

PART V  
OF  
THE NEW EXISTENCE  
OF  
MAN UPON THE EARTH.  
IN WHICH IS CONTINUED  
THE OUTLINE OF MR. OWEN'S LIFE.  
WITH AN APPENDIX CONTAINING A  
COLLECTION OF EVIDENCE RESPECTING NEW LANARK,  
FROM  
ORIGINAL CORRESPONDENCE AND DOCUMENTS,  
AND FROM THE  
PUBLISHED TESTIMONY OF EYE-WITNESSES, &c. ;  
AND A  
POSTSCRIPT.

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BY  
ROBERT OWEN.

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C O N T E N T S .

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# NEW EXISTENCE

OF

## MAN UPON THE EARTH.

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UNDER the only system which has hitherto existed among men, of every tribe, nation, and creed, truths of the highest importance to the well-being and happiness of the human race have been to this period, for some cause yet unknown, opposed, and often in times past even to the most cruel death of the parties who were filled with the holy desire to promulgate those truths. In these revolting proceedings, those who professed, and who believed themselves, to be the most religious, were the most cruel persecutors of those who were anxious, at the risk of all that the world held most dear, to instruct their fellow men in a knowledge and in the practice of the all-wise laws of nature;—of those laws which can alone train the human race to have the true and abiding spirit of charity, kindness, and love, for all of our species, and which alone can ever unite the human race in a rational brotherhood, or make man to become good, wise, and happy.

It seems that until the present period man had too large a portion of the inferior animal in his composition, to discover the high importance of these eternal truths or laws of nature. Past history proves that on this account no people have ever acted rationally, or known how to attain happiness,—thus demonstrating the undeveloped state of their mental faculties.

Latterly, nature appears to have been striving to progress man from the instinct of animal life, through mental infancy and great consequent confusion of intellects, to become a reasonable and rational being. This process has been in human estimation slow; but to the invisible and hitherto incomprehensible Creating Power of the universe it is known only as the necessary period, according to the unchanging laws of nature, which has been required to progress man from an irrational animal to a reasonable and rational creature—to a state in which he shall be better prepared to be consistent in mind and practice, and to enter upon a higher and superior phase of existence.

These truths have been at this time forced upon my attention by reading a life of the well-known William Allen, a celebrated name among the Society of Friends, and who, from 1814, was for

many years a partner of mine in the New Lanark establishment, and who was a bigoted persecutor of my opinions during our partnership, because they differed from those which he had been taught to believe :—a life published while I was abroad, and which has been lately brought to my notice by one of my friends, who knew the inaccuracy, or want of knowledge, of the writer, in all he states respecting New Lanark, William Allen, and myself.

This thoughtless and injudicious writer has made it necessary that I should now set the public right respecting the experiments which I made for so many years at New Lanark, after a previous preliminary trial at Manchester, to test the value of the principle or law of nature, that “ the character of man is formed *for* and *not* by himself,” and that “ by kindness, directed by a knowledge of this great and transcendently important law of nature, under the right or rational conditions in which all should be now placed, a truly good, useful, valuable, and in many respects superior character, might be most pleasantly forced on every human being born with the natural healthy faculties of humanity.”

It will also give me an opportunity to still farther explain the practical mode by which to form the character of all.

This all important subject, when known and acted upon consistently, will open a new existence to the human race, will put an end to all the ordinary evils of life, will unite humanity, form it into a cordial brotherhood of one family, and make all rational, and induce them to subdue the earth, to make it healthy, to be at peace, and thus to be enabled to enjoy a life of perpetual progress and of high happiness.

Once show, as I will now endeavour to do, that the living generation possesses the most ample means to ensure a good and superior character to all of the rising generation, and the cause of evil will be overcome, man will be universally elevated from an ignorant, superstitious, and repulsive animal, to an enlightened, rational, good, and attractive being, possessing all the faculties and qualities of full-formed men and women, highly cultivated, and each organ and power, physical and mental, duly exercised through life to the point of temperance for each ; and thus will the highest state of enjoyment of human existence upon earth be attained and permanently secured for our race.

