no clashing of interests could occur, to estrange them from each other,

and to sever the friendships and attachments formed in their childhood and youth. Would not it be the highest proof of affection which parents could shew for their offspring, to train and educate them upon these principles?—and can it be conceived that children would love their parents the less, who had bestowed upon them such a blessing? If it be desirable, and if it be our duty, to cultivate kind dispositions in children, then must we adopt measures to withdraw from around them, all those circumstances which at present conspire to pervert their natural feelings, and which necessarily train them to become the irrational beings of passion and prejudice, of which society has been hitherto composed.

I do feel a conviction, amounting to certainty, that the miseries arising from division, and the counteraction of individual and opposing interests, on the one hand, and the advantages to be derived from union and mutual co-operation on the other, will soon be presented to the human mind in a contrast so palpable and striking, that the change which I contemplate will be irresistible, because none can have any interest or desire to resist it.—Man is, by nature, a social being.—Society necessarily implies union to a certain extent; and whatever may be the amount of the advantages we actually possess—small as they undoubtedly are, when compared with what they might be—yet to obtain even these, union of some kind was indispensable. I am quite sure, however, that at present we do not possess more than one part out of a hundred of the benefits, which the principle of union, when it shall pervade the whole economy of human life, is calculated to produce. I ask then, since it is now in our power to obtain the whole sum of these benefits, why should we limit ourselves to the possession of this pitiful fraction?

It is true, the old customs and prejudice of the world, the accumulation of six thousand years, have not only reconciled us to the innumerable disadvantages of individual family associations, but have created in us habits and feelings in favor of this arrangement, which are supposed to be natural and unconquerable. I am, how-

ever, now thoroughly satisfied, that they are neither agreeable to nature, nor too inveterate to yield to the influence of a better system; for it does not require a long or a difficult process of demonstration, to prove that such individual and isolated arrangements, are productive of far more evil than benefit to society, and that even those very results which are now imagined to be the *peculiar* advantages arising out of this state of society, will be greatly exceeded in the new villages of associated families, in which the permanent happiness of each will be increased in a greater ratio than the difference between the number in a family of five, and of fifteen hundred. That the present notions and habits of society, should produce a declaration of hostility to the proposed change, on its first announcement, is neither an extraordinary circumstance, nor is it one which goes at all to prove that the change would not be eminently beneficial to mankind. It is, indeed, nothing more than the result of the common and natural feeling which prompts human nature to resist, at first, any alteration of long established practices.—But it is equally a law of nature, that when we have acquired a correct knowledge of that which has been proposed to us,—when we distinctly comprehend its real merits, and perceive its beneficial tendencies—we relinquish our prejudices, and adopt the improvement. I may refer to the introduction of inoculation and vaccination, and, indeed, to all the improvements which have been, at any time, introduced and established in society.

Each family has now its own peculiar ideas, habits and feelings, and these differ more or less from the ideas, habits and feelings, which are received and acquired by other families; and in so far as this difference exists, it creates a little circle in opposition to all the other circles with which it comes into communication. And among individuals belonging to the same family, how often does it happen that, as they grow up and discover that as their portions of this world's goods are all to come from the same limited stock, and that if one receive more, the others must obtain less, feelings of jealousy and rivalry are excited, while the division continues uncertain, and, when that point is decided by the death of the head of the family, a

perpetual coolness, or an entire estrangement is the result. Such feelings and such differences are the natural effects of such injudicious, and, I would say, immoral circumstances. Neither does any one family, however numerous, contain within itself the variety of talent and disposition requisite to bring forth the various capacities, and the good and amiable qualities of the individuals who compose it,—or to afford the diversity of amusement and instruction which may be so easily obtained when greater numbers are associated together, without any jarring interests intervening to excite contests and opposition. The circumstances, in which all single families must exist, are, in truth, incompatible with the arrangements that are necessary to train children in the best habits and dispositions, and to convey to them, in the shortest time, the greatest amount of useful knowledge. Public seminaries, well arranged and conducted, are much better adapted for the training of children, particularly of boys, than the system of private tuition, as it is termed; but the scope of all such institutions is limited, and the means employed are more or less defective and injudicious. To form the character of the human being, male and female, as it ought to be formed, requires arrangements far different from any which have yet been combined for this purpose. And a long experience leads me to conclude that education, in its enlarged and proper sense, may now be easily applied to make devils or angels of all mankind, yet that no two devils or angels can be made *alike*, under any system that human beings, with their present knowledge, are competent to devise.

Under the single family system, neither capital, time nor talent, can be so advantageously employed as under a well organized economy, which unites many families as one. £100 a-year by this mode of co-operation, will give more than £1000 a-year can yield under our present practice, which makes a single individual family the basis or nucleus of the arrangements of society. Much valuable time is now wasted in petty disagreeable domestic matters, which injure the dispositions, physical powers and mental capacities of all who are occupied in them. Under the co-operative System, on the other hand, every

one who shall be properly instructed in the application of mechanical and chemical power, will, with ease and pleasure, perform as much as twenty menial miserable servants can do at present, and execute what they have to perform in a much superior manner. Nor will it be the least important effect resulting from such a change in domestic economy, that our children will be no longer surrounded by ignorance and inferior habits.

In short, when you come to discover the enormous sacrifices to which your prejudices in favour of the present arrangements subject you—the endless perplexity, trouble, disappointment and misery, which they hourly occasion—and then turn to another view of human life, and to another system of social arrangements, of which the simplicity and their accordance with nature, prove them to be alone calculated to produce the happiness which we all desire and seek, you will contemplate with the same feelings which I experience, the total want of foresight and of organization—the entire neglect, or lavish misapplication of the most valuable resources—the gross incongruity between the means employed, and the objects to be attained, which characterizes the past and present proceedings of mankind. Looking upon the scene around you, you will observe men in all the departments of life, eagerly grasping at the shadow, and neglecting the substance: you will see society actively and laboriously engaged, not in measures for the prevention of evil, but in the fruitless task of exercising its ingenuity in attempts to drain the great reservoir of misery, while it permits the source to remain open, from which a copious stream is continually flowing into it. We have societies for the suppression of vice—societies for the improvement of prison discipline—societies for the reformation of juvenile delinquents—bible societies, and tract societies—societies for the suppression of mendicity—societies for giving shelter to the houseless poor—benefit clubs and friendly societies of all descriptions,—and in addition to these, and to the liberal dispensations of private charity, England has her enormous poor rates. We have work-houses—foundling hospitals—asylums for the orphan and for the widow—alms-houses for the aged—hospitals for

the sick—female penitentiaries, and penitentiaries for both male and female, on a more imposing scale—we have prisons and hulks, and foreign plantations to which to transport, at a magnificent cost, our annual surplus of vice and crime,—and lastly we have a machine recently introduced for the reformation of our fellow-creatures, which, in the present advanced age of society, it is melancholy to observe, seems to be regarded as an important improvement in our system, and that machine for the further *degradation*, I would say, of our fellow-creatures, is the tread-mill!

This enumeration, though a very imperfect one, of the multiform and unsystematic, and in many instances, highly demoralizing, and in all, very inefficacious expedients, which are employed for the reformation of the vicious, and the relief of the poor and wretched, while it presents a melancholy picture of the state of society, attests at the same time, the existence of much benevolence and philanthropy amongst us,—of much zeal in seeking to do good, joined to a willing and lavish expenditure of means, by which, if properly applied, all the objects we have in view, might with ease and certainty be attained, and permanently secured. I feel assured, therefore, that when the measures which I have to propose, shall be fully understood by the public, neither the disposition to support them, nor the means of carrying them into effect, will be found wanting.

The System, to the practical exposition of which I am now to call your attention, is founded entirely on the principle of *prevention*. In other words, its mode of operation being to withdraw the causes which create evil in society, it is essentially different from the practice of a System, which, as it permits those demoralizing causes to exist, in vain endeavours, by the most ingenious and complicated and costly devices, to counteract their *necessary* effects.

The painting before you is intended to exhibit, so far as such a representation can do, a new arrangement of circumstances for the working classes, which will gradu-

ally prepare every individual who may be placed within them, to receive all the advantages, which in a former part of this Address, have been enumerated, as being necessary to give happiness to human nature.

The external and internal arrangement of the dwelling-houses—the public buildings,—the space within the square and the gardens around it,—the domestic economy and arrangements, including the schools, dormitories, &c. the extent of land,—the agricultural department and that of domestic manufactures—have all—been so adapted and combined as to secure to every one who shall be trained under these circumstances, whatever is really necessary to his well-being, to his rapid improvement, mental, moral and physical, and to his permanent happiness. And this combination is not a hasty measure, but the result of nearly thirty-five years of successful experience, upon a more extended scale in many respects, than has perhaps fallen to the lot of any other individual—of one, who knew at the time he was about to undertake the task, that no other human being had the same views which he had been led to entertain, and who had therefore to prepare himself to meet all the errors and prejudices of the previous ages of human life. You must not, therefore, expect that you can come to this subject without much study and reflection on the first principles of human nature, or without very extensive experience in combining and arranging practical measures, on a large scale, for the general well-being and happiness of the species. And it would be well if those, who do not yet possess the qualifications for passing a rational judgment upon the plan proposed, would allow themselves the benefit of calm and attentive consideration, before they pronounce an opinion as to what is, or what is not, practicable. Before they knew that men could be carried many miles through the air, and descend unhurt, or that the vapour from water could be applied to move the heaviest machinery with regularity, or to propel vessels, at the rate of ten miles an hour, through the sea, they might have boldly asserted, and with quite as much reason as they may pronounce a similar opinion on the subject before us, that these things were impracticable; because they never had been done—

that they were contrary to nature, and were therefore altogether visionary ideas. Listen patiently to what I am about to state, and I trust you will discover good cause to retract all such notions and expressions, and that you will be convinced that there is a reasonable prospect of measures being devised and generally adopted, well calculated to *prevent* the many evils of which society has so long complained, and that all of you will be essentially benefited by the immediate introduction of those measures into general practice.

By observing the painting, you will notice that its principal feature is a square, or parallelogram, which is the general form of the village in which the associated families are to reside, and which includes all their domestic arrangements. Some have attempted to make it a matter of amusement to the public, that, by the "New System," the world must necessarily be divided into squares or parallelograms. Now, if these persons can devise a better form for all the purposes of the economy of human life, and will now, or hereafter, explain it to the public, I, for one, shall consider myself extremely obliged by their suggestion. I am inclined, however, to imagine, that, when these gentlemen turn their attention to what is practical, one of their first discoveries will be, that in this instance their ridicule has been singularly misapplied. The practice of the world for ages past has been to prefer a square to a street, lane, court, or alley; and at this day, in London, Dublin, Edinburgh, and other large cities and towns, the squares, whether regular or irregular in their sides, are generally I believe considered the most agreeable residences. But the parallelogram before you presents advantages and attractions, which, evidently, cannot belong to any of these. The atmospheres of the latter are more or less deteriorated in consequence of the crowded population in their immediate neighbourhood; nor can it add to the security, the comfort, or the desirableness of such situations, that so many of our fellow-creatures are near, who exist in poverty and wretchedness, and in whom the circumstances, in which they are placed, necessarily beget a desire to possess themselves of the surplus wealth of their more affluent neighbours. On the contrary, the squares forming

the proposed villages, while they will be co-extensive with the largest in London, and well laid out in the interior, will have, immediately around them, pleasure gardens, and beyond these, a demense belonging to each village, of from 500 to 4000 acres, under a garden cultivation,—every advantage being taken of inequality of surface, and of wood and water, to render the whole together a scene as varied and beautiful as it can be made, consistently with use and proper economy. Reminding you that this arrangement has been devised for the working classes only, I beg leave to ask, in what part of the world can they now be placed, in which they will be surrounded by objects more congenial to the nature of man, or in which, at the same expense, they can command, at all times, such varied enjoyments, to conduce to health and permanent happiness? I trust, then, we shall hear no more little witticisms on the word parallelogram—at least until the persons who have indulged in them, shall be prepared to explain to us a more convenient and agreeable disposition of arrangements for social life.

The form adopted for the new villages, admitting of the easy application of so many of the late valuable scientific improvements, to the domestic economy of the inhabitants, they will possess advantages in their annual expenditure, so important as to enable them to enjoy this superior mode of life at a less annual charge than is required from those who occupy the lowest description of streets, lanes, courts, and alleys, in any of the large towns in the three kingdoms. These advantages will arise from the manner in which the necessaries and comforts of life will be produced and used—from the manner in which the children of these associations will be trained and educated from infancy, and instructed in all knowledge that can be of real utility to them and to society—and from the means which are provided to give at all times the most valuable employment to persons of all ages—thus placing them in the most favorable circumstances for creating, using and enjoying property—or, in other words, supposing the rental of the village to be £3000, and that it will accommodate 300 families of four persons each, or 1,200 men, women and children, they will obtain

more advantages for ten pounds per family, per annum, under the new arrangements, than those who live in the present streets, lanes, courts, and alleys, can procure for twenty pounds per family annually. The difference is £3000 a year, being the whole amount of the rental of the New Establishment; but in this estimate, I purposely under-rate the annual advantages of the parallelogram.

The private apartments to be allotted to each working family will consist of a bed and sitting-room, each about 12 feet by 15—the one looking towards the gardens and cultivated grounds, the other fronting the square. By an inspection of the plans or drawings which are now exhibited in the room, it would be seen that means are provided for heating, cooling, and ventilating these apartments in a superior manner, highly conducive to health, and from which there will also result a great economy of fuel and time. One person may, with ease, attend to all the fires for an establishment of 1,200 persons, in consequence of the advantages and facilities afforded under the proposed arrangements. To heat in winter, to cool in summer, and to ventilate in both, all that will be necessary for each family to do, will be to draw or shut two or three slides, which may be accomplished in less than two minutes; and in summer, five or six fires will amply serve all the purposes of cooking, washing, and drying for the whole establishment—all of which will be performed according to scientific methods recently introduced into successful practice.

The lowest of the three stories of the centre building on which the highest spire is seen, is appropriated to the general kitchen and its appendages, which will comprise all that is most useful in the best arrangements society is yet acquainted with, for culinary purposes. In the two upper stories, each of which is divided into three large, well-lighted and airy apartments, are the mess-rooms.—Members of the same family, or near relations and particular friends, may take their meals at a table appropriated to their party, and suitable to the number of which it may consist. Should any prefer to take their meals in their private apartments, they will of course do so, but it is very

unlikely that such a choice will be made by any of the rising generation, who will be trained from infancy in the new habits. They will consider themselves truly as members of one family, and will enjoy the society of friends at meals, more than we now do, feasting, in private parties, at the expense of much trouble, time and money.

By this arrangement all will have a choice of a variety of the best and most wholesome dishes, well cooked, at an expense much below what a very ordinary meal now costs a private family,—and in their dwelling-houses, all the dust, dirt and inconvenience of cooking apparatus, will be avoided.

Washing will be performed by machinery, and the drying of clothes will be effected in a very simple and economical manner—by which means the expense and trouble of this department, for the whole village, will not much exceed what is often required for a single large family. Consequently, it will be very easy (and this is a very desirable object) to provide at all times a full supply of clean clothes for each individual,

The clothing for the establishment will, generally, be manufactured by its own members. With regard to dress, the rising generation may be brought up from infancy in the habit of wearing a costume of the best form and material that can be devised, for health, use and appearance,—and experience, which in this, as well as in every practical measure, ought to be our chief guide, will soon demonstrate the advantage and economy to be derived from this part of the arrangement. The attention, which is now bestowed upon dress, will, then, rather be directed to the daily improvement of the mind and body,—and when these shall have justice done to them, the human being, male and female, will appear infinitely superior, in their simple costumes, to the most gorgeously attired at present.—Were we to calculate the waste of capital, materials and labour—the loss of health, the deterioration of intellect, and the immorality, which the manufacture and use of perpetually changing fancy dresses, occasion—the amount of the sacrifices, which society thus incurs, would appear

incredible to the public mind, because the subject has never yet been brought under its consideration.

But the peculiar feature, which distinguishes the New System, is its capability to afford the best means of training and educating the young. And I think that many of you cannot have followed me, even thus far in its development, without perceiving that we have already prepared the ground upon which that important work may be auspiciously undertaken—that some of the great leading circumstances have been already traced, with which it is necessary to surround the rising generation, before we can hope to succeed in giving a uniformly beneficial direction to these infant powers and capacities, or to that natural character, however varied, which constitutes what is called human nature, at birth. Being aware of the prejudices and misconceptions which have so generally prevailed on this subject of human nature, I have endeavoured to place the views, which I have been led to entertain respecting it, in as great a diversity of lights as possible, in order to render them the more easily intelligible to different minds. If, notwithstanding, there should be any who, because they have been unable to perceive their practical application, still regard these views as not being necessarily connected with the object of the present meeting, I have a confident hope that they too will not fail to retract such an opinion, when the proposed arrangements shall have been fully explained to them, and been allowed to receive a calm consideration.

Education, in the sense in which I understand it, constitutes the most essential part of the system before you. The science of education, however, is by no means yet understood by the public,—and to me, indeed, it seems to be every where yet in its infancy. It is a common expression, when the subject is mentioned, to say, “yes—education may do much, but it cannot do every thing.” That it cannot do every thing I readily admit; but I am prepared to maintain, that it can do far more than it has yet done. Fortunately, it cannot make human beings all alike, or even any two of them; yet, excepting cases of natural defects, such as idiotism, insanity or madness, it

can make all good, wise and happy—and that is sufficient for all practical purposes.

To do full justice to human nature, provision for the education of the infant must be made before he comes into the world. The mother and the nurse must be previously instructed in a knowledge of the influence, which surrounding circumstances have upon his health and disposition from the hour of birth, and more particularly with regard to the effect of their own looks, language and conduct, when they may be in presence of the child. There are not yet, any where, as it appears to me, proper circumstances formed to create the character, that is wished for by the best and most intelligent part of society. It is not, however, that this character cannot be universally produced, but because, hitherto, the influence of circumstances has been imperfectly understood, and, as a science, been altogether unknown,—and consequently mankind have applied the power either at random, or under the limited views and prejudices of party, class, sect, and country. Society may now take much higher ground. It may with ease arrange the whole combination of circumstances required to effect the desired result, and thus do far more justice to each human being than any, even the most favoured individual, has yet experienced.

But certain prejudices and errors, which at present stand in the way of this improvement, must first be overcome. Parents must not seek to give their children more indulgences than are given to those who surround them. The same general treatment should be applied to all—one iota of partiality should never be perceived by any child—individual reward should never once be hinted to him. On the other hand, he should never discover from look, speech, or conduct, the least indication of any desire to injure or to think ill of him, or to be in any manner unkind to him; but he should be satisfied that those, under whose care he is, feel a sincere wish to afford him every benefit which he can enjoy in union with his fellows.