With the ample proof, through all past ages to the present moment, that the conditions in which humanity is placed from birth to death have a most powerful influence in forming a savage or more civilised character for man, and that in proportion as humanity is surrounded from birth to death by conditions approaching to good and superior, so has been, and so ever will be, the character of all within them,—who, that can observe and reflect, can doubt the influence on humanity of the varied conditions of St. Giles's and St. James's, when continually operating from birth

to death, or of the present Russian and Turkish conditions, upon those born and living within them ?

To show the overwhelming influence of conditions over humanity much explanation will not be required for those enabled to observe, reflect, and use their reasoning faculties,—and to all others the subject must be, until they shall be taught through the eye by facts, a dead letter, perfectly incomprehensible.

Reading and studying the history of our race early in life, and observing how all nations and peoples were uniformly the results, in language, religion, and conduct, of the conditions surrounding them from birth,—I was surprised that during this long period no effectual attempt had been made to comprehend the science of conditions ;—for I was compelled to perceive that certain conditions must produce evil and misery, while other conditions as certainly would produce goodness and happiness.

But that which made the deepest impression on my mind was, that all of our race seemed greatly and most tenaciously to prefer creating the conditions which ever must produce evil and misery, to those which were certain to produce goodness and happiness ; and that our race, through all its changes from error to error in this respect, appeared to be blind to the most obvious facts and common-sense conclusions from those facts.

Hence, at this day, instead of the earth being full of human-made good conditions, and being made a paradise, it is overwhelmed with bad conditions, and is made a scene of contest and violence, approaching to a pandemonium.

Seeing this, and being impressed with the force of existing ignorance and prejudice on this subject, I was led to see the enormity of the evil, and to consider how it was to be overcome, and how my fellow men were to be made to enjoy a permanent rational and happy existence.

Against an entire existence of error and prejudice of our race through all past times, I knew that words written or spoken by an unknown individual would have little or no effect upon those who, by the conditions in which they were trained, educated, and placed, were made mentally blind, and who could be effectually acted upon only through their sensible organs of sight, and that even when so acted upon, some would scarcely credit what they were made to see.

Under this apparently hopeless case for my poor fellow men, what course could be taken with any chance of success ? Evidently but one, and that was to show to the public in striking contrast the difference in practice between inferior and bad conditions, and the approach I could make towards superior and good conditions.

I silently and quietly commenced these proceedings on a population of five hundred working people, placed under my sole direction when I was only twenty years of age. (In 1791). These

five hundred were composed of men, women, and children, from ten to sixty years of age. I determined to govern them on the principle that their characters were formed *for* them, and on the practice of making the conditions around them as good as my limited means would admit.

The experiment succeeded beyond my most sanguine expectations. The knowledge that the character is formed *for* the individual necessarily pervaded my nature with the spirit of charity and kindness for the human race, and the knowledge of the influence of conditions and surrounding circumstances made me active in creating the best that my surrounding circumstances would admit.

These workpeople became sober, steady, and well conducted, to a far greater extent than could have been previously anticipated, considering the very unfavourable conditions by contrary examples which surrounded them on all sides when they were not at their daily employments. The good effects of kindness with regular discipline had soon their natural influence; and thus a youth of twenty was enabled to direct most successfully the operations of these five hundred, and during four years in which he governed them, kind feelings, regularity, order, and good conduct, continually increased. This was also the case in other establishments which I directed in Manchester for some years, until the close of the last century, when my partners in business and myself purchased from Mr. Dale, of Glasgow, the New Lanark establishment, consisting of four large mills, iron and brass foundries, mechanics' workshops, a village containing thirteen hundred inhabitants, and a farm of one hundred and fifty acres.

This establishment I was requested by my partners to take under my direction as sole acting partner in Scotland; for there was connected with the mills an establishment in Glasgow, distant about twenty-five miles, for the purchase of the materials to be manufactured, and for the sale of the manufactured article.

From the first time I saw New Lanark I thought it a most desirable place in which to extend the experiment which I had successfully commenced in Manchester, and I therefore used my influence with my partners to purchase it.

I had now to begin on a more extended scale to govern a population on a principle new to the world, and by a practice in accordance with that principle,—an experiment intended for the benefit of the human race through futurity; and perhaps no experiment of the kind has ever been attempted with anything approaching to the same success in its results, or, when it shall be fully appreciated, one so full of permanent importance to the population of the world. It discloses the easy and simple means by which society may secure the happiness of the human race for ever.

Had not the prejudices of all sects and parties in this country,



been strongly opposed, through an erroneous education, to the principles on which this experiment was based and conducted, it would have been the theme of universal praise and admiration, as it was to a great extent in opposition to their unfortunate education by almost all who came with an earnest desire to see and investigate the results produced.

But, on the contrary, the prejudices of sect and party were incessantly employed to misrepresent, falsify, and distort these proceedings, so as, if possible, to deter parties from coming to see with their own eyes the beautiful results which, under very unfavourable circumstances, a true fundamental principle, with consistent practice, could effect; and William Allen, although obliged to admit these beautiful results, yet, because they were not produced according to his sectarian and very narrow views, did all he could to counteract them and prevent their progress.

In defiance, however, of these sectarian and party misrepresentations, and often most grossly false statements, thousands annually came to see and judge for themselves; and in consequence the state of the New Lanark establishment under my direction became a subject of general interest, as I intended it should, throughout Europe, America, and the civilised world.

It was intended to be an experiment for the permanent benefit of the human race. (See my address on opening the Institution for the Formation of Character, commencing with a new-devised Infant School on rational principles, as given in Part 2 of this series of pamphlets.)

From the beginning of my public life I have earnestly advocated the necessity and duty of society to provide instruction and employment upon true principles, in accordance with the laws of nature, for every child born over the earth. And this it is now the first and highest interest of all governments and people to devise and carry into execution.

What, in efficiency, are all the religious and political proceedings over the world, compared with this plain and simple process?

To form a superior character and create a perpetual supply of superior wealth for all, by rational scientific arrangements, which must consist of good and superior conditions only, is now to become the great business of the world; for it includes all the arrangements to make the human race permanently good, wise, united, and happy, and to fill all with the pure spirit of charity and kindness, and with love for the creation—created by the God of the universe, who made us to be as we are, and to fulfil our destinies as intended from the commencement of our creation.

What absurdity in the created insect man to have the irrational presumption that, by *his* words and genuflexions, *he* could effect any good to the Great Creating Power of the Universe, or by any other means than as an agent to promote the happiness, *as far as power has been given him*, of his fellow beings!

Man can do no good to God ; but God has done all the good to man that the laws of nature will admit ; and the God of the Universe is evidently progressing man, in accordance with those laws, to a new, a higher, and a happier phase of existence—even soon to elevate him to the rational plane of consistent principle and conduct, on which all will be ever actively engaged in promoting each other's happiness, without contest or jealousy, and on which peace and good-will will universally and permanently prevail throughout humanity, over this one speck of a globe within an immensity of wondrous existences.

Yes, my friends, to effect all this, nothing more is now wanting than to create right conditions, in accordance with the laws of nature, to well-form the character of all before and from birth, and to well-employ all pleasantly and beneficially through life.

But who knows how to form these conditions scientifically, in accordance with the laws of nature ? Who dare propose the adoption of these conditions in opposition to present prejudices ? No one who values his position in the present irrational society.

To effect this wondrous change, the proposer must be above or below society as it now exists. And as I feel myself both below and above it, I shall not hesitate to bring forward and advocate these conditions for the universal immediate adoption of the human race, having no doubt whatever that the time is near at hand for their universal adoption.

To devise and construct these conditions, only a small degree of common sense, united with a knowledge of the laws of nature on which man has been created, will suffice to accomplish this hitherto supposed impossibility.

All the materials to secure the permanent progress and happiness of the human race abundantly exist.

The means by which to ensure for all the formation of a good constitution at birth, and of a good character through life, are now obvious, and at the control of society.

The conditions by which to saturate society at all times with superior wealth, more than sufficient to satisfy the population of the world through futurity, are known, and may be now easily applied to universal practice.

What more can society wish for, than to see these changes adopted by governments and people, cordially united, and carried into execution with foresight, in order, in peace, and with sound practical wisdom ?

There are two modes now proposed by which to effect this change, from all that is most irrational to that which is purely rational.

The one is by point blank opposition to existing governments, and to the errors and prejudices universal in all the populations of the world, and thus, after a long period, to attain the object sought through fatal conflicts and irritation, as recommended by the talented and well-meaning Kossuth and Mazzini.