The arrangements before you have been devised with reference to these views. Parents, properly instructed,

will have the immediate charge and care of their infant children; but for the benefit of both, it will be necessary, that, at a certain age, all the children of each village should be placed under the same general circumstances and training, that they may be formed really to become children of one family, and truly, and indeed, to love one another as brethren. It is of no use to give the precept without putting them in a situation, in which they can fulfil it.—The children, therefore, from an early age, will associate together in all their pursuits and occupations.—During the day they will attend the schools provided for the different ages, enjoy equal means of instruction and recreation, and assemble together at meals. At night they will lodge in dormitories, suited to their respective periods of life, in which cleanliness and health will be particularly attended to, and in which each can be equally well accommodated in every respect. This latter object could not be so well attained, if they should sleep in the apartments appropriated to the parents and infant children, more especially in the case of a numerous family, who would thus be subjected to serious and unnecessary inconvenience.

But all this may be done without separating children from their parents, as much as they are *necessarily* separated at present. On this part of our subject, a most erroneous impression seems to be entertained by some individuals. The parents may themselves, whenever they wish it, put their own children to bed—may see them, whenever they shall find it convenient, while in school—may have them with them in the pleasure grounds between or after school hours—at meals also, as well as in the evenings.—The intercourse, in short, will be infinitely more beneficial, more affectionate and delightful on both sides, than it can possibly be under any of the existing arrangements, not only among the working classes, but among any class, however high in rank. Indeed the manner, in which children, in the highest ranks, in all countries, are at present obliged to be educated, is such as in almost all cases to render their birthright a curse and not a blessing.—With the best intentions, almost every thing that is done to children of high birth, from the hour they are born, tends to deteriorate the human being—to render him

dependent, full of passions, ignorant of himself and of his fellow-creatures, unhappy in his own person, and a powerful instrument for extending misery to others. There are, no doubt, exceptions to this observation; but so strong is the impression on my mind, of the real injury that is done to a human being and his offspring by such supposed elevation, that I am always inclined to regret, when any whom I know and respect are thus advanced into an artificial state of society, which is almost sure to produce much more real misery than happiness to them and their children.

For the correctness of these impressions, I appeal to the reflecting part of those, who now fill these situations. They can tell you how little they possess beyond their fellows, that adds to their real happiness. The time will, I trust, soon come, when *they* will greatly prefer to have their children trained without local prejudices, and educated to become rational and superior human beings. At present, they generally send them from home to receive a second education, after they have been already more than half spoiled by the first; but this second or public education is equally as injurious as the first—sometimes even more so.

The middle ranks, suffer equally by the circumstances, in which they are placed. The parents are often engaged from early to late in their profession or business, which, to enable them to support their family in the station which they wish to maintain in society, usually occupies the greater part of their time, and their almost undivided attention. The children are, therefore, consigned to tutors and governesses, or to public schools. All know how very little, and what useless experience the first can possess towards qualifying them to do justice to the training of human nature; and it is equally evident, how very imperfect the whole arrangements of the best public schools in Europe are for the proper training and educating of a human being, who is intended to acquire a correct knowledge of himself and of his species, in order that he may contribute to the excellence and happiness of both, and attain some rational ideas of the almighty Power that

creates, controls, and directs the universe. Can the prevailing modes of education form such a character in our children? Do they tend to implant in them real charity, a sincere love for their fellow-creatures, and an ardent desire to promote their welfare—more particularly the welfare of those who immediately surround them?

If we analyze the circumstances in which they are placed, we must acknowledge that, trained as they are, they necessarily imbibe feelings of violence and hostility towards a very large portion of their species, and are soon forced into such situations as compel them to act upon the principle that the interests of those around them are opposed to their own, and that they must therefore prepare themselves to counteract this opposition. In doing which they cannot avoid becoming, like their adversaries, insincere, and intent on all occasions to take every fair advantage, as it is called, of their fellow-creatures. The whole trading system of the world, is, at present, of necessity, one great combination of hostile interests, leading to endless ramifications of chicanery and fraud. Nor will truth permit me to say, that the other departments of life, which the children of this class are destined to fill, are less unfavourable to the developement of character, or that they are a less fertile source of contention and unhappiness. They all of them tend to generate, in those who are subjected to their influence, injustice, errors, and bad feelings,—and to overshadow the finest natural dispositions and understandings, rendering the best qualities of our nature useless, and creating a medium of prejudice around us so dense, that only some extraordinary and very singular concurrence of circumstances can emancipate a single individual from the slavery, which is thus imposed upon his intellect, feelings and actions.

The reflecting part of my hearers—those who have been at all accustomed to trace cause and effect—in contemplating the circumstances, character and conduct of the various classes of which society is composed, will not be startled at the statement, which I have felt it my duty to make.

If such be the evils arising from the circumstances, in which the rising generation in the higher and middle ranks, in all countries, are now educated and settled in life,—how much more to be deplored are the circumstances which surround the poor man's child in this country, and the destiny which awaits his subsequent years ?

From the hour of his birth, he is trained amidst whatever can tend to depress—to deteriorate and demoralize human nature. Rendered by all that surrounds him the less capable of resisting temptations, he is placed in a situation, in which temptations are increased around him a hundred fold. Where, if it be not a mockery to ask, are the advantages and comforts of the poor man's cabin ? They exist, I fear, only in the lively imagination of a very worthy divine, who, in entertaining such an impression, may evince theoretical wisdom, but who, certainly, discovers no knowledge of the practice and realities of life. The child of the Irish peasant is effectually taught by all he sees, hears and feels, that every man's hand is against him, and that, to exist, he must acquire all the arts of the weak against the strong. Even in infancy, his parents are often compelled to leave him, to seek for food and fuel, and he is left amidst dirt and discomfort, liable to be burned, if enough of fire still remain in the cabin—or, in winter, to be starved, should no more fuel be at hand than may suffice to boil their miserable meal of potatoes. His parents return, tired by their incessant and ill directed labour, with feelings probably vexed and steeled by the hardships which they have experienced, and the contrasts which they have witnessed between their own and the situations of others. The child, after passing six or seven years of his life under the influence of such circumstances, and receiving every unfavourable impression from them, has had all the best and finest feelings of his nature checked in every possible way. His character is now—for the valuable period for forming character is gone by—so fixed and hardened as it were, that it will generally require a very long counteraction of favourable circumstances to efface these early impressions, if they ever can be effaced—and to produce in him those delightful qualifications which, under other circumstances, might with so much ease have been given to this now poor

outcast of nature. But is he, at this period of his existence, placed under such circumstances, as may afford him some chance of becoming, what good men say they wish to make all men—intelligent, virtuous and happy? No!—His lot is far different. Necessity often induces the parents to force him to beg, and, if unsuccessful, to steal something for immediate support. Or are they near to some wealthy proprietor, through whose exertions and capital a school has been established in the neighbourhood? The child goes, half fed and half clothed, to learn—what?—strange sounds, which convey no meaning to his mind.—He receives, perhaps, some little instruction in writing and accounts. And this is esteemed a useful and a good education for a human being who has no book to read that he can comprehend, no paper or pens to use, and no use for such figures as he has been taught; for, without going to school, for two or three years, to have his faculties not cultivated, but essentially injured, he would have acquired far more useful knowledge, and with much more pleasure to himself, from a week's conversation with an intelligent person, who should have walked with him, and shown and explained to him the various objects of art and nature, with which it was necessary he should become acquainted, to qualify him for the kind of life which he was afterwards to lead. Well, after being thus taught for a longer or a shorter time at school, he must look around for some employment to support his existence; but now, he is again as much at a loss what to do as ever. All employments are full. There is already a surplus of every thing for those, who can buy; and he seeks, day after day, and often month after month, and year after year, to obtain the most uncertain, degrading, and useless occupations, to save him from absolute starvation. Such is his lot, while he continually sees many around him, who, with perhaps little or no effort, or with not one-tenth of the labour which he has exerted, or of the anxiety which he has suffered, are in the possession of a surplus of all things, which is at the same time so used and applied, as to rob the possessor of his health and of all real enjoyment. Yet the poor man, to whom a very small part of the surplus would be of the greatest service, knows not how, with all his efforts, he can honestly obtain that small portion.

The propensities, which nature has bestowed for the preservation of the species, being irresistible, he marries and has a family; but the want of employment leaves him without any honest means of supporting his wife and children. He is therefore driven to extremities. He takes from the apparent superfluity of others. His mind becomes irritated and disordered. He is seized, imprisoned for a time, and discharged. He again steals or murders, and he is hanged.

Such is not an exaggerated representation of the delights of an Irish peasant's cabin, or of the effects of the circumstances, which at this day are permitted to inflict their noxious and overwhelming influence on a great part of the population of this island, notwithstanding all the knowledge and experience acquired by society during the lapse of 6000 years.—No one, who has witnessed the scenes which the south of Ireland exhibits, can, I think, avoid coming to the conclusion, that there is nothing in such a state of society which it would not be desirable radically to change, and that no system whatever, that should supplant it, even if it emanated from the arch fiend himself, could possibly produce results more fatal to the happiness of the present, or to the prospects of the rising generation.

I gladly turn from contemplating the past and present proceedings of mankind, to the consideration of what they will be in future, when human nature shall be understood, and vicious circumstances shall no longer be permitted to counteract the developement of its excellent capabilities.

Before proceeding to describe the employments of the members of the proposed villages, I have yet a few words to add on the subject of training and educating the children. When the principle relating to the formation of character is known, the use of severity in any shape, as a means of conducting a child in the way in which we wish him to go, is clearly seen to be cruel and unjust, as well as highly injurious and directly calculated to defeat every important object which we have in view. Notwithstanding the

practice which has hitherto generally prevailed in society, I believe no instance can be adduced, in which a system of well directed kindness has not effected infinitely more than severity and punishment could ever accomplish.

Every child, then, will always be treated kindly, whatever his natural character, physical or mental, may be. Should this be what in common language is called bad or inferior, it will only constitute an additional claim upon the sympathy and attention of those under whose superintendence he is placed,—and increased care and attention, on their part, will tend to overcome, to the greatest possible extent, any natural defects. With regard to the instruction to be given at the schools, it is proposed that the mode of communicating knowledge, by means of sensible signs and of conversations with the teacher, shall supersede, for a considerable period, the usual practice of learning from books, which, if commenced before the child can have acquired an adequate number of correct and useful ideas, is calculated not only to disgust him, but to fill his head with mere words, to which either no ideas, or very erroneous ones are attached,—and thus materially to injure his faculties, and retard or prevent his intellectual improvement. In short, in this case, as well as in every other, we must follow, not counteract, nature. A child in health, unless he be constitutionally defective, or have been spoiled by previous bad training, will be quite as eager to receive knowledge or instruction as we can be to impart it to him, for childhood is the period when curiosity is intense, because every thing, which surrounds the human being at that age, possesses the interest of novelty—and he is strongly excited to examine whatever object may be presented to his senses. But his mode of proceeding is that of nature. He will shun the tuition of an artificial system; or if he be constrained to it, the result will be a sacrifice both of intellect and good feeling. If, therefore, we fail in arresting his attention to the subjects which we bring before him, we may with certainty conclude, that either the matter or the manner of our instruction is defective,—and instead blaming or punishing him because he rejects what we offer, it is our duty to alter and amend our plan.

Experience has fully convinced me that if we act upon these principles, and give children a knowledge of facts, beginning with those which are the most simple, and the most agreeable to them to learn, and proceeding, gradually, as their minds strengthen and expand, to others of a more complex nature, they may at an early age become well informed as to all the general facts from which the present knowledge of the world is derived. Thus instructed, and trained as they will be under circumstances so favorable to moral and intellectual culture, and to health and happiness, they will be in no danger of falling into that lamentable error respecting human nature, which is the cause of all uncharitableness in thought, and of all unkindness, contention, and evil in practice.

The next important subject for consideration is the judicious employment of all the members of these Associations. The nature of this employment will depend, in some degree, on the localities of the situation. In some, the chief employment might be in agriculture; in others, agriculture and manufactures; in others, agriculture and fishing; in others, agriculture, fishing, and manufactures; and in others again, agriculture and employment in mines. It is proposed, however, that agriculture shall form the basis in all,—and that in each it shall be carried on to an extent sufficient, on the average of seasons, to supply the whole of the inhabitants with a full quantity of the best food. And it is likewise intended that the clothing and general furniture, which they may require, should be manufactured by themselves, that they may be at all times and seasons in possession of the necessaries and comforts of life. But beyond the creation of food, clothes, and furniture for their own consumption, there will be a large surplus of labour to be employed for the benefit of society, and this will be directed to the extension of agriculture, fisheries, manufactures, or mines—each person being well instructed in agriculture, and at least in some one other art, science, manufacture or useful occupation. The object of these occupations, as well as of every part of the plan, being to give happiness to the whole population, the particular employments of each man, woman and youth, will be such as may be best

suited to their capacities and inclinations. On this principle, all will be taught agriculture and gardening, because these are the most necessary and the most healthy occupations that can be provided for human nature. But there are seasons and periods when employment in the fields and gardens would be useless and disagreeable. It is, therefore, desirable that the parties should be familiar with other kinds of work, which may be carried on at such times within doors; and in some of these they will be properly instructed. It has been generally supposed, that by teaching an individual more than one trade, art, manufacture or occupation, his powers of production, and his utility to himself and others, would be thereby diminished. A long experience has induced me to come to an opposite conclusion, and convinced me that Adam Smith's principle of the division and subdivision of intellect and labour has been long since carried far beyond the beneficial limit, and that the world for many years has suffered grievously from its errors in this respect. Under the proposed arrangements, every individual, male and female, will be so instructed, before he shall be twelve years of age, as to have a general knowledge of the earth, and of the animal, vegetable and mineral kingdoms—of the useful sciences, and of human nature and its past history. There will, therefore, be no obstacle to prevent individuals from learning, if they should be so inclined, as much both of theory and practice in the arts and sciences, as will afford them full employment and agreeable recreation. On the contrary, facilities will be provided for these pursuits. They will have access to a well-selected library, containing scientific and useful works, and possess the means of making experiments with a view to further improvements in mechanism, chemistry, or any art, science or manufacture. With such a solid foundation of knowledge, derived from actual facts, it may be expected that the human mind will make a greater advance in a year than it has hitherto made in centuries, and that future inventions, improvements and discoveries, will be commensurate with the improved and extended cultivation of the human faculties. In the present state of society, how very small—how insignificant a part of the intellect of the world is permitted to be called into action!

By the inexperienced it may be supposed, that there would be some difficulty in allotting the various occupations to suit the inclinations of the different parties. I would here remark, that human beings have been, hitherto, so circumstanced, that any cordial union among them has been impracticable. They have not been placed in a situation to co-operate in general measures, with a view to obtain increased comforts and advantages for each.—Some societies, at present existing in the United States of America, do, however, claim to be excepted; for, notwithstanding the many errors and absurdities which attach to their system, and greatly detract from their enjoyments, they present decisive proofs, not only of the practicability of what I recommend, but of the easy and rapid accumulation of wealth, under an association of families united in one common interest. I have indeed no hesitation in saying, that the difficulty, which has been alluded to, will speedily vanish when we come to practice. The inhabitants of these villages will fully comprehend that they are occupied as members of a community, the whole arrangements of which are devised to give the greatest sum of good and happiness to each. Human nature, under such circumstances, will be ready to undertake, willingly, far more than it will be necessary at any time to require from any one.

The general rules and regulations under which these communities are proposed to be governed, may be found at the conclusion of the report of the British and Foreign Philanthropic Society, published by MILLIKEN, bound up with which, may be had the particulars of the calculations to show that 1000 persons, may, with ease, in any part of Ireland, provide abundantly for 3000.

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*Rules and regulations of a community.*

IT IS PROPOSED,

I. That the community shall consist of persons who have agreed to mutually co-operate with their labour and skill, in measures for producing, distributing and enjoying,

in the most advantageous manner, a full supply of the necessaries and comforts of life; and for securing, for their children, the best physical and intellectual education.

II. That, at the commencement, the number of persons shall not much exceed five hundred, including their families.

III. That, as it is of great importance that the community should produce within itself a full supply of the first necessaries of life, there shall be attached to the establishment a sufficient extent of land, to render it essentially agricultural.

IV. That a village, to be situate as near the centre of the land as local circumstances may permit, be built, according to the plan and elevations given in the annexed engravings.—In this village, the dwelling-houses, dormitories, &c. form the sides of a large square, in the centre of which are placed the requisite public buildings, surrounded by public walks and exercise grounds. This form has been adopted as giving superior accommodation to the dwelling-houses, and admitting the application, at the least expense, of scientific improvements in all the departments of domestic economy.

V. That the manufactories, workshops, granaries, stores, washing and drying houses, be placed at the most convenient distance beyond the gardens which surround the village—and that the farm offices be situate according to the localities of the land.

VI. That, whenever the capital advanced by its own members shall have been repaid, and the education of all be sufficiently advanced, the management of the establishment shall be confided to a committee, composed of all the members between certain ages; as, for example, between forty and fifty. But that until such period, the committee shall consist of twelve persons to be elected at an annual general meeting; eight to be chosen from among those members who have advanced capital to the amount of £100 or upwards, and four from the other members. The committee to be empowered to elect the treasurers and secretaries.

VII. That the treasurers be empowered to receive all monies due to the community, and pay its disbursements on orders signed by the secretary. That they balance and report their accounts every week to the committee, who shall appoint two of their number to examine and pass them under their signatures.

VIII. That the secretary be directed to keep a regular detailed daily statement of all the accounts and transactions of the community, and that such statement be presented weekly to the committee, and submitted to the examination of two of their number, who shall pass it under their signatures, with such observations as may occur to them.

IX. That the books of accounts and transactions of the society be opened to the inspection of all its members.

X. That the business of the community be divided into the following departments:—

1. Agriculture and gardening.
2. Manufactures and trades.
3. Commercial transactions.
4. Domestic economy, comprehending the arrangements for heating, ventilating, lighting, cleansing, and keeping in repair the dwelling-houses and public buildings of the village—the arrangements connected with the public kitchens and dining halls—those for the furnishing of clothes, linen and furniture, and for washing and drying—and the management of the dormitories.
5. Health, or the medical superintendence of the sick, including arrangements to prevent contagion or sickness.
6. Police, including the lighting and cleansing the square,—the repairing of the roads and walks,—guarding against fire, and the protection of the property of the community from external depredation.
7. Education, or the formation of character from infancy. To this department will also belong the devising of the best means of recreation.

XI. That for the general superintendence of these departments, the committee appoint sub-committees from their own number, or from the other members of the society. Each of the sub-committees shall lay a weekly report before the committee, to be examined and passed, with such observations as may be deemed necessary.

XII. That should there not be, at first, a sufficient number of persons in the community, fully competent to the management of the different branches of industry, which it may be desirable to establish, the committee be empowered to engage the assistance of skilful practical men from general society.

XIII. That in regulating the employments of the members according to their age, abilities, previous acquirements and situation in life, the committee pay every regard to the inclinations of each, consistent with the general good; and that the employment be, if possible, so ordered as to permit every individual, who may be so disposed, to occupy part of his time in agriculture.—Great facilities are afforded to agriculture by the power which the community will always possess of calling out an extra number of hands, at those times and seasons, when it is of the utmost importance to have additional aid.

XIV. That, as under the proposed arrangements, every invention for the abridgment of human labour will bring an increase of benefit to all, it be a primary object with the committee to introduce to the utmost practical extent, all those modern scientific improvements, which, if rightly applied, are calculated to render manual labour only a healthy and agreeable exercise.