The other is by a plain, simple statement of the truths, derived from universal facts, on which the rational and happy system of society is based, and by exhibiting, as far as practicable, to the material eye, the very superior state of human existence which will arise by this change.

The one is the system of force, with great irritation and suffering, and with slow and very uncertain distant beneficial results.

The other is the system of charity for existing errors, and of kindness and love for our race, knowing no exceptions of class, creed, or country.

The one creates or arouses evil passions, is repulsive, and closes the mind against the admission of principles derived from facts never known to change.

The other allays irritation and anger, is attractive, and induces the mind to open its attention to the language and conduct of kindness and charity when new truths are advocated in this spirit, although those truths may not be in unison with previously taught errors and prejudices.

It was this latter mode which I adopted in carrying forward the great experiment at New Lanark, and which enabled me to succeed in it far beyond my most sanguine expectations under the conditions by which I was surrounded.

Knowing that the population did not form themselves or the conditions in which they had existed from birth, I had full charity for their ignorance, and for their erroneous conduct, the necessary effect of that ignorance on each of their individual natural organisations.

I patiently put up with these evils, until I could remove some of the bad conditions which I found around them, and until I could create some better conditions to supersede them.

And uniformly, as I removed the one and created the other, evil conduct diminished and good succeeded to it. And this has ever been the necessary result, whenever parties in authority have so acted with judgment or a knowledge of human nature; and such will ever be the result when those in authority shall so act.

I did not preach or pray to them, but I interfered not with their unmeaning words and forms, which they called religion, and which might continue to the end of time without effecting one portion of good for ten of evil which it inflicts upon society, and which in Scotland produces so much hypocrisy as to greatly deteriorate the Scotch character.

But gradually such new conditions were introduced as diminished falsehood, theft, drunkenness, spiritual pride, sectarian hatred, and other immoralities, which, with few exceptions, were general throughout the population. The greatest and most important changes were made in the day conditions of the children of the workpeople. To those conscious of the different results between good and bad conditions, from and before birth, it is melancholy to see the false, inferior, and wretched state in which

the children of the poor are born and grow up in the houses of their parents, in this as well as in all other countries.

Instead of all things being done everywhere according to the best knowledge attained by the concentrated wisdom of society, as should be the case for the lasting benefit of every one, and which will be the case as soon as society shall be made to be more rational, the mass of human conditions are made under the direction of ignorance, inexperience, and poverty,—the worst and most extravagant mode of conducting the business of the world.

Knowing this, as soon as I could devise the means to obtain the power, I expended first five thousand pounds, and soon afterwards another equal sum, to create new conditions for new forming the character of the children of the workpeople of this establishment; and never yet, to my knowledge, have ten thousand pounds been expended to produce such beneficial results in so short a period.

Better conditions were devised, constructed, and arranged, to form a truly good character for these children, than then existed in any part of the world, so far as to cover the proceedings of each day in the week, except Sundays, which were left to the uncontrolled parents.

Notwithstanding that for some time the ignorance and inexperience of the parents continued to counteract these measures in the evenings and at meals, when the children returned from the "Institution for the Formation of Character," the good temper, kind feelings, correct conduct, great desire to progress in what they were taught, with the full joyous happiness which they daily exhibited, had never been exceeded, perhaps never equalled; for no children had ever previously been so placed;—none had ever been trained under the knowledge that the character was formed for them, and not by themselves,—the only knowledge that will ever train man to become a rational and happy being.

In this successful proceeding I was continually interfered with by the outer world, and even by some of my last and best set of partners, and especially by William Allen, who, because the children were not taught to repeat religious dogmas in the school, thought they were erroneously educated, and who,—good honest man, as far as strong sectarian prejudices and religious bigotry would admit, had a desire to meddle with everything, whether he understood it or not, and imagined that nothing but his puerile Lancastrian and Borough Road system of no education was of any value.

He never, to the day of his death, understood anything of the true science of forming character. His education confined his mind within modern Quakerism and the Borough Road School; and these, as now taught, are notions too narrow and limited to be of any permanent utility. I admit that they are better than that which is worse; but even they are now serious obstacles to substantial progress in forming a good character, and giving sound practical wisdom.

Every sect in turn wanted me to force their sectarian notions on these children, who were far superior in character to any sectarian children ever educated. To teach a worm that it can do good to and glorify an existence which fills immensity with its power, wisdom, and goodness, is at once to make that worm irrational, and generally for life, and unable to see any facts, except through a most distorted medium,—a medium which falsifies everything to his vision, and makes him imagine through life that wrong is right, and right is wrong.

Not but that the Quakerism of the Society of Friends, as they call themselves, is one of the least injurious of Christian Sects. Yet the best of these sects, when viewed rationally, are great obstacles to progress and sound practical wisdom.

I have said that the sect calling themselves the Society of Friends is one of the least injurious of the professed Christian Sects;—perhaps I should not err in calling it the *least* injurious in its original principles, which were—

Brotherly love,—equality,—simplicity in language, dress, and all personal externals,—kindness and forbearance to all,—desire for peace,—and patience, under suffering, without resistance,—and always to speak the truth only. These are all approaches towards goodness, so far as they are carried into consistent everyday practice.

But what brotherhood, equality, simplicity, kindness, and friendship, is there, or can there be, between a rich and a poor member of the Society of Friends:—or what common sense is there in calling two such individuals, members of a Society of Friends? In a true Society of Friends, there will be no inequality in their education or condition through life; and whatever the one possesses the other will have also. No! there has not been yet a Society of real Friends upon earth:—there will not be one, until society shall have its character formed and shall be constructed consistently on the knowledge that character is formed by God and society *for* each individual. Then will commence the “New Existence of Man upon the Earth,” and not before. Then a Society of true Friends will be formed,—a universal brotherhood will be practicable and will exist,—a rational high equality will necessarily arise,—charity and love will be unbounded,—and peace and good-will will be permanent over the earth.

It was to obtain this high and glorious position for man in this life, that I persevered, against all obstacles, religious, political, and commercial, in the experiment at New Lanark, until I became certain of the fact that, with right conditions, which society, having all the materials, could now easily combine, a good and valuable character could be pleasantly forced upon every one from birth; and wealth would be made to be always abundant for the human race; society would be so constructed as to be highly beneficial for all, and to secure their happiness in this

world, and to well prepare them for the next, where, we are again assured, in this our time more fully and manifestly than at any former period, of a joyful future eternal existence. But more of these spiritual proceedings in part six, soon to be published, when an end will be put to the absurd statements attempting to account for moving of tables and other ponderable materials by imperceptible muscular power, or by any of the random conjectures of non-investigators, and of course unbelievers in the most plain facts respecting modern Spiritual Manifestations,—facts better authenticated than most facts and supposed facts that are now universally believed, both in history and from present human testimony.

It will now be naturally said to me—Why do you not show us an example in practice of a rational system of education and employment, which may be universally adopted ?

This is no unfair question to put, after I have been recommending these measures so earnestly and perseveringly to governments and people for a period much longer than the time which Columbus lost in soliciting the governments of Europe for means to enable him to discover a new half of the material world.

It seems, however, that it requires a longer period to induce governments and people to afford the means to enable the discoverer of an entire new moral world to attain his object, than it took Columbus to obtain the means to prove the value of his inspirations by the discovery of half of our material world.

I may here remark in passing from this subject of discoveries, but not to diminish the great achievement of Columbus, that to discover an entire new moral world will be found immeasurably more important for the permanent happiness of our race, than adding the knowledge of another half to the previously known half of our earth. The one has opened the path by which important knowledge has been attained, of new material means of human support, and of parts of our globe;—but the other will show how futile such kind of knowledge is to effect human happiness, until the great discovery should be made of the new moral and spiritual world, by the knowledge of which alone could any material means be applied to ensure the permanent well-being, well-doing, and happiness of mankind. Nor could this great and glorious result be attained simply by the discovery of the new moral world, had not the discovery been perfected by the addition of these new and most merciful and timely, wondrous, and to many most startling Spiritual Manifestations,—to give the requisite divine energy and moral courage to overcome all the old ignorant prejudices of our present most irrational or undeveloped system, called civilised society;—a necessary preliminary state of human existence, of force, fear, fraud, and falsehood, required to prepare the population of the world for a “New Existence of Man upon the Earth,” in which truth, charity, kind-

ness, and love, producing continually increasing earthly happiness, will be alone known through all the future.