XV. That the first object of the community be to produce a full supply of the necessaries and comforts of life for domestic consumption; and, as far as localities will permit, directly from their own land and labour.

XVI. That in regard to domestic consumption, each member of the community shall be fully supplied with the necessaries and comforts of life.

XVII. That, within the community, all the members be equal in rights and privileges, according to their respective ages.

XVIII. That, to avoid the evils arising from a system of credit, the commercial transactions of the community be conducted for ready money only—that these transactions on the part of the community be always performed in good faith, and without the slightest attempt to deceive buyer or seller—and that, when any individuals, with whom they deal, show a disposition to impose upon the community, all dealings with such individuals shall from that time cease.

XIX. That the surplus proceeds of the united exertions of the community, which remain after discharging rent, interest, taxes, and other expenses, be regularly applied to the liquidation of the capital borrowed upon the establishment; and when this debt is cancelled, it is proposed, that the future surplus be invested to form a fund for the establishment of a second community, should the increased population of the first require it.

XX. That in the domestic department the following arrangements and regulations be adopted:—

1. The heating, ventilating, and lighting of the dwelling-houses and public buildings, shall be effected according to the most approved methods.

2. An ample supply of water shall be provided, and distributed to each building, for domestic purposes, and as a security against fire.

3. Provisions of the best quality only shall be cooked in the public kitchen, and it shall be a special object to those persons, who have the direction of this department, to ascertain and put in practice the best and most economical means of preparing nutritious and agreeable food. Any parties being ill, or desirous of having their meals alone, may have them sent to their private apartments.

4. The furniture of the dwelling houses, dormitories, and public buildings, (as far as the same be provided out

of the public funds,) shall be devised in reference to intrinsic use and comfort. A similar regulation will apply to the clothing of the community. Among the children, very essential improvements may be introduced, which will not only save much useless expense, but be the means of increasing, in a very high degree, the strength of the constitution.

5. The dormitories designed for the children above two years of age, and those for the youth of the community until the period of marriage, shall be divided into compartments, and furnished with the accommodations suited to the different ages.

XXI. That the employments of the female part of the community consist, in preparing food and clothing—in the care of the dwelling houses, dormitories, and public buildings—in the management of the washing and drying-houses—in the education (in part) of the children, and other occupations suited to the female character. By the proposed domestic arrangements one female will, with great ease and comfort, perform as much as twenty menial servants can do at present; and instead of the wife of a working man with a family being a drudge and slave, she will be engaged only in healthy and cleanly employments, acquire better manners, and have sufficient leisure for mental improvement, and rational enjoyment.

XXII. That it be a general rule, that every part of the establishment be kept in the highest state of order and neatness, and that the utmost personal cleanliness be observed.

XXIII. That the following objects and regulations, connected with the department of health, be attended to and adopted.

1. That on the first appearance of indisposition in any of the members, immediate attention be given to it, and every possible care be taken of the patient till complete recovery—the prevention of serious complaints being always far more easy than to effect a cure after the disease has fixed itself in the constitution.

2. The complaint of indisposition by any individual, shall place him or her on the invalid list, on which the patient will remain until the medical attendant pronounce his complete recovery.

3. The arrangements of the apartments for the sick, shall be such as to afford every possible comfort to patients, and provide much more effectual means of recovery than their private dwellings could admit.

4. Removal to the apartments for the sick, shall be at the option of the individual.

5. As the health of the community may be materially improved or injured by the interior plan of the dwelling-houses, by their situation with respect to other buildings, by dress, food, employment, the temper and general state of the mind, and by various other circumstances—the attention of the sub-committee of this department shall be continually directed to these important considerations.

XXIV. That as the right education of the rising generation is, under Divine Providence, the base upon which the future prosperity and happiness of the community must be founded, the committee shall regard this as the most important of all the departments committed to their direction, and employ in its superintendance, those individuals whose talents, attainments, and dispositions, render them best qualified for such a charge.

The children of the community will be educated together, and as one family, in the schools and exercise-grounds provided for them in the centre of the square, where they will, at all times, be under the eye and inspection of their parents.

By properly conducting their education, it will be easy to give to each child good temper and habits, with as sound a constitution as air, exercise, and temperance can bestow.

A facility in reading, writing and accounts.

The elements of the most useful sciences, including geography and natural history.

A practical knowledge of agriculture and domestic economy, with a knowledge of some one useful manufacture, trade, or occupation, so that his employment may be varied, for the improvement of his mental and physical powers.

And lastly, a knowledge of himself and of human nature, to form him into a rational being, and render him charitable, kind and benevolent to all his fellow creatures,

XXV. That when the youth of the community shall have attained their sixteenth year, they be permitted either to become members, or to go out into general society, with every advantage which the community can afford them.

XXVI. That intelligent and experienced matrons be appointed to instruct the young mothers in the best mode of treating and training children from birth until they are two years old—the age at which it is proposed to send them to the schools and dormitories—that their constitutions, habits, and dispositions may not be injured during that period.

XXVII. That in winter and unfavourable weather, a sufficient variety of amusements and recreations proper for the members of such a community, be prepared within doors, to afford beneficial relaxation from employment and study.

XVIII. That as liberty of conscience, religious and mental liberty, will be possessed by every member of the community, arrangements be made to accommodate all denominations with convenient places of worship, and that each individual be strongly recommended to exhibit, in his whole conduct, the utmost forbearance, kindness and charity towards all who differ from him.

XXIX. That in advanced age, and in cases of disability from accident, natural infirmity, or any other cause,

the individual shall be supported by the community, and receive every comfort which kindness can administer.

XXX. That on the death of parents, the children shall become the peculiar care of the community, and proper persons be appointed to take the more immediate charge of them, and, as far as possible, supply the place of their natural parents.

XXXI. That the committee of management, shall not be empowered to admit a new member without the consent of three-fourths of the members of the community, obtained at a general meeting.

XXXII. That, although at the period when all the members shall have been trained and educated under the proposed arrangements, any regulations against misconduct will probably be unnecessary—and although it is anticipated, that the influence of these new circumstances upon the character of the individuals, whose habits and dispositions have been formed under a different system, will be sufficiently powerful, to render any serious differences of rare occurrence amongst them,—yet in order to provide against such, it shall be a law of the community, that when differences arise, they be referred to the decision of arbitrators, to be elected by the society, who, after hearing the parties, shall decide upon the case.

XXXIII. That if the conduct of any individual be injurious to the well-being of the community, and it be so decided by three-fourths of the members assembled at a general meeting, the committee shall explain to him in what respect his conduct has been injurious, and at the same time intimate to him, that, unless the cause of complaint be removed, they are instructed to expel him from the community.

XXXIV. That any member wishing to withdraw from the community, be at full liberty to do so at any time; and the committee shall be authorized to allow any such gratuity, as the circumstances of the case may require.

XXXV. That the committee form arrangements by which all the members shall enjoy equal opportunities

of visiting their friends elsewhere, or of travelling for information or other objects.

XXXVI. That the committee appoint duly qualified persons to travel from time to time, to collect scientific and other information, for the benefit of the community.

XXXVII. That, in order to extend the benefits of a system of union and co-operation, which is applicable to mankind in every part of the world, measures be adopted by the committee to disseminate knowledge of the new principles and arrangements.

XXXVIII. That as this system is directly opposed to secrecy and exclusion of any kind, every practicable facility shall be given to strangers, to enable them to become acquainted with the constitution, laws and regulations of the community—and to examine the results which these have produced in practice.

XXXIX. That the committee be charged with the duty of communicating on all occasions to the Government of the country, an unreserved explanation of the views and proceedings of the community.

Mr. Owen resumed—

It is very probable, from the irresistible nature of truth, when derived immediately from facts, that the most intelligent practical men will now admit that the details, which have been submitted, are satisfactory, and that measures have been developed for giving healthy, pleasant, and economical domestic arrangements to a certain limited population, for the well educating of their children—for providing employment for all who are competent to work—for excluding temptations to vicious, bad, or even vulgar habits—for creating good dispositions, and for the introduction of kind and affectionate feelings among the members of the associations, the influence of which will extend to every class and persuasion around them—and for producing in them a continual desire to benefit all their fellow-creatures to the utmost of their power.

But, it may be added, "that these very improvements, for such they must be admitted to be—important as they are individually—will cause an increase of surplus produce, as well as of population, both of which we find from experience to be not only serious, but overwhelming evils; and we require to be informed how these are to be met and to be overcome."

This question brings me to the consideration of the errors of the present system of political economy, and of the lamentable effects which they produce throughout society. But as it is a subject which demands a systematic development, time will not permit me to enter upon it now. I therefore propose to direct your attention to it on wednesday next, when I shall be happy to hear, and shall endeavour to meet, every objection that may then be brought forward,—This meeting was afterwards postponed to Saturday.

During the business of the meeting, the large painting representing the village, on Mr. Owen's system, at New Lanark, was lowered. Several plans of the different buildings were also exhibited. They were viewed with much interest, and appeared to give general satisfaction.

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### VISIT TO NEW LANARK.

*August, 1822.*

We walked from the inn this morning, to New Lanark, to meet the celebrated philanthropist, ROBERT OWEN, and to see the children at their morning school. We first proceeded to the large room in which the youngest class of both sexes were being exercised with the scale of the gamut, and this they ran over both separately and in chorus, without a single mistake, though they were questioned in every possible way. The class who thus performed were about forty in number, and, on an average, were about 5 years old. They sung Highland, Scotch, and Italian airs, in chorus, with a taste, effect and exactness, which seemed incredible for children at their age.—

“The Sicilian mariner’s song,” “Auld Robin Gray,” and “This is nae my ain lassie,” were amongst those that I remember. After this there was a general muster of the children to hear lectures on geography and natural history, in the same room.—It is one of the largest and most elegant I have seen. There is a border several feet deep round it, about half way up, painted by a lady of great taste and talent, on which are subjects of natural history as large as life, so that the children have before them, representations of the different animals and birds in their natural colours, and executed in a magnificent style. This border adds great interest to the room. The classes were ranged around, and stations were fixed in the proper places, round which they marched to the sound of martial music, with the greatest regularity, until all, having performed every evolution, arrived by classes, and then ranged themselves on forms opposite the lecturer, who was standing before a large painted map of Europe.

The boys are all dressed in the kilt, under the idea that it will tend to make them hardy, and allow the unrestrained use of their limbs, both of which suppositions experience proves to be true. Perhaps it would be more correct to say, that their whole dress consists of a shirt, and plaid jacket reaching almost to the knees, and fastened before. In common with most other Scotch children of the same class, both boys and girls go without shoes and stockings. I am not sure whether this last custom is here kept up from its nationality; but the advantages are obvious, for the manner in which shoes are made, deprives the wearer of the free use of the muscles of the foot, particularly of the *extensor pollicis*, which acts on the great toe, and accounts for the very superior activity of those who are not in the habit of wearing shoes over those who wear them.

The children were far the handsomest I ever saw, and their limbs were perfectly straight and well formed.

In order to convince the most sceptical of the general benefits of this system, and of the success which has attended the exertions of the philanthropic projector, I would

ask only to have him placed within the lines when the children are collected, and if every countenance, glowing with health, and contentment, and beauty,—and if every eye, sparkling with pleasure and delight, did not impart to his bosom a portion of their happiness, and remove his opposition and his doubt—I would be inclined to suppose that he possessed either much more or much less than the common feelings of humanity.

The number of children present might have been about 300, and several young women who had lately come into the establishment, were in the back ground. The answering was simultaneous, and executed by so many with great precision. There were few questions asked, which all did not answer correctly.

After this, a lecture on natural history was read to them; and at the conclusion, they were questioned as to the subject, and answered simultaneously with great correctness.

The dismissal was the same as the gathering—the same evolutions and military music—and as the children filed out at the door, each seemed disappointed if any thing prevented him from making his bow, and receiving the caresses of his benefactor, who was standing near the door through which the boys passed, and where I also happened to be.

After the business was over, the children returned to their various amusements; and I was much struck at the proofs of the excellence of the system, in forwarding the developement of the muscular powers, by seeing some of the boys, not more than four years old, climb a considerable way up the smooth iron pillars which support the roof.

The examination being ended, we walked to Robert Owen's to breakfast.—His house is situate in one of the most delightful situations on the Clyde, and at a short distance from the factory.

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After breakfast we all returned to the establishment to see the children examined in geography, as before. There are masters provided for the different departments, and the children are not put to the manufactory until the ages of ten, eleven, or twelve years, according as their health and strength seem calculated to bear it.

This lecture being ended, the youngest class of dancers, amounting to about twenty pairs, were exercised in the preparatory steps and movements.—This exercise is seldom continued longer than 15 or 20 minutes, and, therefore, the health of the pupils is not likely to suffer in the slightest degree. There are many persons who would object to this sort of amusement, and, unfortunately, the objection seems to be a valid one. No one can doubt the simplicity of the Swiss country dances, and the rural festivities with which that innocent and happy people conclude the labours of the day; but if we take into account the difference of national manners between Switzerland and Ireland, or Scotland, for instance, and the danger to which a good singer or dancer, in humble life, is exposed—and the almost invariable truth, that either his morals or his principles are always injured, the impartial observer, whilst he laments the weakness of human nature, must be prepared, where the morality of mankind is at stake, to sacrifice his own peculiar prejudices to the voice of experience, and deposit the flowers of fancy and of feeling on the altar of immutable truth. There are others again, who would object to this, and some other parts of the system of education, as being calculated to raise the ideas of the children above that sphere in which they are destined to move, and perhaps, render them dissatisfied with their condition. To these it may be answered, that such has not been the effect produced on the minds of those who have been educated in the establishment, but, on the contrary, perfect contentment reigns; and a few days before I was there, one of the boys, who had been lately placed in the manufactory, being asked if he would wish to return to his former manner of living and amusements, immediately answered that he would not.—When the dancing was over, such as wished it had an opportunity of seeing the whole of

the manufacturing department, which has long maintained a great reputation for the cotton yarn exported abroad or consumed at home. The quantity daily prepared is about 50,000 miles, or as much as would reach twice round the world, and the whole number of persons living inside the walls is near 2000. Every thing necessary in the different parts of the works, with a few trifling exceptions, is manufactured within the walls, and the heavy smiths' work alone gives employment to a great number of people.—Contrary to the custom in the other great manufactories of England and Scotland, the people work only ten hours in the day for the establishment; but they continue an additional quarter of an hour, which is allowed in their accounts, to support a fund for the maintenance of the aged and sick.

All the food and raiment is provided by the proprietors, and sold out from suitable depots on the premises, at low prices, by which the people are assured of having every thing of the best quality, and unattended by the overcharges to which people of the lower classes are subject from necessity.

There is no public-house within the walls, and, in consequence, the men, who, in common with the Scotch, are religiously educated, have none of those inducements to squander away their earnings, which present themselves to the inhabitants of other parts of Scotland. Their domestic comfort is thus vastly greater, and an ampler return is made by the increased happiness and attachment of their wives and children. Even civility to strangers is not overlooked; and I saw more of independant respect practised towards them here, than ever I did elsewhere.

There are now two very large rooms being built for the purpose of accommodating all who wish it, in eating together; and it is thought—indeed there is no doubt—that the advantage will be considerable, as there will be a great saving of fuel in the private houses in summer time, and the food will be more comfortable than when dressed in small quantities for a single individual.

I must not forget to state, that in going through the establishment, we were shewn a large room, called the

historic room, which is now being painted by the lady before-mentioned, the subjects of which are exhibited like the streams of time, and adorned with representations of the kings of the different countries in cotemporary groups, each in his proper costume, as nearly as could be ascertained; and near each are the principal characters who flourished during his reign. It is a truly magnificent room, extensive, well finished, and elegantly painted. A second room is appropriated to various lectures; and botany amongst others, which is illustrated by very splendid paintings of the different flowers, on a large scale, by the same hand that painted the historic scenes.

At two o'clock we returned to Robert Owen's to dinner, and found the same party assembled as at breakfast.

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At five, returned, and saw the principal class dance several minuets. All the lessons of this sort are accompanied by music, which, no doubt, is calculated to please and elevate the minds of children; and under this idea it is made the constant companion of the dance. The instrument mostly used is the violoncello; but there are often several other sorts.

Before we entered the house used as a school, the infant classes were collected in the court, amusing themselves in the sun-shine; but the moment we appeared, they ran in crowds to meet their benefactor, and stretched out their little hands to welcome him, or looked up with looks of gratitude as he passed. There were some too young to walk alone, and these were seen endeavouring, with the greatest anxiety, to get forward by the assistance of the wall, or with whoever would help them. Indeed a more interesting sight I never beheld. It surely proves that gratitude is a strong inherent principle in the human breast, and the great philanthropist has an ample opportunity of studying the human character in acquiring such unbounded influence over the minds of the children. A few, whose parents had lately come into the establishment, were amongst the number, and could be instantly singled out, by their pale and unhealthy appearance, which formed

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a wonderful contrast with the handsome countenances and athletic forms of those, who had been born within the happy walls of New Lanark. The phrenologist will readily trace the causes of this latter circumstance to the happiness, content and comfort of the parents. The young women are the handsomest that I saw in an extensive tour through Scotland.

The grand governing principle in the management of the children at New Lanark, is kindness and gentleness, which those, who have the care of young persons, must be convinced to be a much more powerful motive for their improvement and good behaviour, than the harsh and severe regulations sometimes put in force against them; and so agreeable to our nature is this mode of treatment, that even men will be much more swayed by it, than by a contrary proceeding.

Although the principles of the philanthropist are said not to be consistent with the doctrines of the new testament, yet we cannot thence infer that establishments might not be formed in which children would be taught the pure doctrine of the new testament. The truth of this is proved by the very regular attendance of the inhabitants of New Lanark, at their various places of worship on the sabbath, and in a larger proportion, perhaps, than is to be found attending from the population of any other district. The bible, without note or comment, is read in school; and also, at the conclusion of the day's business, before the children are dismissed. There are, I believe, four other proprietors besides Robert Owen, two of whom are members of the society of friends, one of the church of England, and one of the church of Scotland, and all were induced to join in the concern from benevolent motives. How successful their exertions have been, is best described in the following address to three of them, when they were on a visit to New Lanark, some time ago:—

“Gentlemen,—we, the inhabitants of New Lanark, beg to address ourselves to you, as part proprietors of the establishment, on your appearance amongst us. We have had several opportunities of expressing to Robert Owen, esq. our grateful sense of his continued kindness to us, as

our more immediate master; and would now offer you our most cordial welcome on visiting this place.

“ We are fully aware, gentlemen, that although your other pursuits may prevent your continued residence in the village, yet, whatever tends to add to our comfort, or render our circumstances easier, will meet with your approbation; and in this view we regard it as not unnecessary to thank you thus publicly for the many advantages we enjoy, through your co-operation with Mr. Owen, and the other partners in the concern. The care which is taken in gratuitously educating our children, and the humane treatment we experience under the persons to whom is committed the management of the various departments of this work, are advantages which call for our earnest expressions of gratitude. We are sensible that our circumstances are much superior to that of all cotton-spinners; and it is our desire, by a steady attention to our various duties, to merit a continuance of that kindness which we now experience. We hope the interest you have taken (in conjunction with the other proprietors) in the bill now pending in parliament, having for its object to place others of the labouring class, in some degree, on a footing with ourselves, will be rewarded by your seeing it pass into a law. We conclude, by expressing our desire that all cotton-spinners enjoyed the same advantages as we do. Then would the master-manufacturers feel the superior gratification arising from possessing the affections of a well-treated and happy people, and their servants, that pleasure, which a continued kind attention on the part of the master is calculated to afford.