This will be that preliminary kingdom upon earth, typical of that far more beautiful and joyous kingdom in our spiritual state, to which we shall be translated when we depart hence and leave our more material bodies for their future destined purposes on this ponderous material globe.

I now return to the question—Why do you not show us an example in practice of a rational system of education and employment, which may be universally adopted?"

The reason is, that an experiment to show the effects in practice of the rational system for conducting human affairs, could not yet be attempted with any prospect of permanent success by any parties in any part of the world, in consequence of the system of society everywhere being such as to train all from birth to become completely irrational, and so ignorant and prejudiced against truth and nature, that no one, until the present era, could venture even to hint that it was possible that the population of the world could ever be governed in accordance with truth and nature;—and the rational system is based solely on truth and nature, as developed by unchanging facts.

Now all the religions of the world are directly opposed to truth and nature, and of course to common sense; and so are all the governments of the world.

Human power, so far as history records, has ever yet been in the religions and governments of the day, however irrational and absurd both might be.

And these religions and governments are, at this supposed advanced period in civilisation, *the* obstacles which prevent the possibility of introducing the principles of truth and nature, and the conditions under which alone the rational system of society can exist. And yet, the permanent and high happiness of the human race depends upon the introduction and universal adoption of this system, so as to supersede over the world the present grossly irrational, puerile, and absurd mass of confusion, called civilised society.

But who, amidst the violence of passions created in favour of this grossly false and cruel system, opposed to all the facts developed by nature, will advocate the adoption in practice of the truths which those facts declare?

I know of no one,—perhaps no one exists at present on our globe,—who knows, or, if knowing, is in a position to declare and advocate, these divine truths for the everlasting government of the family of man, and thus to form a cordial brotherhood of the human race, which shall continue to the end of man's existence upon this globe?

Yet this must be done, to prepare man for the new existence upon earth; and, whatever may be the present and future con-

sequences, these truths shall be in this our day stated, advocated, and recommended for practice, to supersede, with the least delay, the present pandemonium of force, fear, fraud, and falsehood.

I proceed to commence this task, deemed by some so criminal, and by others so dangerous, and by all so impracticable. It is my mission ; and it must be fulfilled.

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*The truths on which the New Existence of Man upon the Earth is based, and upon which the Rational System, emanating from those truths, will be constructed.*

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To begin, then, on a true foundation,—we shall commence by stating—

1st.—That that which is created by a Creator possessing all power and wisdom, must be that which the Creator intended.

2nd.—That the Creator alone can be responsible for all the qualities and powers given to the created, and for the everlasting results in action of those qualities, whatever those results may be.

3rd.—That the created cannot possess any power except that which is given to it by its Creator.

4th.—That minerals, vegetables, and animals, are created, with their general individual qualities, by a Creative Power, called by some God, by others Nature, and by others, again, God and Nature, without any created being on earth comprehending either God or Nature, although they have endless imaginative notions respecting both.

5th.—That man appears to be the most complicated and mentally endowed created being on the earth ; but that he is yet undergoing a process of development, towards a more advanced intellectual, moral, and spiritual state of existence.

6th.—That he has had given to him some qualities, which are, to a limited extent, apparently voluntary, and others which are altogether involuntary ; the latter are physical feelings, and mental convictions, both of which are inherent in the race, and which he cannot avoid having. He *must* like and dislike that which he is made to like and dislike ; and he *must* believe always according to the strongest conviction made at the time upon his mind. The past system of society to this day has emanated from imaginations opposed to these facts and truths.

7th.—That the created, however superior and perfect, can never possess any personal merit for its qualities, nor can it have any demerit for those qualities which are called inferior and imperfect, but which are states in progress towards a perfect development.



8th.—That all men, as well as all things that have life, have been created with the desire to attain and enjoy happiness, according to their respective organisations. It is a law of nature.

9th.—That all created beings are happy while they are not prevented from acting according to the laws of their nature, and are unhappy when they are compelled by superior force or by fear to act in opposition to their nature. The Power which creates and governs the combinations of the elements of the universe has made all sentient beings to enjoy their existence when acting in accordance with the laws of the organisations which are given to them.