“ With much respect, gentlemen,” &c. &c.

**Mr. OWEN.**

### **Third Meeting at the Rotunda.**

On Saturday the 19th April, the adjourned meeting was held in the great room of the Rotunda, for the purpose of hearing the concluding part of the development of the practical arrangements proposed by Mr. Owen, for the relief of Ireland.

At an early hour crowds thronged towards the Rotunda, and, in a few minutes after the doors were opened, the round room was completely filled. A great number of ladies were present. The best possible arrangements had been previously made to afford general accommodation, but, from the immense concourse which pressed forward from the entrance, much inconvenience was sustained.—Towards the close of the day, the heat and pressure were so great, that several ladies fainted, and in two or three instances a momentary sensation of alarm was excited by a sudden rush from the doors. It was found necessary, in one instance, to convey a lady out through one of the windows.

A few minutes after twelve o'clock, Mr. Owen entered. He was received with loud applause. He then came forward, and read from a paper as follows:—

At the conclusion of my address at the meeting on Saturday last, I promised to explain the nature of the remedy which was required to meet an excess of production and an excess of population—the two great evils which afflict the world, and which now, in a peculiar manner, overwhelm this most unfortunate of all countries.

It seems that, upon these two points, the wisdom of the old system has been exerted in vain—that all its learning, knowledge and ingenuity, have been exerted to the very dregs. Its most experienced statesmen and profound

political economists have deemed it a hopeless task to discover the real *cause* and the effective *cure* of a state of things, in which two evils of so anomalous a character, apparently present an insurmountable barrier to the further improvement of mankind. The language of the general complaint is—"there is too much produced,—Europe is suffering under a succession of abundant harvests;" and, strange to say, to this complaint is added the following:—"there is a principle in human nature, by which population has a necessary tendency to increase faster than food can be obtained for its support, and, consequently, as population must always press upon subsistence, the world must ever continue in poverty, vice and misery."

Such are the notions that influence society in the first empires of the world, and direct the destinies of human nature.—At this hour, they constitute the creed of the leading statesmen of Europe, and are inculcated in the most learned seminaries as the very essence of wisdom on the great subject of modern political economy. In fact, with regard to these points, as well as some others of much interest to mankind, it has been considered, among the great luminaries of the age, to be a kind of sacrilege to doubt the truth of principles which certain individuals have imagined to be true, but which facts and experience now prove to be false.

A man possessing only sound common sense, would say—"let the excess of population consume, if they can, the excess of productions; but, if they cannot make use of them, then diminish the labour of the producers, in the proportion in which the quantity produced exceeds the wants of the people—or if you must have the people unnecessarily to work like slaves—to create what is not required—then set fire to the surplus of one year to make room for the surplus of the next, that these slaves may never want employment."

This would be the language of a plain unlettered man of business, and he would not see much difficulty in his way. But obstacles do exist, arising from the errors

of our present system, which must be removed before any portion of mankind can possess the advantages which human nature ought to enjoy; and a right understanding of the nature of these artificial checks to human happiness, will, at once, disclose to us the cause why—in the nineteenth century, an excess of productions or of wealth, should co-exist with a supposed excess of population, and an almost universal complaint of poverty.

Political economists make such frequent use, in all their writings, of the terms, “supply and demand,” without giving their readers any definite notion of what they mean by these expressions, or, in many cases perhaps, without having in their own minds any distinct ideas attached to them, that it becomes necessary, before we adopt their language, to define the sense in which these terms are to be understood. “Supply and demand,” then, are used in reference to the wants of man—the one, denoting the amount of those wants, and the other the extent of the means for satisfying them. But political economists have supposed that there exists a natural connection between them, and that there can be no limits to either.—upon this point, they and I are at issue. The wants of man, and the means of supplying them, appear to me to have no necessary connection. The former, rightly understood, consist of all those things which are requisite for his well being and happiness, and these are limited; while the means of producing them depend on man’s progress in the knowledge of nature, and in the arts and sciences, and to this progress no limits can be assigned.

There is, therefore, no natural connection between supply and demand. The present system of society endeavours to force an artificial connection between them; but the powers of production, through the aid of modern improvements, chiefly in mechanism and chemistry, have made advances so great and extraordinary, that society is enabled, with less than a tenth part of its former manual labour, to bring forward supply far exceeding the demand, which the population of the world, under existing circumstances and restrictions, is permitted to create.

Nothing can be imagined more truly absurd than the whole of the present arrangements for supplying the wants of mankind. It is the interest of all nations, and of every individual in existence, that those wants should be fully supplied, *in the best possible manner*, while all the existing practices, and proceedings of all states, and of all individuals, are admirably calculated to prevent their being fully supplied, and to produce the limited results which *are* obtained, *in the worst possible manner*, and to the greatest disadvantage of every human being.— I, however, blame no one for the existence of the prevailing errors and practices, whether in church or state, or society in general. They are effects necessarily resulting from the past circumstances of the world. But the period is arrived when so much misery is produced by their continuance, that an uncompromising review of them is loudly and irresistibly called for; and I will now enter upon that review, without having respect to persons or situations, when these interfere with the great truths which involve the happiness of mankind.

In the early stages of society, man's wants were few, and their means of providing for them, were limited to their manual efforts. Rude implements were afterwards invented; but as these were multiplied and improved, the facility of supplying those wants was increased in the same proportion, while there were no artificial restraints on production, and while man remained at peace with his fellows.

A long contest has since continued without ceasing, between human nature on the one hand, and an artificial and anti-social system, on the other. While mankind have advanced in a knowledge of nature, and of the arts and sciences, that progress has been counteracted by multiplied restrictions on the production and distribution of wealth, and by the destructive operations of war. Science has been continually adding to the capacity of man to create, while the system under which he exists has not only fettered his productive powers, but has devoted much of the wealth, which he has been allowed to produce, to the most useless and immoral purposes.

Nay, that system, up to the present day, has trained man from infancy to consider it glorious by fire and sword, and by every other horrid means which his ingenuity can invent, to destroy, upon the most magnificent scale, the works of his fellow-creatures.

But such is the innate goodness of human nature, that in opposition to a combination of the most unfavorable circumstances, by which its best and most amiable qualities have been checked and depressed, it has, in one way or other, succeeded in making substantial advances in real knowledge and power, until at length it has attained a position upon which it can take firm ground, and say—  
 “I have been, to this day, grievously oppressed by ignorance, to which I will no longer submit. I have been compelled, hitherto, to be poor and wretched, and have been filled with errors and prejudices respecting myself, which I will now shake off. The knowledge, which I have been permitted latterly to acquire, will enable me to do much more that is substantially beneficial for myself, than has yet been effected by any of the institutions which have been devised to do me good; for all these, instead of making me better or wiser, I find, by woful experience, tend to make me worse as to temporal matters, and to derange all my mental powers with regard to those belonging to eternity. I find, that, were I now allowed to make use of the scientific knowledge which experience has taught me, I could immediately relieve myself from poverty, and from the innumerable temptations to vice and crime, and from all the other evils to which it necessarily gives birth. I could place myself amidst other institutions under which none of the bad feelings and passions, which have so long afflicted me, could have any existence. Through the knowledge and means which I now possess, I might render myself intelligent, rich in all the really good things of this world, uniformly temperate, virtuous and happy; and thus be much better prepared for, and have a far better chance of future happiness, than while I continue in the degraded and miserable condition in which I am, and in which I have been so long kept by the demoralizing and wretched circumstances, which, from some cause or other, have been

permitted, heretofore, to surround me. And I would now ask, whose interest can it serve that I should still be the victim of these degrading circumstances?—or who are they who imagine that *they* are benefited by the longer continuance of so much misery and oppression?—for I am prepared to shew that they can have no real interest in all this irrationality. I am ready to explain to them the practical details of those new measures, by which I will demonstrate that I can do far better for myself than they have yet done for me, or than they appear in any degree competent to do for me. I will show them that I can support the whole of myself much better than any small part of me has ever yet been provided for, either in the palace or in the cottage—and that I can, without any trouble, in comparison with that which is now experienced, make *all* my children far wiser, and better and happier, than any of them have ever yet been made, under any of the horrid systems with which my nature has been so long tormented. With this knowledge now fully disclosed to me, and which I will communicate as fully to you, I will no longer submit to your insensate proceedings—and you can do nothing without me or against my fixed determination. As, however, you form part of myself, I am willing to enter into amicable arrangements, by which you and every part of me shall instantly begin to enjoy a large share of the benefits that are in prospect. We will have no longer any hostility. I know all the errors of your past proceedings, and the cause of them. These shall be overlooked; and, without disturbing any of the existing institutions, we will set to work to create, in the shortest possible time, new arrangements so decidedly advantageous for all of us, that no one will ever have cause to regret the abandonment of the one system, and the introduction of the other. The change, then, which I propose, shall be immediately commenced, but without offering violence or injury to any. Let matters proceed as at present, until each individual part of me shall have a superior station prepared for him. If any oppose the change, they will do so from ignorance only; and as no one can make *himself* intelligent, time must be allowed for the force of circumstances to impress upon him a conviction of his present errors and prejudices.

P

“ Let the powers, that be, direct the mighty process of improvement, which society is about to undergo. The governments and churches, which cover the earth, have formed the characters which exist, and they have created the miseries with which I am overwhelmed. Let them, without delay, adopt a new course of action. Let the former apply their energies to withdraw the immoral circumstances which now disfigure the face of their dominions, and let them—for they easily may—introduce others, of which the influence is all powerful in educating virtue, good order and prosperity.—Their complicated systems of law, which, if I am right, are only other terms for systems of injustice, will then speedily cease to do evil and afflict the oppressed.

“ Let the churches refrain from preaching and seeking to enforce disputed doctrines, which men are not yet prepared to understand, and which serve but as firebrands of discord. Let peace and good will to all mankind be the great objects of their ministrations—and let their eloquence be exerted in inculcating charity, kindness, and cordial brotherly love among all my children, by whatever name they may be called—by whatever colour distinguished. If you will thus act towards me, you will no longer be disappointed in my nature. Hitherto you have opposed and ill-treated me. For 6000 years at the least, have you tortured me to receive impressions, which are quite contrary to my nature, and which I never can be made to retain. What benefit have I ever experienced from disputed creeds? What evils have they not doomed me to suffer? Alter your system,—study my real nature,—let your institutions, or the circumstances in which you place me, be in unison with it, and our difficulties will quickly vanish. All the miseries which I have ever experienced—all those which so grievously afflict me in this island, at the present moment—are evils necessarily arising from the errors which you have entertained regarding me. Do me but justice, and this divided, oppressed, and suffering country shall, at no distant period, present a scene, that, contrasted with that which we now see around us, may fairly be described as a terrestrial paradise, governed and occupied by a superior race of beings.”

This is the genuine language of human nature, and will, ere long, be the language of all the nations of the earth; for human nature has not promised more than it is competent to perform.

I undertake to demonstrate that such is the present state of our knowledge in agriculture and manufactures, and so extraordinary are the powers now possessed by society, for the production of whatever can contribute to man's comfort and enjoyment, that the resources of the British islands are now abundantly adequate, without any foreign aid whatever, to the easy support of sixty millions of people. Nay, were it not that this view of the subject is altogether new to you, I would maintain, and could clearly prove, that our capabilities are such as do reasonably justify the statement of a result very far exceeding that which I have mentioned,—and that such an increase of population, under the proposed arrangements, would not only not encroach upon the happiness of the inhabitants, but, in proportion to the amount of that increase, would multiply, to each individual, the means and facilities of enjoyment.

I am, at the same time, prepared to show, that, while the working population of Ireland,—of Great Britain,—of Europe,—and of the world, may be placed under circumstances in which, by a healthy, temperate and agreeable application of their industry, they may, at all times, command a superfluity of every thing which they can want or wish for—no necessity exists for requiring from the higher classes any sacrifice of their present possessions, privileges or rights. The nobles of the world may retain their wealth, titles, honors and situations, as long as these can afford them the smallest gratification. They may enjoy them, too, in the most perfect security, for none, who shall be trained under the new system, will have any motive to contend with them for any such exclusive advantages, because apparent exclusive privileges, of whatever nature, cannot fail to be considered, in their estimation, as real disadvantages.

The calculations, of which I will shortly read to you the leading particulars to prove the means by which the

world may now be amply supplied with whatever can conduce to the real enjoyment of life, are simple, easy to be understood, and within the range of mind of every intelligent, practical man. They have been formed on three general scales:—

The 1st, shewing the result of a population properly placed, conducted and employed, when the surplus labour beyond the supply of their own wants shall be directed to agriculture; and when, of course, all their disposable produce would be raised from the soil.

The 2d, shewing the result obtained by the same population, when the surplus labour shall be directed in part to agriculture, and in part to manufactures, mines and fisheries.

And the 3d, when the surplus labour of a similar population shall be employed in manufactures, mines or fisheries, or under any combination of these.

It should be understood, that in each case the population is supposed to occupy and cultivate sufficient extent of land to supply itself with a full quantity of food, and that it is also furnished with the means of providing itself with a full quantity of clothing and the other necessaries of life, in order that at all times it may be secured against any want of those things, which are really required for the well-being and happiness of human nature.

### STATEMENTS,

*Showing the power that Ireland possesses to create wealth beyond the most ample supply of the wants of its Inhabitants.*

The population of Ireland, according to the last census, is about seven millions, and of Great-Britain, about 15 millions, making together, in round numbers, a population of 22 millions.

The following calculations will show the means, by which new property may be created in Ireland through the improved industry and character of the people, to meet a just and liberal expenditure of government, pay an equitable rent to the landed proprietors, and regular tithes to the clergy, and gradually remove all the petty squabbles that now disunite, perplex and irritate society.

The extent of Ireland is about 12 millions of Irish plantation acres. By comparing surveys taken of the whole, and of the different parts of the country, it appears that there are about three millions of acres of mountain and bog, (unprofitable, except for fuel, and some small patches of mountain pasture,) and one million of woods, plantations and pleasure-grounds. The remaining eight millions are, or might be, occupied as corn land, meadow or pasture.

An Irish plantation acre contains 7840 square yards.

A Scotch acre ... 5760 ditto.

An English acre ... 4840 ditto.

The following calculations are in Irish plantation acres:—

It is required to know in what manner the arable land of Ireland can be occupied, to give to all classes the greatest number of advantages, with the fewest inconveniences?

As an approximation to the solution of this question, the following calculations are now offered for the consideration of the Irish public.

### CALCULATION FIRST.

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

Suppose an association of 1000 people, of the usual ages in society, to rent or purchase a farm of 1000 Irish acres, of a medium quality of soil, to put it under spade cultivation, and to arrange it as under, the subjoined calculations will show the number of labourers necessary

for the cultivation of the land, the probable produce, and the surplus that will remain, after the whole population are provided with food, clothes, instruction, and superior domestic accommodations:—

200 acres green crop, say 80 acres potatoes, or carrots, and 120 acres white, yellow, or Swedish turnip.

200 do. fallow crop, viz. 150 acres flax, and 50 wheat.

200 do. clover, rape, vetches, &c.

200 do. white crop, viz. 78 acres wheat, 122 acres oats.

150 do. pasture, a part to be laid down, and as much taken up occasionally.

30 do. orchard, producing fruits, roots, and culinary vegetables, cabbage for dairy cows, &c.

20 do. site of buildings, exercise grounds, roads, &c.

---

1000 acres.

AS UNDER.

| per<br>re | Stones<br>produced. | Weight of flour<br>meal, &c. in<br>avoirdupois lbs. |
|-----------|---------------------|-----------------------------------------------------|
| 30        | 23,040              | 250,880                                             |
| 30        | 21,960              | 183,610                                             |
| 00        | 128,000             | 1,792,000                                           |
|           | 34,455              | 482,375                                             |
| ables,    | roots, &c.          | ... 212,166                                         |
| 45        | 6,750               | 94,500                                              |

2400 bushels equal to 338 hhds.  
cows or bullocks, producing 691,200  
of milk, or 26,800 lbs. of butter, or  
cheese, 17,920 lbs. of beef, and the  
bullocks, which would be slaughtered

00 sheep, producing 110,000 lbs of  
lbs. of wool, and 1,100 skins yearly.

lbs. of bacon yearly.

into 3,700 yards of broad cloth, worth

t into 137,400 yards of 4-4th ten hund-  
s. 2d. per yard.

ressing the hides and skins produced,  
more in addition as will produce 3,000 lbs.  
4d. per lb. and 3,500 lbs. at 1s. per lb.

0 lbs. tow, which will produce 121,400  
s of coarse linen, at 9d. per yard.



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

To the 227 so occupied, must be added tradesmen, and artificers, such as blacksmiths, carpenters, shoemakers, tailors, hatters, miners, road-makers and others—say 53 more—making in all 330. But as the land improved by spade cultivation, the number of persons required to cultivate it would, for some years, annually diminish.

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

|                      |                                  | £      | s. | d.              |
|----------------------|----------------------------------|--------|----|-----------------|
| Of Flour             | 182,500lbs, at 1s. 6d. per stone | 1015   | 3  | 6 $\frac{3}{4}$ |
| Oatmeal              | 182,500lbs. at 1s. per do.       | 676    | 15 | 8 $\frac{1}{2}$ |
| Fruit                | 273,750lbs. at 1s. per do.       | 977    | 13 | 6 $\frac{3}{4}$ |
| Potatoes             | 1,095,000lbs. at 1d. per do.     | 326    | 2  | 10              |
| Beef and<br>mutton } | 91,250lbs. at 2d. per lb.        | 760    | 8  | 4               |
| Milk                 | 547,500 pints at 1d. per pint,   | 2281   | 5  | 0               |
| Broad cloth          | 2,500 yards, at 12s. per yd.     | 1,500  | 0  | 0               |
| Linen                | 6,000 yards, at 1s. 2d per yard  | 350    | 0  | 0               |
| Leather              | 3,000lbs. at 1s. 4d. }           | 300    | 0  | 0               |
| —                    | 2,000lbs. at 1s. 0d. }           |        |    |                 |
| Incidentals          | -                                | 150    | 0  | 0               |
|                      |                                  | <hr/>  |    |                 |
|                      |                                  | £8,337 | 9  | 0               |

Food and clothes for each individual, averaging  
men women and children for a year,

|     |               |    |   |                 |
|-----|---------------|----|---|-----------------|
|     |               | £8 | 6 | 9               |
| Do. | ditto a week, | 0  | 3 | 2 $\frac{1}{2}$ |
| Do. | ditto a day,  | 0  | 0 | 5 $\frac{1}{2}$ |

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

|                  | Flour,<br>lbs. | Oatmeal<br>lbs. | Potatoes, &c.<br>lbs. | Fruit<br>lbs. | Flxsd.<br>hhds. |
|------------------|----------------|-----------------|-----------------------|---------------|-----------------|
| Produce          | 250,880        | 183,610         | 2,004,166             | 482,375       | 338             |
| Consump-<br>tion | 182,500        | 182,500         | 1,095,000             | 273,750       | —               |
|                  | <hr/>          |                 |                       |               |                 |
| Surplus          | 68,380         | 1,110           | 909,166               | 208,625       | 338             |



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

To the 227 so occupied, must be added tradesmen, and artificers, such as blacksmiths, carpenters, shoemakers, tailors, hatters, miners, road-makers and others—say 53 more—making in all 330. But as the land improved by spade cultivation, the number of persons required to cultivate it would, for some years, annually diminish.

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

|                      |                                  | £      | s. | d.              |
|----------------------|----------------------------------|--------|----|-----------------|
| Of Flour             | 182,500lbs, at 1s. 6d. per stone | 1015   | 3  | 6 $\frac{3}{4}$ |
| Oatmeal              | 182,500lbs. at 1s. per do.       | 676    | 15 | 8 $\frac{1}{2}$ |
| Fruit                | 273,750lbs. at 1s. per do.       | 977    | 13 | 6 $\frac{3}{4}$ |
| Potatoes             | 1,095,000lbs. at 1d. per do.     | 326    | 2  | 10              |
| Beef and<br>mutton } | 91,250lbs. at 2d. per lb.        | 760    | 8  | 4               |
| Milk                 | 547,500 pints at 1d. per pint,   | 2281   | 5  | 0               |
| Broad cloth          | 2,500 yards, at 12s. per yd.     | 1,500  | 0  | 0               |
| Linen                | 6,000 yards, at 1s. 2d per yard  | 350    | 0  | 0               |
| Leather              | 3,000lbs. at 1s. 4d. }           | 300    | 0  | 0               |
| ————                 | 2,000lbs. at 1s. 0d. }           | 300    | 0  | 0               |
| Incidentals          | -                                | 150    | 0  | 0               |
|                      |                                  | £8,337 | 9  | 0               |

|                                                 |                    |             |    |   |                 |
|-------------------------------------------------|--------------------|-------------|----|---|-----------------|
| Food and clothes for each individual, averaging |                    |             |    |   |                 |
| men                                             | women and children | for a year, | £8 | 6 | 9               |
| Do.                                             | ditto              | a week,     | 0  | 3 | 2 $\frac{1}{2}$ |
| Do.                                             | ditto              | a day,      | 0  | 0 | 5 $\frac{1}{2}$ |

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

|                  | Flour.  | Oatmeal | Potatoes, &c. | Fruit   | Flxsd. |
|------------------|---------|---------|---------------|---------|--------|
|                  | lbs.    | lbs.    | lbs.          | lbs.    | hhd.   |
| Produce          | 250,880 | 183,610 | 2,004,166     | 482,375 | 338    |
| Consump-<br>tion | 182,500 | 182,500 | 1,095,000     | 273,750 | —      |
| Surplus          | 68,380  | 1,110   | 909,166       | 208,625 | 338    |

|                  | Milk, &c.<br>pints. | Beef, mut-<br>ton, &c.<br>lbs. | Brd.cloth.<br>yds. | Linen<br>yds. | Leathr<br>lbs. |
|------------------|---------------------|--------------------------------|--------------------|---------------|----------------|
| Produce          | 691,200             | 133,920                        | 3,700              | 137,400       | 6,500          |
| Consump-<br>tion | 547,500             | 91,250                         | 2,500              | 6,000         | 5,000          |
| Surplus          | 143,700             | 42,670                         | 1,200              | 131,400       | 1,500          |

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

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

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

In a working population of 1000 persons, in the ordinary proportions of men, women and children, there are 735 competent to labour, after allowing the usual number for young, sick and aged,—but supposing only two-thirds (666) out of 1000, deducting, therefore, 330 from 666, and allowing 16 for those employed as superintendents and teachers, there would remain\* 326 to be employed in manufacturing whatever might be useful, in demand, and best adapted to the localities of the situation. The value of the labour of persons so trained, instructed and employed, would soon be made to exceed 10s. per week; but estimating it at 6s. its yearly amount would be

|                                       |              |
|---------------------------------------|--------------|
|                                       | £4992 0 0    |
| To which add surplus of land produce, | 11,027 12 0  |
|                                       | £16,019 12 0 |

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

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

|                                                                                                                 |         |
|-----------------------------------------------------------------------------------------------------------------|---------|
| £35,000 at 5 per cent. interest, and 5 per cent. charged for wear and tear, per ann.                            | £3,500  |
| 750 estimated value of implements necessary for 1000 acres, under spade cultivation, which at 20 per cent. is   | ... 150 |
| 2500 estimated value of machinery for the woollen & linen manufactories, bleaching and tanning, at 20 per cent. | 500     |
|                                                                                                                 |         |

\* In order to give the greatest advantages to such a population, it is necessary that such manufactures should be established on the estate, sufficient to employ the surplus hands.

|      |                                                                                                                                 |   |      |
|------|---------------------------------------------------------------------------------------------------------------------------------|---|------|
| 1000 | Value of 100 cattle, at 10l. each,                                                                                              | } | 105  |
| 1000 | Do. of 1,100 sheep, at 20s. each,<br>together 2,100l. which at 5 per cent. is                                                   |   |      |
| 250  | Manure—this would be produced by the<br>community for their own use, except for<br>the three first years, but say per ann.      |   | 250  |
| 770  | Seeds of all kinds yearly                                                                                                       |   | 770  |
|      | Rent at 30s. per acre, or interest of<br>purchase money,                                                                        |   | 1500 |
|      | Tithes at 6s. 8d. per acre on the whole,                                                                                        |   | 334  |
|      | Taxes and public burdens,                                                                                                       |   | 334  |
| 4575 | estimated amount of labour in cultivat-<br>ing the land during the first year, while<br>the buildings are erecting, 5 per cent. |   | 229  |
|      | Oak and larch bark, and ingredients for<br>tanning and bleaching,                                                               |   | 300  |
|      | Incidentals, arising variously,                                                                                                 |   | 200  |

£45,945 Debt. Yearly charge, £8,172

The account will then stand thus:—

|                                                                        |                     |               |           |          |
|------------------------------------------------------------------------|---------------------|---------------|-----------|----------|
| Dr. To annual charges,                                                 | - £8,172 0 0        | £—            | —         | —        |
| Cr. By value of agricultu-<br>ral and manufactured<br>surplus produce, | ...                 | 11,027        | 12        | 0        |
| By value of manufac-<br>turers' labour,                                | ...                 | 4,992         | 0         | 0        |
| Yearly profit,                                                         | 7,847 12 0          |               |           |          |
|                                                                        | <u>£16,019 12 0</u> | <u>16,019</u> | <u>12</u> | <u>0</u> |

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

Under spade cultivation, the produce will be greatly increased in quantity, and also in value, by raising plants, yielding a greater quantity of human food. In a few years, the produce will exceed one-half more than has been stated, which, with the increased value of the crops, will be amply sufficient, (including the value of the labour of

those employed in manufactures,) to provide food and clothes, and all the necessaries of life, for upwards of 4000 people.

### CALCULATION SECOND,

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

Suppose an association of 1000 people, to rent or purchase as much land as would give full employment to the working part of the community, in cultivating the soil, and manufacturing and disposing of the produce.

In the foregoing calculation, it has been shewn, that in a working population of 1000, there are, at the very least, 666 competent to labour—that 330 are sufficient to cultivate 1000 acres, manufacture the produce, and perform the labour of the other domestic offices,—cooking, baking, making wearing apparel, &c. for 1000 people.

If, from the 330, we deduct 45, the number of those employed in domestic offices, there remain 285 for the cultivation of 1000 acres, and manufacturing the produce; and if 45 and 16, the number of those employed in domestic offices, and as superintendents and teachers, be deducted from 666, there remain 605 to be employed as cultivators, manufacturers, artisans and tradesmen,—then if 285 can cultivate and manufacture the produce of 1000 acres, 605 would be able to cultivate and manufacture the produce of 2122 acres, supposing the land of the same quality, and arranged as before, viz.—

|           | Acres. | Produce of flour, meal, &c.                                        |
|-----------|--------|--------------------------------------------------------------------|
| Of Wheat, | - 278  | 544,880 lbs.                                                       |
| Oats,     | - 255  | 383,775 do.                                                        |
| Potatoes, | - 174  | 3,897,600 do.                                                      |
| Orchard,  | - 62   | { 996,800 do. of fruit.<br>488,470 do. of roots and<br>vegetables. |

|                                       |     |                                                                                                                                                                                                                                                                                        |
|---------------------------------------|-----|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Flax . . . . .                        | 320 | } 201,600 do. of scutch flax.<br>720 hhds. flaxseed,<br>Would feed 212 cows and<br>bullocks, producing 950,400<br>pints of milk, or 36,960lbs.<br>butter, or 102,300lbs. cheese,<br>and 91,392lbs. of beef, and<br>the hides of 102 bullocks,<br>which would be slaughtered<br>yearly. |
| Turnip, . . . . .                     | 170 |                                                                                                                                                                                                                                                                                        |
| Vetches & clover, 256                 |     |                                                                                                                                                                                                                                                                                        |
| Turnip . . . . .                      | 85  | } Would feed 2,340 sheep,<br>producing 234,000 lbs. of<br>mutton, and 16,380 lbs. of<br>wool yearly.                                                                                                                                                                                   |
| Vetches, rape or<br>clover, . . . . . | 170 |                                                                                                                                                                                                                                                                                        |
| Pasture, . . . . .                    | 320 | } Producing 12,000 lbs. of<br>bacon.                                                                                                                                                                                                                                                   |
| Offals from<br>dairy, &c.             |     |                                                                                                                                                                                                                                                                                        |
| Site of buildings, 32                 |     |                                                                                                                                                                                                                                                                                        |

Total 2122 acres.

16,380lbs. of wool might be manufactured into 7,900 yards broad cloth, worth 12s. per yard.—201,600 lbs. of scutch flax might be manufactured into 259,000 yards of linen, at 1s. 3d. per yard, and 34,200 yards coarse ditto, at 9d. per yard, or 293,200 yards, at 1s. 2d. per yard.

Tannery would manufacture the hides and skins produced into 5000lbs. of leather, at 1s. 4d. per lb.—and 7,500lbs. light ditto, at 1s. per ditto.

The produce, consumption and surplus, would stand as under:—

|             | Flour.<br>lbs. | Oatmeal<br>lbs. | Potatoes, &c.<br>lbs. | Fruit<br>lbs. | Flxsd.<br>hhds. |
|-------------|----------------|-----------------|-----------------------|---------------|-----------------|
| Produce     | 544,880        | 383,775         | 4,336,000             | 996,800       | 720             |
| Consumption | 182,500        | 182,500         | 1,095,000             | 273,750       | —               |
| Surplus     | 362,380        | 201,275         | 3,241,000             | 723,050       | 720             |

|                  | Milk, &c.<br>pints. | Beef, mut-<br>ton, &c.<br>lbs | Brd.cloth.<br>yds. | Linen<br>yds. | Leathr<br>lbs. |
|------------------|---------------------|-------------------------------|--------------------|---------------|----------------|
| Produce          | 950,400             | 337,392                       | 7,900              | 293,200       | 12,500         |
| Consump-<br>tion | 547,500             | 91,250                        | 2,500              | 6,000         | 5,000          |
| Surplus          | 402,900             | 246,142                       | 5,400              | 287,200       | 7,500          |

|                                                             |        |        |       |
|-------------------------------------------------------------|--------|--------|-------|
| Then 362,380lbs. of flour, at 1s. 6d. per stone,            | £1,941 | 6      | 5     |
| 201,275lbs. of oatmeal, at 1s. per ditto,                   | 718    | 16     | 9     |
| 3,241,000lbs. of potatoes, at 1d. per ditto,                | 964    | 11     | 8     |
| 723,050lbs. of fruit, at 10d. per ditto,                    | 2,151  | 18     | 8     |
| 720 hhds. of flaxseed, at 35s. per hhd.                     | 1,260  | 0      | 0     |
| 402,900 pints of milk, at 1d. per pint,                     | 1,678  | 13     | 0     |
| 246,142lbs. of beef, mutton, or bacon, at<br>2d. per pound, | 2,051  | 3      | 8     |
| 5,400 yds. of broad cloth, at 12s. per yd.                  | 3,240  | 0      | 0     |
| 287,200 yds. of linen, at 1s. 2d. per yard,                 | 16,753 | 6      | 8     |
| 7,500 lbs. of leather, at 1s. per lb.                       | 375    | 0      | 0     |
|                                                             |        |        |       |
|                                                             |        | 31,134 | 18 10 |

The expense of building a village for the accom-  
modation of 1,000 persons, including church, chapel,  
schools, &c. as before, . . . £35,000  
Additional farm offices, . . . 5,000

|                                                                                                                           |   |        |
|---------------------------------------------------------------------------------------------------------------------------|---|--------|
|                                                                                                                           |   | 40,000 |
| £40,000 at 10 per cent.                                                                                                   |   | £4,000 |
| 1,700 Estimated value of implements for 2,122<br>acres under spade husbandry, at 20 per<br>cent.                          |   | 340    |
| 6,000 Estimated value of machinery for woollen<br>and linen manufactories, bleaching, and<br>tanning, &c. at 20 per cent. |   | 1,200  |
| 2,130 Value of 213 cattle, at 10l. each,                                                                                  | } | 223    |
| 2,340 Ditto of 2,340 sheep, at 20s. each,<br>making 4,460l. which at 5 per cent.                                          |   |        |
| 600 Manure annually,                                                                                                      |   | 600    |
| 1,600 Seeds of all kinds yearly,                                                                                          |   | 1,600  |
| Rent at 30s. per acre, or interest of pur-<br>chase money,                                                                |   | 3,185  |



population of 1000, and that 205 are sufficient to cultivate 1000 Irish acres, manufacture the produce, to feed and clothe 1000 people, and dispose of the surplus.

If from 205 be deducted 45, the number which would be employed in managing the dormitories, educating the children, making wearing apparel, cooking, baking, &c. &c. there remain 160 for the cultivation of the 1000 acres,—and if 45 and 16, the number of those employed in domestic offices, and as superintendents and teachers, be deducted from 666, there remain 605 to be employed in agriculture.

Then if 160 can cultivate 1000 acres, 605 would be able to cultivate 3800 acres of the same description of land, and arranged as before, viz,—

|                         | Acres | Produce of flour, meal, &c.                                                                                                                                                                                     |
|-------------------------|-------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Of Wheat                | - 850 | 1,666,000lbs.                                                                                                                                                                                                   |
| Oats                    | - 720 | 1,083,600lbs.                                                                                                                                                                                                   |
| Potatoes                | - 260 | 5,818,200lbs.                                                                                                                                                                                                   |
| Orchard                 | - 100 | { 1,607,740lbs. of fruit.<br>730,700 do. of roots and vegetables.                                                                                                                                               |
| Flax                    | - 15  | { 9,450lbs. of scutch flax, which would manufacture into 13,740 yards 4-4 10-100 linens, and 32 hhds. of flax-seed.                                                                                             |
| Turnip                  | - 335 | { Would feed 390 cows and bullocks, producing 1,555,200 pints of milk, or 60,480lbs. of butter—or 167,400lbs. of cheese,—188,160lbs. of beef, and the hides of 210 bullocks, which would be slaughtered yearly. |
| Clover & vetches        | 455   |                                                                                                                                                                                                                 |
| Pasture                 | - 550 | { Would feed 4,150 sheep, producing 415,000lbs. of mutton, and 29,000lbs. of wool, yearly.                                                                                                                      |
| Turnip                  | - 165 |                                                                                                                                                                                                                 |
| Vetches, rape or clover | - 305 |                                                                                                                                                                                                                 |
|                         |       | Offals from the whole, would produce 18,000lbs. bacon yearly.                                                                                                                                                   |

Site of buildings,  
roads, &c. 45

3800 Acres.

The produce, consumption and surplus will stand thus :

|                     | Flour.<br>lbs. | Oatmeal.<br>lbs. | Potatoes,&c.<br>lbs. | Fruit.<br>lbs. | Flxsd.<br>hhds. |
|---------------------|----------------|------------------|----------------------|----------------|-----------------|
| Produce,            | 1,666,000      | 1,083,600        | 6,548,900            | 1,607,740      | 32              |
| Consump-<br>tion. } | 182,500        | 182,500          | 1,095,000            | 278,750        |                 |
| Surplus,            | 1,483,500      | 901,100          | 5,453,900            | 1,333,990      | 32              |

|                     | Milk, &c.<br>pints. | Beef & mut.<br>lbs. | Wool.<br>lbs. | Linen.<br>yds. |
|---------------------|---------------------|---------------------|---------------|----------------|
| Produce,            | 1,555,200           | 621,160             | 29,000        | 13,740         |
| Consump-<br>tion. } | 547,500             | 91,250              | 5,200         | 6,000          |
| Surplus,            | 1,007,700           | 529,910             | 23,800        | 7,740          |

N. B.—5,200lbs. of wool would produce 2,500 yards of broad cloth, for the use of the community.

|                                                    |        |        |       |
|----------------------------------------------------|--------|--------|-------|
| Then 1,483,500 lbs. of flour, at 1s. 6d. per stone | £7,247 | 6      | 5     |
| 901,100 lbs. of oatmeal, at 1s. per do.            | 3,218  | 4      | 3     |
| 5,453,900 lbs. of potatoes, at 1d. per do.         | 1,623  | 3      | 8     |
| 1,333,990 lbs. of fruit, at 10d. per do.           | 3,970  | 4      | 2     |
| 32 hhds of flaxseed, at 35s.                       | 56     | 0      | 0     |
| 1,007,700 pints of milk, at 1d.                    | 4,198  | 15     | 0     |
| 529,919 lbs. of beef & mutton, &c. at 2d           | 4,415  | 18     | 4     |
| 23,800 lbs. of wool, at 9d. per lb.                | 892    | 10     | 0     |
| 7,740 yards of linen, at 1s. 2d. per yd.           | 451    | 10     | 0     |
| 210 hides at 40s.                                  | 420    | 0      | 0     |
|                                                    |        |        |       |
|                                                    |        | 27,193 | 11 10 |

From this must be deducted as much as will purchase those articles not provided by the community, viz. leather £300  
Sundries . . . 150

|  |  |         |       |
|--|--|---------|-------|
|  |  | 450     | 0 0   |
|  |  |         |       |
|  |  | £26,743 | 11 10 |

The expence of building a village for the accommoda-  
tion of 1000 people, including church, chapel, schools,  
&c. as before . . . . . £35,000

Additional farm offices . . . . . 5,000

---

40,000

£40,000 at per cent, . . . . . 4,000 0 0

3,000 Estimated value of implements for  
3,800 acres, under spade husban-  
dry, at 20 per cent. . . . . 600 0 0

1000 Do. machinery for linen and  
woollen manufactory, at 20 per cent. 200 0 0

---

£44,000

3,900 Value of 390 cattle, at 10l. each,

4,150 Do. of 4,150 sheep, at 20s. each,  
making 8,050l. which at 5 per cent. is 402 10 0

800 Manure annually . . . . . 800 0 0

2,500 Seeds of all kinds yearly . . . . . 2,500 0 0

Rent at 30s. per acre, or interest  
of purchase money . . . . . 5,700 0 0

Tithes at 6s. 8d. per acre . . . . . 1,266 6 8

Taxes and public burdens . . . . . 1,266 6 8

Ingredients for bleaching, &c. . . . . 100 0 0

17,000 Amount expended in labour in  
cultivating the land during the  
first year, while the buildings are  
erecting . . . . . 850 0 0

Incidentals arising variously . . . . . 400 0 0

---

£72,350

---

£18,085 3 4

Dr. To annual charge . . . . . £18,085

Cr. By value of surplus produce . . . . . £26,743

Yearly profit . . . . . 8,658

---

£26,743 26,743

Thus from the industry of 1000 people, employed prin-  
cipally in agriculture, and in manufactures only to the

extent of their own consumption, a surplus yearly income of 8,658*l.* will be provided to pay off the debt of 72,350*l.* which the community would be enabled to do in about nine years, allowing, as before, two years to put the establishment in active operation.

|                            |         |
|----------------------------|---------|
| Value of surplus produce   | £26,743 |
| Ditto of produce consumed, | 8,187   |
|                            | <hr/>   |
|                            | £34,930 |

By comparing that part of the produce consumed by the community with the whole produce, it appears that 1000 people so employed in agriculture, would create sufficient produce, both in quantity and value, to feed and clothe upwards of 4000 people, without taking into account the increased productiveness of the soil, which, under the proposed system of spade husbandry, would at least exceed one-half more than has been stated.