10th.—That certain general and individual conditions, in accordance with the nature of vegetable and animal life, are necessary to their existence; and as these conditions are inferior, medium, or good, so will be the imperfection or perfection of both.

11th.—That man requires before and after birth the best combination of good conditions, in accordance with his nature, to perfect the qualities of his original organisation, in order to make him become good, wise, united to his fellows, and happy through his existence upon earth.

12th.—That these good and superior conditions have never been formed at any time by any people over the globe. The past and present have been necessary, according to the laws of nature, to prepare man to comprehend these conditions, and to enable him to carry them into practice.

Being inspired to discover that the human race had from the beginning of known history mistaken the laws of nature as made to exist in their own nature, and to perceive that in consequence of this fundamental error all were trained and educated to be blind to ever-recurring facts, and to the most valuable and important truths necessarily emanating from those facts; and being also inspired to perceive the full danger of opposing the long deep-rooted prejudices of sect, class, party, country, and colour, created by this fundamental error,—I was morally strengthened to face the dangers, to attack these prejudices, and to run the risk of all consequences in so doing.

Yet, as a true knowledge of the laws of our nature necessarily destroys all blame of individuals for that which God and Society make them to become,—I was compelled to attack all the errors arising from mistaken principles, in the spirit of pure undefiled universal charity for the human race; and, while in the most unqualified terms denouncing these errors, and the entire system adopted and acted upon by all nations and people, to feel kindness and love for the individuals thus compelled, by their training, education, and position, to err so grievously against themselves, their fellows, and the laws of their nature.

Therefore, while maintaining the integrity of truth, and

opposing point blank the oldest established and most cherished prejudices of the human race in favour of contending religions,—of artificial and unnatural unions, called marriages, differing much in different nations, and in the same nations at different periods, and necessarily creating jealousy and dreadful prostitution,—of private property, the source of ignorant self-interest, of much contest, violence, misdirection of labour, and great waste of time and means,—yet the whole of my contending proceedings have ever been conducted in the spirit of charity, and with as much delicacy and forbearance as these subjects would admit, with the view to their ultimate entire destruction.

It was in this spirit that the experiments at Manchester and New Lanark were commenced and conducted ; -that the great meetings were held in London in 1817, and in Dublin in 1823 ; —and that all my proceedings in Europe and America have been prosecuted. And it is in this spirit that I now call upon all governments and people to review past history, the present state of the nations of the earth, and the miseries which these worn-out errors and prejudices in superior minds now hourly inflict upon the human race ; and to consider what a very superior, rational, and happy future existence of the human race upon the earth may be attained without religions,—marriages of a priesthood,—and private property.

It was this spirit that I evinced when at first opposed in my new arrangements at New Lanark, by the villagers, the neighbouring population, and, throughout my whole progress, by my three sets of partners in this establishment.

In conducting this experiment I had also to make such arrangements as would satisfy these partners with pecuniary profits for the use and risk of their capital, which was employed in addition to my own ; and it did require, for nearly thirty years, all the charity and forbearance which the knowledge of the true formation of character could alone create, to meet the continued opposition which I had to encounter in almost every step of my progress.

Even with my last set of esteemed philanthropic partners, the objections to my principles and practices were at first secretly, and by degrees openly, counteracted by some of them, especially by the well-meaning William Allen, who for many years held a conspicuous position among the Society of Friend, so called ; but he was, by his Sectarian education, and by his limited generalising faculties, incompetent to comprehend a system so far advanced beyond Sectarianism as is the rational system of society. He was unable to advance out of the bigotry which had been forced upon him from infancy, or to perceive anything superior in theory or practical measures to his little petty supposed religious reforms, and much more unable to reconstruct the human-made part of individual character. As previously

stated, he could conceive nothing, beyond modern spurious Quakerism and the Lancasterian practice of education ; and this education, so called, was modified and improved at an early period to a great extent by my communications and advice to Joseph Lancaster, and to some of the members of his committees, and by both witnessing what had been done at New Lanark by kindness and without punishment.

The writer of William Allen's life has made it necessary for me to disprove what he has very unwisely stated as to William Allen, myself, and New Lanark ; for William Allen never interfered except but to injure that which he had no faculties to comprehend, and greatly to deteriorate a truly rational system, derived solely from facts, and greatly superior in principle and practice, so far as tried, to any known at any time, in any country. The letters and documents published in the Appendix will abundantly demonstrate the truth of this statement.