#### CALCULATION FOURTH,

Showing the result from the labour of 1000 people, employed principally in manufactures, and cultivating only such a quantity of land as may yield sufficient agricultural produce for their own consumption.

If the localities of any situation should render it more advantageous to employ the greater part of the population, in manufactures, the following statement will shew the quantity of land and labour necessary to provide food and clothes for 1000 people, and the value of the surplus labour employed in manufacturing whatever might be most likely to meet a demand in the markets of the country.

It has been shewn by the foregoing calculations, that 1000 people would consume yearly 182,500 lbs. of flour, 182,500 lbs. of oatmeal, 1,095,000 lbs. of potatoes, 273,750 lbs. of fruit, 547,500 pints of milk, 91,250 lbs. of beef, mutton, &c. 2,500 yards of cloth, 6000, yards of linen, and 5000 lbs. of leather; to produce which it will require:

|           |                            |
|-----------|----------------------------|
| Wheat,    | 94 acres, and 17 labourers |
| Oats,     | 121 ditto, and 14 ditto,   |
| Potatoes, | 48 ditto, and 19 ditto.    |
| Orchard,  | 15 ditto, and 7 ditto      |
| Flax,     | 9 ditto, and 3 ditto.      |

Turnip, vetches, and clover, 155 ditto, and 20 ditto.  
 Turnip, rape, and pasture, 135 ditto, and 8 ditto,  
 Buildings, &c. 20 ditto,

---

Total acres, 597

Manufacture of wool into cloth, . . . 8 ditto,  
 Ditto of linen, . . . 9 ditto.  
 Tradesmen and artisans, . . . 30 ditto,

---

Total labourers, . . . 135

By the above it appears, that 597 acres, and 135 labourers, are necessary to provide food and clothes, and other necessaries, for 1000 people; allowance being made in land and labour to create a surplus, sufficient to purchase such necessary articles as cannot be advantageously produced by the community.

If from 666 be deducted 135, and 10 the number of teachers and superintendents, there remain 521, to be employed in manufacturing whatever might be useful, in demand, or best adapted to the localities of the situation. The value of the labour of these 521 individuals, at 6s. a week, is, yearly, 8,127l. 12s.

The expence of building a village for the accommodation of 1000 people, including church, chapel, school, &c. on a farm of 600 acres, is estimated at 30,000l.

30,000l. at 5 per cent. interest, and 5 per cent.

|                                                 |                      |
|-------------------------------------------------|----------------------|
| for wear and tear, . . . . .                    | £3000                |
| 460 Value of implements, at 20 per cent. is,    | 92                   |
| 500 Value of machinery, which at 20 per cent is | 100                  |
| 1,300 Value of cattle and sheep stock, which,   |                      |
| at 5 per cent, is                               | 65                   |
| 150 Manure . . . . .                            | 150                  |
| 400 Seeds of all kinds . . . . .                | 400                  |
| Rent, at 30s. per acre, or interest of          |                      |
| purchase money                                  | 896                  |
| Tithes at 6s. 8d. per acre, on 597 acres,       | 199                  |
| Taxes and public burdens . . . . .              | 199                  |
| 2,700 Estimated amount paid for labour during   |                      |
| the first year . . . . .                        | 135                  |
| Incidentals arising variously . . . . .         | 300                  |
| <hr/>                                           | <hr/>                |
| £35,510 Debt                                    | Yearly charge £5,536 |

The account in this case will stand thus :

|                                |        |       |     |
|--------------------------------|--------|-------|-----|
| Dr. to annual charges          | £5,536 | 0     | 0   |
| Cr. By value of manufacturers, |        |       |     |
| labour                         |        | 8,127 | 0 0 |
| Yearly profit                  | 2,591  | 0     | 0   |
|                                | <hr/>  |       |     |
|                                | £8,127 | 0     | 0   |

These calculations have been made in all respects to the disadvantage of the productions, or profitable results of the proposed associations.—All practical men, who are masters of the subject, and by whom the calculations have been examined, admit their correctness, and allow that the case would justify a still more favorable statement,—but, as they now stand, they are amply sufficient to demonstrate that there is not any necessity for a single individual to remain much longer in poverty, or to be precluded from the means of procuring any of those comforts, which human nature requires for health, peace of mind, and real enjoyment.

That a surplus may thus be created by every working portion of the human race, much greater than has ever yet been produced, no practical man can entertain any doubt. It is also evident, that, by the arrangements proposed, the working classes, or the actual producers of all wealth, will attain, at length, their right place in society, and enjoy something like a fair proportion of the benefits which they produce so lavishly for others. All the valuable faculties, and the amiable dispositions of human nature, may thus be called into full action over the world, by the right education and employment of every individual—and peace, order, and real virtue be permanently established among mankind.

The prospect before us is truly so great and glorious and delightful, that I feel some difficulty in turning away from the contemplation of it. I must, however, direct your attention to other views, though of a less inviting nature, that you may be enabled to understand, in detail, the practical measures by which you are to relieve yourselves from the poverty and ignorance, and degradation, under which your country has so long suffered.

You have seen with how much ease an abundant supply of all things may be now created for the use of man. But, according to the present system of the world, it signifies little how much is, or can be, created, unless reserving only a very little portion for ourselves, we can either force or cajole some parties, it matters not whom, whether friends or foes, to receive from us a large quantity of our most valuable productions after we have carried them many thousand of miles to their doors—and to give us, in exchange for them, a small quantity of their least useful commodities; although, with a tenth or a twentieth part of all this cost and trouble, we could far better supply ourselves at home with articles to supersede these, of much greater intrinsic value. Thus, while each portion of the earth could be converted into a terrestrial paradise, by the well-directed industry of its inhabitants, annually creating an abundance for all, mankind exert far more industry and incur the most extraordinary risks, in the pursuits of a foreign commerce, which, when apparently the most successful, is the most injurious to them.

Neither is it sufficient for man, as he has been hitherto trained, instructed and governed, that he should possess the most ample means of creating real wealth—he must also have it represented by metals of little intrinsic value, of which a very small quantity, comparatively speaking, can be found,—and of which it is not only difficult, but impossible for the greater part of mankind to obtain what is necessary for so irrational a course of proceeding.

From this cause have resulted the most complicated transactions of business, constituting what is called foreign and domestic commerce, or a general system of buying and selling, or exchanging productions for metals; by means of which, men seek to supply themselves, in the best manner, as they imagine, with all they want. This system, although it has ever been injurious to mankind, was yet endurable so long as manual labour remained of sufficient value to enable a working man to maintain his family in some degree of comfort,—or as long as the supply of the wants of the world was less than the means

afforded by the value of manual labour to purchase such supply. As soon, however, as scientific power, or the improvements, inventions and discoveries in mechanism and chemistry, and the arts, had advanced so far as to be applied to supersede manual labour, and were brought into direct competition with it, increasing the supply prodigiously on the one hand, and diminishing, on the other, the means of purchasing that supply—the system of buying and selling for metals became extremely inconvenient.— It is daily increasing our embarrassments, and will soon be discovered to be so injurious to the interests of all parties, and so destructive of the prosperity of society, that it must at length be abandoned, as being altogether incompatible with the new state of things which has arisen. Commercial exchanges, to the limited extent within which they will be useful, and required in a rational state of society, ought to be made through some convenient medium which would represent the real value, or the amount of labour contained in each article to be exchanged. For the very short period during which these exchanges will be necessary, a paper representative, or notes (prepared according to the plan lately submitted to the bank of England, by Applegath and Cowper,) representing any number of days' labour, or part of a day's labour, would render the use of gold and silver, except for foreign exchanges, entirely unnecessary.

The standard of value being labour, and the necessary preliminary arrangements being formed, notes representing labour would be given for every article when finished, according to the amount of labour that may be contained in it,—that amount being previously ascertained, and determined with reference to each article, by the parties who may agree to produce and exchange upon this simple principle. All bargaining, or desire to take advantage of each other, would at once cease,—insincerity would no longer characterize the proceedings of commerce,—every one's labour would easily supply him with the necessaries and comforts of life,—poverty would soon be unknown,—the representative of wealth, while it would always be commensurate with the amount of wealth created, would actually stand for what it purported to do; the

wealth in society, and the notes representing it, would be, at all times, equal in amount,—and the security of the system might be of the most certain and complete description.

But as soon as this subject of wealth shall be fully comprehended,—as soon as the *direct* means of producing, distributing and consuming it, to the greatest advantage of all parties, shall be known—it will at once be perceived, that any standard of value, or medium of exchange, will be of very little use to society. All will feel a far greater desire to give than to receive—and all, in consequence, will readily obtain whatever can be desired, or wished in the state of society in which they will be placed.

Under these improved arrangements, or rather in this new world about to be created out of the old, to produce abundantly whatever can be of real use to man, will be but a sport and a pastime—nothing more, in fact, than a pleasant exercise, and a most desirable means of enjoying the best state of health and spirits. Commerce, in the common acception of the term, will cease; and with it will be extinguished the vile spirit which the system has produced. If I am right, law will become entirely useless, fortunately for its professors and their clients. It has ever been a system of gross injustice, enabling the strong in wealth to oppress the weak in purse, and is the source from whence a multitude of bad and most injurious feelings continually spring. If I am right, wars will be at an end. The immorality, and the uniformly grievous consequences resulting from them, will become too glaring to have any support among rational beings, who understand the justice of kindness, and the overwhelming influence which it may possess over all that has life. If I am right, forms and ceremonies of religion will gradually diminish, until none—mere forms and ceremonies I mean—will remain in the world; for each individual who shall hereafter come into existence shall be far more divinely trained, educated, and placed in life, than any divines have ever yet been. In this manner, he will have, as he ought, a direct converse with his Creator, and be much more competent to instruct, than

any of the teachers of the past or present times. The knowledge of the Lord will thus, and thus alone, be made to cover the earth as the waters cover the sea. If you really wish for this happy period to arrive, you must exert all your faculties, to hasten the introduction, every where, of those arrangements, under which alone the prophecies can ever be fulfilled. See you not the signs of the times, when old things are about to pass away, and when all things are to become new? See you not an irresistible cause why this change must now be accomplished? Have you not seen, or if you have not seen, have you not heard of the misery, which these old things inflict upon the Irish peasant, and upon a large, a very large portion of human nature? And do you not discover, even by a mere representation of the new order of things, how speedily such a change will remove the evils of the old world, and render one and all heartily inclined to put away those abominations from among us, and to embrace a system which will ensure to *all*, advantages, such as none have yet enjoyed?

It has been told you that the change shall come upon you like a thief in the night; and who, even during the last night which has passed, dreamed or imagined that this change was at hand?—What power can now stay its course? What human being has an interest to put the slightest obstacle in the way of its instant and universal introduction? All governments must co-operate with their people in this great work, or they will no longer be of any use, but an evil in the world, and their power will be paralyzed, for human nature will cease to give them support in opposition to itself; yet, each of their subjects will be ready to lend them the most willing service to carry the proposed change into instant effect.

But will any objector to our views of human nature yet say—“this state of abundance, of improved health, and highly augmented happiness, will lead to so great an increase of population, that the world will speedily be overstocked with inhabitants, until at last we shall be obliged even to eat each other.”

As long as the earth remains a desert for want of people—as long as science makes such rapid advances in giving man new aid to his natural powers—and as long as a thousand persons, out of the most miserable population now in existence, can provide subsistence amply sufficient for three thousand, we have no great reason, I think, to apprehend that evil will arise from any addition which it is possible to make to the present population of the earth. On the contrary, each child that may come into the world, will, it appears to me, be a gain to all those previously in existence; and in consequence of improvements derived from science, the greater the number of people under the new arrangements, the less proportion of manual labour will be required from each, and the greater the choice every one will have of intelligent, kind, and affectionate friends.

The real gain and wealth of the world will then consist in the number of its inhabitants, and it will be time enough to think of redundancy of population, when it shall cease to be in our power to create a vast excess of productions.

Do not the scriptures command us to increase and multiply and replenish the earth? Have we done so? We have exerted ourselves with some effect to destroy and to desolate; but little have we done in the spirit of the scriptural injunction. During centuries past, the population of the world has been nearly as it now is, and the earth is scarcely less a waste than ever. It is better cultivated in some districts, while others, which *were* as the garden of Eden, and which teemed with inhabitants, are now almost abandoned by man; and his place is occupied by the beasts of the forest, or left wild as the desert.

Thus have I, imperfectly, described to you the outlines of those measures which are calculated, not only to relieve the immediate distress of Ireland, but speedily to remove the evils, which at this hour are weighing down, with sorrow and misery, so many millions upon millions of our fellow creatures.

I have conscientiously stated to you what the principle is, upon the new system is founded, and I have submitted to you the facts, which have so clearly and forcibly impressed me with a conviction of its truth. In doing this, I have discharged a duty to you, and to all my fellow creatures, paramount, in my mind to every other consideration—and having discharged it openly and publicly, as many of you witnessed, at a former meeting, and having thus given universal publicity to that principle, in consequence of which it is now necessary and inevitable that it be fully and fairly canvassed and examined, I feel a satisfaction which amply repays me, not only for the time occupied, and the expense and inconvenience incurred by my journey to this country, but for all the past exertions and sacrifices of my life. For I feel assured that *now* the period is rapidly approaching, when the cause of error and evil in human society must be withdrawn, and when, consequently, the happiness of my fellow creatures will be permanently secured. It is now impossible that this island can much longer submit to the misery with which it is afflicted, for every individual in the country has a direct interest in its removal,—and I well know it is not to be removed by any *less* change, or by any *other* change, than that which I have, though very imperfectly, explained to you; and which, whatever may be the feelings of the moment, you will all of you, at length, assuredly agree to adopt.

I pledge myself to show you how the practice of the system which I have recommended, may be adopted without interfering with any of your previously received religious notions.

Knowing human nature as I do, and being aware how necessarily and certainly it has been hitherto divided and subdivided into creatures of mere localities, and how utterly impossible it is that the individuals, by any efforts of their own, can escape from their thralldom, and how surely they are made most conscientiously to believe, that their own localities, from which they receive all their ideas, are vastly superior to the localities by which others are encompassed—I could not, knowing all this, devise measures that would necessarily interfere with sentiments

created by such circumstances. My design, undoubtedly, is, to raise all above the errors and evils of these limited circles. But in doing this, I adopt nature's own course, and attempt not to force the human mind, for it cannot be forced. My object is to place new facts before the minds of all who have been injured by such localities,—and if I am right and they are wrong, they will, of themselves, at their leisure, relinquish what is false, and receive what is true. It is, then, by an appeal to facts, irresistible to the human mind, that I can alone expect the acquiescence of mankind in the change proposed, and their zealous co-operation.

It is a fact, which all men, who possess the faculty of comparison and reflection, will admit, that human nature is *essentially* influenced by the circumstances in which it is placed from birth.

An assent to this fact, compromises no religious opinions—no one prejudice of locality; and it is all that is necessary from any one,—*and all must yield it.*

Then, if circumstances do essentially influence the formation of the human character, the next inquiry is, what circumstances influence to good, and what to evil,—and, again, we inquire—does society possess the power to withdraw those which influence to evil, and to replace them by others of which the tendency is beneficial?

The existing state of the world proves that the *science* of the influence of circumstances has never been understood—that it is at this moment altogether hidden from society,—because, as soon as it should be known, the means of changing the misery of the world into happiness, would become obvious to every one, and quite easy of practice.

Had this science been known, the British and Irish governments would not have permitted the sufferings of their subjects to exist in any degree,—for I have reason to know, that his excellency the Lord Lieutenant came over to this country, with an ardent desire to relieve the

distresses of the Irish peasant and the embarrassments of all parties. And my communications, on former occasions, with various members of the present cabinet, lead me to believe that they are sincerely anxious to discover the cause of the misery which so generally prevails in the empire, and of which a great majority of the people so justly complain.

But the governments of both countries—such, fortunately, is our situation—must act *with* the majority of the reflecting and most intelligent part of the population. They have not the power, nor do I think they have any wish, to act against public opinion, when that opinion is decidedly expressed. They, therefore, can render me no service in this cause until an adequate degree of interest on the subject shall be created in the public mind—and until I can convince the public not only that the present mode of instructing and governing society is founded in error, which all now admit, but that another and a better system can now be developed, by which the government may in future direct the affairs of this empire, and influence the conduct of every other nation and people in the world.

I submit to you, then, that the plan which is now before you, is well calculated to give immediate relief to the Irish peasant, and to the working classes in every part of the world—that it may be carried into practice without any sacrifice from any one,—that every religious persuasion may adopt it, and yet preserve, as long as they desire so to do, their respective modes of worship, unmolested and undisturbed—that it is founded entirely upon the well known influence of circumstances over human nature, reduced to a science, of which the results may be calculated upon with as much certainty as those of the other sciences or of the laws of nature,—that the state of Ireland is most wretched, and that no other plan has been offered that is founded on principles which justify any expectation of relief,—that I now offer this plan for the calm consideration of the Irish government, and I am ready to submit to his excellency the Lord Lieutenant and the Irish government, or the British government and legislature, the

most full and ample explanation of its principles and details.

It has ever been my opinion, that any great change in society—and the one I propose is the greatest that has ever occurred in the history of our species—ought to be effected by the existing authorities—by the legitimate or acknowledged governing power of the country in which the improvement is to be introduced. By this means due deliberation will be obtained—the interest of all classes and parties will come calmly under review,—haste and violence will be avoided,—and when it can be made to appear a decidedly beneficial measure for the public at large—and until then it ought not to be adopted—all will cordially unite in carrying it into execution. And when a government and people, possessing the resources now existing in the British empire, shall thus be induced to adopt a practical plan of general relief, founded on scientific principles—in how short a period will the poverty, the violence, and the bad feelings, which now so universally prevail, be for ever removed from among us!

If this view of the subject be correct, the proper course to pursue, it appears to me, would be, that this, or some other meeting to be called for that purpose, should petition both houses of parliament, to take the plan proposed into their serious consideration. If after such examination the principles should be found to be correct, and the practice beneficial in all its consequences, I am prepared to show that the British and Irish governments, and the British and Irish people, possess the most ample means that can be desired to put the plan into immediate execution, and within so short a period as three months from the commencement of its practical operation, to realize very important advantages. It is possible, nay it will be found quite practicable and easy, to form arrangements, which, within that time, shall give full and beneficial employment to every individual in the three kingdoms who is now in want of it, who suffers, and whose family pine in want, because he has no means of applying his industry, as he might, for the support of himself, his wife and children, and greatly to the benefit of the state and society.

And if those who are now forced to be idle, were so employed, think, but for one moment, of the crimes and miseries which would be prevented—of the amount of new wealth, real substantial wealth, of intrinsic value to the whole of society, which, through their well directed industry, would be thus created—of the vast numbers whose minds would be thus prepared to receive every kind, beneficent and good feeling, and speedily lose even the recollection of dissatisfaction and discontent. There would then be no nightly burnings, no midnight robberies or murders, nor any necessity for so many of our fellow-creatures to waste their time and powers in watching the movements of others. No, my friends, we should experience a change that should dispel that despair, which now, like a dark and foreboding cloud, hangs lowering over us.

But it will require time and calm consideration on the part of our government and of parliament, thoroughly to investigate a plan, such as that which it is proposed to submit to their scrutiny. It presents a combination so entirely new, both in principle and practice, that every mind must, in the first instance, come to the consideration of it, altogether unprepared.—It is a subject so foreign to all the notions, feelings, and ideas which have been hitherto impressed upon us, that, at first, it naturally alarms all our previous associations, and shakes them to their very foundation.

While, then, the British legislature and government are thus occupied in an investigation, from the nature of which, any practical results cannot be expected for some time to arise out of it, shall the superior classes in this island remain in a state of supineness—see its poverty, conflagrations, discontent, violence, and misery, advance day by day—and not make any effectual effort to check and mitigate them? Think only of the sufferings experienced in one day by so large a portion of your fellow-landers, who have neither employment nor wholesome food, nor decent clothing, nor proper shelter, nor good instruction, nor any one moral or cheering circumstance around them. And yet how easily, by a union of efforts

well directed, you may, without any foreign aid whatever, do much to mitigate the evils which now exist, and still more, by removing the causes that produce them, prevent their being experienced in the rising generation.

It is possible that by your union, and by a proper application of your present means, without loss or sacrifice to any, you might, in a very few months, put so much of this system into activity, as would fully occupy every unemployed hand in Ireland; for this is the first step you must adopt to remove discontent and crime, and to create new property for the use of those who are now in poverty.

To accomplish this great work, a united effort must be made, probably by the formation of a society composed of the best and leading characters of all parties. His Majesty would, no doubt, be happy to become the patron of such a society, formed for such a purpose; and his excellency the Lord Lieutenant, vice-patron. The Lord Mayor of Dublin for the time being, might be president, and the vice-presidents chosen from among the nobility and leading characters in church and state. The directors, working committee, treasurers, secretaries, and other officers, to be chosen from among the most respectable members of the intelligent classes in society, and that without reference to party or sect. The society may adopt any name that may be deemed the most appropriate. Its object should be to collect funds to put the industry of the Irish nation into immediate activity, under arrangements which would remove all obstacles to the progress of industry, until the world shall be saturated with wealth, and by which none of the original funds shall be dissipated, but be always on the increase, through the properly directed labour of those, who are now obliged to be idle for want of employment.

The capital of the society might be unlimited,—because any amount of funds might be immediately and most advantageously employed.

Such is my confidence in the capability of these arrangements to produce, with certainty, all the beneficial

effects which have been stated, and to create after the first or second year an annual increase to the original capital, that I will most willingly advance £1000, to such a society, upon the conditions of being the last member who shall receive either interest or capital, and of being positively excluded from holding any situation therein, either of honor or emolument to myself, family, or family connexions. I beg, however, that it may not be supposed from this offer, that I possess a large fortune. With my views, and considering the times which have passed, I should be ashamed to have retained one.

Having gained liberally for myself and others, I have, at all periods of my life, as freely expended; and I have for many years devoted as large a portion of my gains to prepare society for the great change which I have attempted to explain to you, as was compatible with my own independence and the independence of my family, in the rank of life in which for some time they have been accustomed to live, and in which I consider it my duty to support them.

But as large as this expenditure has been for many years past, on behalf of a system which appears to me so competent to remove the poverty of all, and therefore be paramount to every other consideration, I trust that no one can say that any portion of it has been, at any time, devoted to intemperance or personal vanity, either in myself or any one of my family. I ought to apologize for saying so much of the individual, when it is the very essence of the system which I advocate, to do away with all individual considerations; but finding reports industriously circulated,—by some,—that I possessed a very large fortune, and could therefore, without inconvenience, sacrifice large sums for any favorite object—and by others,—that I was an adventurer, and wished to lead the public into the support of measures for my own emolument, it was as I thought, desirable to put an end to both these errors, by stating the simple facts as they are.

If therefore out of my limited means £1000 shall be appropriated to this cause, and 50, 80, or 100 noblemen

and gentlemen, natives of the island, or personally interested in the improvement of its population, will advance, at 5 or 4 per cent. interest, an equal sum, then one experiment at least may be commenced without delay.

I will find persons accustomed to, and experienced in, the different departments of the proposed communities, who will arrange and put in operation the practical parts of the plan, until natives of the island shall be trained to supersede them; for I shall not be satisfied until I see the Irish communities solely managed by natives. And I am very much indeed mistaken in my estimate of the Irish character, if they could not, in a short time, be easily induced, by a full and fair representation of what is intended for their advantage, and for the permanent prosperity of Ireland, to lend their attention to the acquisition of all the knowledge that will be requisite for the proper management of these concerns, so as to ensure many immediate beneficial results, and at no distant period, complete success to the whole system.

In the foregoing calculations, 42 bushels of wheat, and 66 bushels of oats, are stated as the produce of an Irish acre, under spade cultivation, which is equal to 25 bushels of wheat—and 40 bushels of oats, per English acre; but as the average quality of land in Ireland, is equal to the best soils of England, it would not be more than 20 bushels of wheat, and 32 bushels of oats, per English acre, of a medium degree of fertility.

From land of an average quality, under spade husbandry, in the county of Durham, 65 bushels of wheat, per English acre, have been produced for several years in succession, which is equal to 105 bushels per Irish acre. There cannot, therefore, be a doubt, that when the land shall have been for a few years under the improved system of spade husbandry, and when the members of the community shall be taught to unite their industry, and adopt a regular system of mutual interest and co-operation, in producing, manufacturing and consuming, the result would, at least, be doubled.

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To these advantages must be added the minerals and fisheries of Ireland, which, under the new system of union and co-operation, will soon be made most productive.

It is therefore evident, that this hitherto ill-fated island is competent to maintain, not only all its own inhabitants, but more than double the whole population of Great-Britain and Ireland, in comfort heretofore unattained by any nation or people, at any period of the world.

Allow me now to conclude, by asking you a few plain questions:—

Is not Ireland, at this moment, overwhelmed with poverty, discontent and party animosities?

Is not its situation, every hour, becoming worse in all these respects?

Can this state of things continue much longer without extreme peril to the peace and property of the inhabitants?

What cause produces these lamentable effects?

Do they not directly emanate from the circumstances, which surround you?

And whence proceed those circumstances?

Have they not been generated by the erroneous views and notions, which have so long governed society?

If these degrading and vicious results proceed from the bad and immoral circumstances which surround the people of this country, and if these circumstances emanate from the error of the principles which are acted upon by society—is it not most obvious that your miseries can never be removed, until you cease to act upon those principles?

Can any other mode of proceeding be devised that will afford you the least chance of success?

Is there not in Ireland a superfluity of good soil and an abundance of labourers?

Is not capital created by labour, judiciously applied to land?

Has it not been shown that 1000 people, by healthy and pleasant employment, when their powers and industry are properly combined and directed, can produce a most comfortable living, in all respects, for 3000?

Would not this surplus beyond their own support, be all real capital gained to the country?

Is it not a most egregious error in any government, under such circumstances, not to adopt the means by which the country could be so easily relieved from its poverty, discontent and danger?

What real obstacles now stand in the way of this improvement? I answer—none. Nor is any thing wanting, but the will of the government and of the people.

It cannot, however, be very difficult to induce the people to will their own relief from the evils which they experience.—And I hope the government will now be equally willing to investigate a subject, which interests all, and involves the well-being of the empire.

A stranger, possessing an experience of more than thirty years, practically devoted to the subject, offers to assist you with his time and his money,—and he offers this assistance without even the desire of any return, except the satisfaction of seeing or knowing that you are in the actual possession of the happiness which it is his highest wish you should permanently enjoy.

Mr. Owen having concluded, was greeted with the loud and general applause of the meeting.

## HIBERNIAN

## PHILANTHROPIC SOCIETY.

## MEETING AT MORRISSON'S.

The first meeting of this association, held at Morrison's, Nassau-street, on Saturday the 3d May, was most numerous and respectably attended.—A great number of ladies were present. Mr. Owen, accompanied by Lord Cloncurry, the hon. Mr. Dawson, Sir Frederick Flood, Sir Capel Molyneux, Sir William Brabazon, General Browne, Mr. Archibald Hamilton Rowan, Dr. Macartney, and several other gentlemen, entered the great room soon after twelve o'clock.

On the motion of lord Cloncurry, the hon. Mr. Dawson was called to the chair, when several resolutions in furtherance of the object of the association, were severally put and carried.

Sir Frederick Flood spoke with much good-natured warmth in support of the institution.

The rev. Edward Groves, one of the secretaries, then read to the meeting all the proceedings which had taken place, together with an account of loan, subscriptions, donations, &c.—The secretary also read several letters from gentlemen offering tracts of land in various parts of the country, for the purposes of the society. Among the loan subscriptions we noticed the following:—

|                                |     |       |
|--------------------------------|-----|-------|
| Robert Owen, esq.              | ... | £1000 |
| General Robert Browne,         | ... | 1000  |
| Lord Cloncurry,                | ... | 500   |
| Sir Wm. Brabazon,              | ... | 100   |
| Sir Frederick Flood,           | ... | 100   |
| Sir Capel Molyneux, bart.      | ... | 100   |
| Archibald Hamilton Rowan, esq. |     | 100   |

with several smaller sums.

Among the donations were £100 from Dr. Macartney, and several smaller sums from other gentlemen.

A very considerable number of ladies and gentlemen subscribed their names as annual and life members of the association,—the annual subscription being £1, and a payment of £10 constituting a member for life. The table, at which the secretary sat, was literally covered with bank notes.

After this very interesting and important part of the day's proceedings, lord Cloncurry addressed the Meeting, and in a most feeling and impressive speech entreated all those ladies and gentlemen present, and who composed the Hibernian philanthropic society, to diffuse in their respective circles a knowledge of its principles, and of those vast and permanent advantages which the labouring classes of this distracted and ill-fated country must derive from its success, of which he was not in the least doubtful, when he considered the benevolent character of his country men, and especially when he saw the interest taken in it by his fair countrywomen, whom he was delighted to see in such numbers around him. It is, said his lordship, to the quiet, reflecting, and unostentatious amongst our countrymen that this society will owe its best support, aided by the never-failing influence of the most highly cultivated and accomplished portion of the other sex. His lordship sat down amid loud applause.

Mr. Owen next addressed the meeting. He read from a written paper as follows :

I am now about to return home to my own family and concerns, where I may be detained eight or ten days, after which it is my intention to proceed to London, with the view of endeavouring to obtain from the justice of England, that which is due to your country. I mean an entire change of measures, for the existing circumstances are so new and extraordinary, that a change must now be made. England and Ireland are involved in a system, which, as long as it continues, must compel them to be enemies to each other—to be each an insurmountable bar

to the prosperity of the other. England possesses too much mechanical and scientific power, and Ireland too fertile a soil, to admit any substantial benefit to be derived from either, under arrangements which necessarily convert both those blessings into curses. The time is come when imperious necessity renders it unavoidable that England and Ireland shall be united, not in name only, but in reality, as one nation and one people, when their interests shall be combined for their mutual security and prosperity.

Let the present system continue, and Ireland will speedily overwhelm England and Scotland with her agricultural produce, and render their soils altogether unprofitable; while the science and capital of England and Scotland, by pouring into Ireland an excessive supply of manufactured products, will render her labour of no value. Thus will the inexhaustible sources of substantial wealth and permanent prosperity, which these countries possess, become, while the present system continues, an efficient cause of perpetuating divisions, animosities, poverty and misery to the whole empire.

This is too glaring an evil to permit us to suppose that the inhabitants of these islands can be forced much longer to submit to it, when it is, in a peculiar manner, the direct interest of the entire population and government, that it should immediately cease. But you will say—how is it to cease? How is the change to be brought about?

This is the important question for your consideration; and one of deeper concernment to Ireland, to Great Britain and the world, has never been proposed to society.

Is it probable that principles and practices which have brought such calamities upon you, can produce any other results, however long you may retain them? I fearlessly answer, no.—It is vain to expect relief from sources whence there is no power to bestow it. The principles and practices, which have been hitherto forced upon you, have

produced the effects which you every where see around you. They have called forth the energies of the human race, only to destroy its rationality and happiness.

My desire is to emancipate you from the influence of your present localities—to enable you to pass through the four dense mediums of error and prejudice, which Mr. Singer referred to, at one of our late public meetings — that you may no longer see through a glass darkly, but view things as they really are. At present we are the victims of the circumstances of class, sect, party, and country, which have prevented us from attaining the character that human nature is destined to acquire. We have hitherto been made local creatures of particular districts. Britons, Frenchmen, Spaniards, Germans, Russians, Europeans, Americans, Asiatics, Africans. But, my friends, I trust we are about to become rational beings, whose physical and mental powers will be uniformly directed to the advantage and improvement of the species, and not as heretofore, to the injury and destruction of each other.

The great object of society evidently should be, to improve the individual, and to unite him with his fellows, under circumstances in which it will be the interest of each, in every instance to contribute to the well-being and happiness of all. For this purpose it is necessary that we should know what man has been—what he is—and what he may be made—that we should be intimately acquainted with human nature, and with the societies which have been formed in the various artificial districts into which the earth has been divided.

Let us first examine what man really is, because the acquisition of this knowledge opens to us the only source, from whence any practical system can be derived, that will essentially and permanently benefit mankind.

The subject before us is one which has hitherto been clothed in much mystery ; and as words alone might not so distinctly convey the ideas which I wish to express to

you, I have thought that the plate which I hold in my hand, and which offers a sensible illustration of the human character, might facilitate the explanation of my views. This plate, as you observe, contains ten slides, each slide representing some known quality, faculty, or propensity, of human nature. Each slide is also intended to exhibit the full extent of the variation, in individuals, of the faculty, quality, or propensity, which it represents, and it may be considered as divided into an indefinite number of parts or degrees. We may, at once, then, infer the probability that no two persons have ever yet been born, possessing any one quality, faculty or propensity in the same degree—and the very great improbability, that any two infants have ever come into the world with them all alike, or that such a phenomenon should occur at any future period. No one, who has been accustomed to reflect upon the complicated nature of the compound which constitutes an infant at birth, can be at any loss to account for the diversity of character in children of the same family.

No one will suppose that the infant at birth understands any thing relative to these faculties, qualities, or propensities. It is evident that he is a compound of them, formed without his knowledge or consent of the proportions of each which he possesses, and which are given to him by the power that creates all created existence, and governs and directs the universe. They constitute the natural character of the man; but whatever the combination may be, insanity alone can attribute merit or demerit to the infant on account of it.

This compound, thus mysteriously varied in every infant, is intrusted to its parents, and the governing powers of the state in which it comes into existence; and surely there can be no truth so evident, as that it is the first duty and highest interest of both, to adopt such practical measures as shall secure to each of these helpless innocents the best training and education, and render them the best men and the best subjects into which they can be individually formed.

Has this ever yet been done? Is this the present practice of the world? Has a single measure ever yet been adopted, that was wisely calculated to produce such a result? No—never! There is not one measure in operation at this hour, that evinces the slightest knowledge of human nature, or of its capabilities or objects. All the past and present practices of society—every where—in all countries of the world, are, through ignorance, directly opposed to the interest, improvement, and happiness of every human being that has ever yet existed. And unless I tell you this great truth, and demonstrate its consistency with all we know, I shall perform but a trivial service for you and for our fellow-creatures, who are now the victims of poverty and ignorance in this island, and in every other part of the globe.

Owing to the ignorance which has always hitherto prevailed respecting human nature, the faculties, qualities and propensities of which it is composed, have been so misdirected as to produce vice, ignorance, poverty, passion, disunion, and misery, instead of virtue, intelligence, riches, temperance, kindness and happiness.

Had this ignorance not been universal, it would have been discovered that the latter results could have been produced much more easily than the former—the experiment would have been made—success would have followed—and the example would have induced all nations and people to adopt the new system. And now, when you introduce this change, as I am confident you will, into Ireland, it will spread from hence to all nations with a rapidity, of which none of you can at this moment form a reasonable conjecture. You think of past times and occurrences, and reflect how slowly alterations have been effected in human society. You say to me, this improvement, which you advocate, if it be indeed an improvement, must be introduced very gradually, and ages must elapse before it can extend over the world.

To these very natural conjectures, I reply—no. The present circumstances of the world, and the change to which I look forward, bear no analogy to the past. The

change, whenever it shall take place, must be such a change as the world has never yet beheld. It is one which, as soon as it shall be understood, will leave no doubt on the mind as to the advantages to be derived from it—as to the necessity of making it—or as to the ease with which it may be effected.

Can we suppose for a moment, that a parent will not wish to give his child the best habits, dispositions and manners—to provide him with the most healthy, pleasant, and profitable occupation—and to place him amidst associates whose society is the best calculated to promote his intelligence and happiness?

Can we imagine that the capitalist will employ his money in investments which subject him to great risk, and yield a very limited remuneration, when he may embark it upon a security more stable than any which has yet been offered, and at the same time know that it will return a very large interest?

Is it likely that the landed proprietor will be willing to allow his property to be cultivated in an inferior manner, and to have the promise of a low rent, ill secured and often unpaid, when he may have it placed under the best management, producing double crops, and yielding a full rent, amply secured and regularly paid?

Or can it be supposed, that men possessing industry and skill, will employ these valuable powers under a system, which dooms them to a life of degradation and slavery—when, by a different application of them, they may secure a greater degree of happiness to themselves, and their families, than peer or prince can attain in the irrational state of society, in which even these privileged individuals are now compelled to exist?

No—however irrationally men may have acted under the lamentable circumstances which have hitherto formed the human character,—when discord, bad passions, ignorance, and all that is repugnant to the best feelings of our nature, shall appear on the one hand, and health, in-

telligence, kindness and happiness present themselves on the other—no supporter of “things as they are,” can so far deceive himself, as to imagine that men will longer continue to subject themselves to the former evils, when the advantages, which we have contrasted with them, are placed within their reach.

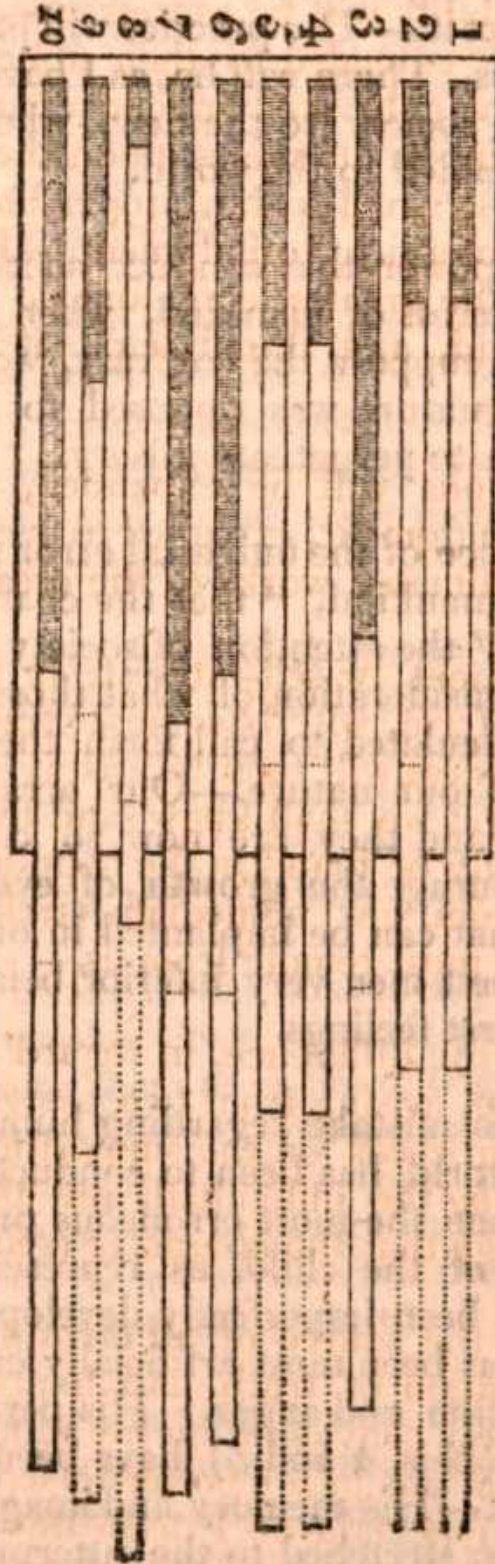
The great change is now secured. Men of business know how to effect it.—The practice will presently become easy to every class. There will be, as I have always stated, a rush from old society to the new, whenever the new shall be fully unfolded to the world.

There is no power that can act successfully against the universal interest of mankind, when that interest is understood. To suppose the contrary, would be to imagine that human nature was opposed to itself, from no other motive than to perpetuate misery.

In consequence of the universal error that has hitherto overwhelmed mankind, “that the character is formed *by* the individual,” the attention of society has never been directed to the consideration of what those circumstances are, which are calculated to call forth the best and most valuable parts of our nature.—Our arrangements have been so formed, and they are now so combined, as to cherish and encourage the growth of every bad passion and propensity that can be implanted in our nature, rendering even the best men very inferior beings, and filling them with the worst feelings.

Owing to this mistake regarding human nature, the practice of the world has been to conduct the education of every child upon the most erroneous principles. The physical powers of the child, as represented on slides, Nos. 1, 2, have been imperfectly developed. His excitability (No. 3) has been most artificially cultivated, so as to produce irritation and anger. His perceptive and reflective powers, (Nos. 4 and 5) have been very partially called into action.—His memory and imagination (Nos. 6 and 7,) have been stretched to the uttermost, the latter being made the ruling faculty throughout society.

Judgment (No. 8) has been repressed or destroyed, as far as human devices could effect such an object, and in all cases made subservient to imagination. The affections (No. 9) have been contracted and limited within very narrow bounds, and placed much under the influence of self-attachment or self-interest, (No. 10) which has been cultivated with the greatest care and effect.



By this procedure human nature has experienced every kind of disadvantage, and its true character has been hidden from every one. Whenever justice shall be done to our nature, the education of all will be very different from any thing, which has been known at any time in any part of the world.

The physical powers (Nos. 1 and 2) will be fully developed. Excitability will be repressed.—Perception and reflection will be extended to their utmost limits.—Memory will not be cultivated independently of judgment, but will always be an attendant upon the latter. Imagination will be restrained within proper bounds, and, at all times, remain subservient to judgment.—Judgment will be cultivated with the greatest care, and be made the ruling power of the mind, and the director of all the faculties and propensities.

The affections will be expanded, and, under the guidance of the judgment, extended to every human being, and to all the animated works of the creation.

Self-attachment, or self-interest, in the common acceptance of the term, will become extinct; for although a desire of happiness will then be, as it is now, our principle of action, yet we shall know and feel that our own happiness can only be found in the happiness of all around us, extending from our immediate circle, even to those who may be the most remote from us.

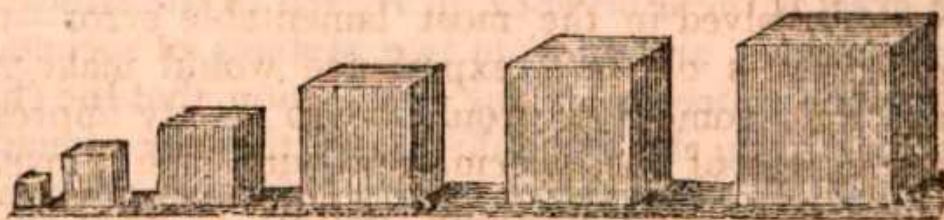
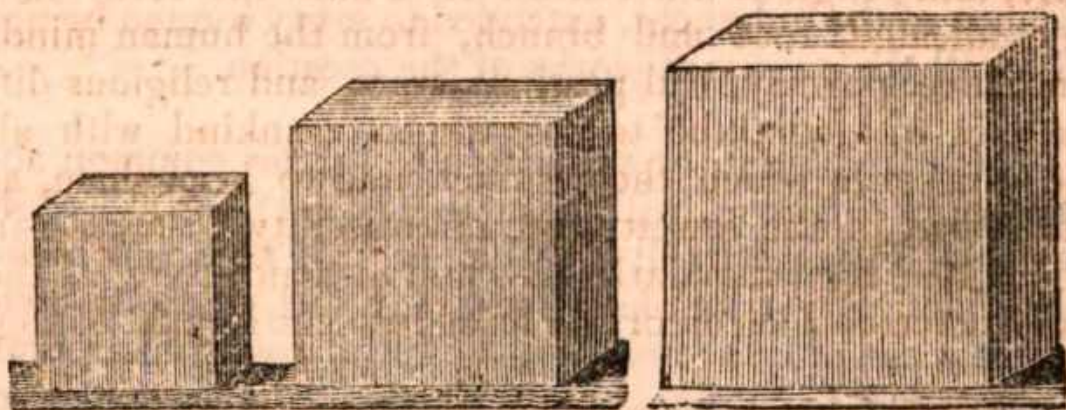
So great is the difference, in regard to the education of human nature, arising from two systems of society, of which the one proceeds on the supposition that the character is formed *by* the individual, and the other founded on the knowledge that the character is formed *for* him!

The one is the source of all error and evil, and the other the foundation of truth and happiness. Such, at least, is the honest conviction on my mind, after availing myself of every means in my power to separate truth from error. And so important do I deem this knowledge, and so essential does it appear to me for the removal of present

ill and the prevention of future misery to the human race, that I would consider life a cheap sacrifice to secure it for the inhabitants of this distracted and miserable country, and for our fellow-creatures, who now suffer under the old system of error, in every part of the world.

Having examined what man is, and what he may be made individually, we have now to consider what he has been made socially—in other words—how the human powers have been combined in society, for the advantage of the species.

Taking all circumstances into consideration, I am inclined to think that the British empire presents the best combination, which the old system has yet produced, for giving happiness to the whole population. And we therefore refer to Great Britain as an illustration of the highest practical wisdom, which that system has to shew.



The largest cube before you represents the amount of the population of the British isles in the year 1811.

The eight smaller ones the same amount divided into as many divisions, showing the proportions that the different classes bear to each other.

The change in the population which has since occurred, will add materially to the number in the pauper and working classes, and but little to the higher divisions.

This arrangement of British and Irish society is altogether artificial. It has grown up by accident, and directly proceeds from the notion that the character is formed *by* the Individual. That notion is the foundation of the individual system which, with very partial exceptions, has hitherto prevailed over the earth, of the systems of rewards and punishments which have ever been adopted by mankind. That notion has generated all the circumstances which have been so unfavourable to the well being and happiness of mankind. It is the sole cause of all the irritation and anger which at this moment exists between man and man in every part of the world, and it is the origin of all the evil which has ever been experienced by the human race in consequence of their bad passions, wars, and religious differences. And until this error shall be eradicated, root and branch, from the human mind, ignorance, poverty, bad passions, wars, and religious differences will continue to overwhelm mankind with all the dire evils which these inflict, and to keep them, as heretofore, in the lowest state of imbecility of mind—in worse than Egyptian darkness—and in bondage to all the bad passions, which error can force into the human being.

While this error remains, the foreseen and foretold change in the condition of mankind can never take place. Wise men of former times knew that their fellow-creatures were involved in the most lamentable error—that through process of time, experience would make it so obvious, that some one would be so deeply impressed with the horror of the system, and with such a love for the human race, that he would venture to meet opprobrium, to hazard life and fortune, and run all manner of risks, to relieve his suffering fellow men from this source of all human evil. They then foresaw, that when this error was removed, a new state of existence would of necessity arise, when ignorance and poverty would disappear—when every man would sit under his own vine

and his own fig-tree, and there would be none to make him afraid, because all *cause* for anger and irritation would be withdrawn—that, in consequence, wars would cease—strife between man and man would be unknown—swords would be turned into ploughshares, and spears into pruning-hooks—and that this improvement—this change in the disposition and character of man—would so alter his conduct, even to the animal creation, that by degrees the most savage of these would lose their ferocity.

Men of deep thought and reflection traced all these consequences, and knew that the influence of undeviating kindness, when directed by judgment, would have power irresistible over all that has life, and that then the lion would actually be trained to lie down with the lamb, and harmony and high intelligence would universally prevail.

They also knew that this change must take place at some future period, and that then the knowledge of the Lord would cover the earth as the waters cover the sea.

But that period of this happy change could not arrive until the cause of all human error and misery was withdrawn—until the notion no longer existed, that the character of man was formed *by* him.

Know you not, my friends, that you may instruct all your children with much more ease in the knowledge that the character is formed *for*, than in the error that it is formed *by* themselves—and, that by instructing them in the truth, you will be sure to implant in them every kind, benevolent, and charitable feeling, while if you persist in forcing into their minds an error glaringly absurd, and opposed to every fact ever known to exist, you will make them, of necessity, the ignorantly selfish, bigoted, superstitious and insincere wretches, which we and all our predecessors have been made through the whole period of the known history of mankind?

Pause at the point where you now are. Consider what are the feelings, dispositions and actions of those around you. Is it desirable that this character should be

given to your children? Is not the cup of man's misery yet sufficiently full? Can you add to it in the south of this island? Let me entreat of you then to calm your party and sectarian feelings—to allow your minds to collect facts from the past and present times, and to reflect upon them. You will then discover that millions upon millions of our fellow-creatures, made in all respects in the same manner, and by the same power as we have been made, have been taught errors, age after age, while not one of them supposed that they had been so instructed. They were as unconscious that they had been deceived, as you are now. They were as deeply impressed with a conviction of the truth and importance of those errors, as you can be with regard to the errors which have been forced into your minds. They willingly died for what they had been taught to consider assacred truth—and a stronger proof of sincerity, humanity cannot give. Yet you all know that they were filled with what appeared to others the most strange absurdities, and which in their consequences, were hourly afflicting them with the most grievous evils.

And do we not know that all those, who now live upon the earth, who have been taught to receive ideas altogether different from those which have been impressed on our minds, are at this moment in the same state of ignorance, of error, and of suffering? Is it not equally evident to you that we might have been placed under the circumstances in which *THEY* now exist, and that they might have been within those which surround us? And in that case, is it not probable—nay, is it not certain—that we should have received their thoughts, have acquired their feelings, and pursued their course of action? And is it not equally certain, that *our* thoughts, feelings and actions, would have been *theirs*?

These considerations should, and, when properly felt, will make each of us really charitable in regard to the opinions, sentiments and conduct, of all our fellow-creatures. They will also convince us, that all party feelings,—all notions of sectarian superiority—do not result

from an enlarged view of facts connected with the history of human species, but from the ignorance of those facts, and from errors which have been early forced into the human mind.

I well know how difficult it is to overcome long established prejudices; but, if I am to do you an important and permanent service, I must endeavour to place before you a mirror by which, when you examine yourselves at your leisure, you may be enabled to discover what manner of beings you are—and by what process you have been made Christians, Europeans and Irishmen.

And I pursue this course, that the worst feelings of human nature may be replaced by the best—that immorality, discord and war may give place to morality, union and peace—that ignorance, poverty and misery may no longer find a resting place upon earth—and that they may be superseded by knowledge, riches and happiness.

I have endeavoured to shew you the mirror of individual human nature. I will now attempt to give you some outline of congregated human nature.

These tin cubes are, as I have stated, the representation of perhaps the best associated population that has ever existed, for a long period, under the old system of the world—that is—under the individual system founded on the notion, that the character of man is formed by himself, and that therefore, he is a fit subject for praise and blame, reward and punishment.

You see it forms a pyramid—its base is the working classes—its apex, the king, royal family and house of peers, including the lords spiritual.

In the present moment, with this country in the state in which we all know it to be, this pyramid presents an object of the deepest interest to the statesman—the political economist—to men of all professions—to the

moralist—to the merchant and manufacturer—and to the artisans and working classes of every description.

The object of this association *ought* to be, to benefit each member to the utmost practical extent. At present, however, the object *is*, that each individual should first obtain whatever he can for *himself*, and then whatever he can for his *class* or *division*.

And thus is a spirit generated and fostered, which creates a real civil war between all the members of which this aggregate body is composed;—and, in consequence, the most favored individual of the most favored class, cannot, by any possible chance, obtain one real advantage for a hundred, nay, nor one for a thousand, that might, with ease, be secured to every one, under an arrangement founded under any other principle, and altogether different from the one before you.

That, which you see exhibited, is a combination in which the interest of each is, at all times, directly opposed in the most senseless manner, to the interest of the aggregate;—and in consequence, disorder reigns throughout every ramification of the whole mass.

That, which I advocate, is intended to be, and it will be, a new combination of man in society, in which the aggregate powers of the whole will be, at all times, directed for the immediate benefit of *each*;—and, in consequence, health, riches, knowledge, the best manners and dispositions, and happiness will be secured to all.

The pyramid, as it now stands, is regular in its form; but I will place it according to the divisions which exist in British society, beginning with the lowest, or paupers and criminals.

This is, No. 8, the third in size, and includes 1,828,170 persons. It is probable that this number has been increased in consequence of the distress which has prevailed since the termination of the war, first in manu-

The next division is No. 6.—It contains the officers, non-commissioned officers, soldiers, seamen, marines, and pensioners of the army and navy.

It is a division of the population most necessary in the present state of society, and cannot be dispensed with. It becomes necessary, however, solely on account of the irrational notions which are given to children from birth—from their being taught to believe that they form their own characters. Were it not for this error in our early instruction, there could be no public or private quarrels in society, and the military character would speedily become useless.

The army is taken chiefly from the working classes.—They are thereby withdrawn from being producers—they become consumers only, and they are often made to destroy what others have toiled to create. In every point of view, war is highly injurious.—Its spirit proceeds from an error in principle respecting human nature.—It diminishes production, not only by taking away the producers, but by employing them,—so withdrawn—to consume, waste and destroy the productions of others. It demoralizes the individuals who compose an army, as well as the inhabitants of the country which is the scene of war. It is, in short, an evil of the greatest magnitude to the human species, and, whenever we become rational, wars will cease.

The fifth division is the second in magnitude, and consists of small freeholders and shopkeepers—chiefly the latter.

The capital, skill, and labour of these persons are employed in the most wasteful and injurious manner to themselves, families, and the public. The lesser freeholders hold so small a quantity of land, that they cannot arrange a plan of cultivation for it, which will not be very defective. They are also usually deficient in capital, education, and knowledge, and do little more than vegetate upon their farms. The shopkeepers expend large sums in fitting up their shops, and consume much time in measures to distribute the necessaries, comforts, and luxuries,

throughout society. Under other arrangements, this object would be far better accomplished by 1-20th the number, and 1-100th part of the capital. There is no portion of the working classes, whose powers are so wretchedly misapplied, as those who are obliged to waste their time and talents as retail traders, and more especially in villages and small towns; although the extravagance of this arrangement, even in the largest cities, greatly exceed what any parties at present imagine.

The fourth division is a numerous class. It consists of clergymen, freeholders, physicians, lawyers, merchants, bankers, and manufacturers, &c. of the second order, living on moderate incomes. Many of these are occupied as much as the working classes, and lead a life which requires many sacrifices, and often for little comfort in return. Some of them are uselessly, while others are injuriously employed; but none of them are occupied to produce the best results in their avocations or professions.

Society would gain prodigiously if the capital, talent, industry, enterprise, and skill, combined in this class, were to be directed to the best advantage for themselves and the public. A little more experience in a knowledge of the influence of circumstances in the business of life, will show the extent of the evil which the present arrangements of this class create to all above and below them.

The third division includes the dignified clergy, under the rank of bishops, and the most fortunate, or most successful out of the last division, all of whom are most essentially injured, by being induced to expend more than can be beneficial to them, either physically or mentally and by being taught to think themselves superior to the mass of their fellow-creatures.

Division No. 2, is composed of the baronets and country gentlemen, and others, having large incomes.

The preceding observations apply to this class equally with the other.

No. 1, contains the royal family, and the lords spiritual and temporal.

It is to be doubted, whether the existing notions and arrangements of society do not necessarily inflict more misery upon the individuals, who are born in, or who attain to this division, than is experienced by those of any other class. They cannot, however, from their situation, be conscious of the injustice which they suffer from the artificial circumstances in which they are placed, or they would exert themselves to remove out of them, or to form other arrangements more congenial to human nature.

In short, it requires only a real knowledge of facts, seen without our early imbibed prejudices, to be convinced that the present arrangements of society cannot admit prosperity—cannot create good dispositions or virtue—cannot permit of peace and order, nor allow mankind to make use of one advantage for a hundred that they might possess under other arrangements, which may now be formed on principles consistent with our nature, and in unison with every fact which has been developed through the whole history of our species.

And surely the distresses of Ireland, alone, are more than sufficient to prove how wretchedly erroneous has been the system hitherto practised—and practised, too, by the most enlightened people in the most enlightened period in the world.

Mr. Owen concluded. He was frequently cheered during the delivery of the foregoing address. Thanks being voted to the chairman, the meeting broke up. The petition to parliament, which lies for signatures at Morrisson's, was signed by the greater number of the gentlemen who attended. Mr. Owen will be the bearer of this petition to London.

THE END.