Experience proves that whenever the religious interfere with measures based on common sense and common honesty, to improve the general condition of humanity, and to advance it above their own Sectarianism, they are sure to give, if they can, a false direction to those measures. My partners and the public did so in all their imitations of my New Infant School ; destroying the essential qualities of the invention, which was to make the children rational beings. The original Infant Schools were intended by me to be the first steps towards the formation of a really good, superior, and rational character ; and to prepare those trained in them for a new and better state of society.

My well-intentioned weak-minded friend and partner, William Allen, had not one clear and consistent idea upon this subject ; nor, from his education and condition, could he form any distinct conception how to train and educate children to become good, wise, and superior in mind and practice. He saw perfection only in the present degenerated teaching and practices of the so-called Society of Friends ; while apparently none of the members of that society have ever understood their own professed creed. The rational system, based alone on facts, and consistent in theory and practice, can alone create and constitute a real Society of Friends.

By the documents in the Appendix A, it will be seen to what consummate folly these well-intentioned partners of mine in the establishment, resorted, through their educated ignorant religious prejudices, to counteract and destroy the most valuable, and, so far as I conducted it, successful experiment, ever made for the substantial and permanent happiness of the human race. And this opposition was chiefly the work of William Allen, who induced the others, who were much less bigotted to Sectarian notions and self-righteousness, to unite with him in a religious and most bigotted conspiracy to stop my proceedings. This was done, no

doubt, on the part of all, with the best intentions; although it was to introduce the ever-destroying principles of most inconsistent superstitions and a mere common school education. And from the day on which I left them to their own short-sighted and erroneous proceedings, a deterioration of the establishment commenced, and it continued as far as the permanent-good conditions which I had created would admit.

These permanent conditions, however, were such as to prevent the establishment after I left it falling back altogether into a mere manufacturing establishment for gain. In justice to my successor in the management, it should be stated that he has, as far as left to himself, and uncontrolled by his partners, attended to the comfort of the people.

But when I left the establishment, in 1820, the first measure adopted by these religious and intending-to-be-good masters, was to *increase* the time of working per day, and to *diminish* the wages of the work-people,—a most impolitic proceeding even in a commercial point of view; for it broke the prestige of good feeling on the part of the people,—a feeling which I had been upwards of twenty years creating, and which was of far more value, ten times told, than any supposed temporary pecuniary gain could give by such a suicidal measure. The parties were incompetent to direct, or even to comprehend, such a new system of government as I had created and left to them in the establishment;—which, with the working population that I had trained for their respective positions, if these parties had been left to proceed in them, unchanged in their places and without unnecessary interference, would have continued the system far better in all respects than it was or could be under the limited views and advice of William Allen, whose mind was calculated only for little details in scientific experiments, and for religious superstitions,—but, who deemed himself competent to direct any parties in what *he* called good practical measures, until the failure of his own uninterfered-with experiment at Linfield; and I have little doubt but the new managing partner of the concern must have been often annoyed by his inexperienced though well-intended advice and direction.

The increase of time and decrease of wages at once changed the character of the establishment into little more than a mere manufacturing and trading company, and also, as it was afterwards stated to me, damped the energy and good feeling of the population, and greatly lessened their general efficiency.

Few masters of large establishments have any conception even of the pecuniary difference between their work-people working for them with strong active love and affection,—as was the case under me at New Lanark,—and working with broken spirits merely for wages.

Independently of the exquisite pleasure of conducting the

**business** in the one case, over the other, it is also a **difference** between small profits, if not loss, and large profits,—as was the result of my management. At Mr. Drinkwater's, in Manchester, and under three different sets of partners at New Lanark, up to the time I left them, the pecuniary gains had been very considerable.

The governing of small or large populations on the principle of love and affection, based on a correct knowledge of human nature, and directed by common sense, is yet unknown among men;—while this is the only principle by which the population of the world can ever be well and successfully governed. The new principle and the practice are now placed before the nations of the world, to enable them to attain the long-promised millennium; and they will be introduced in defiance of all existing apparent obstacles. The world is wearied out and perfectly sick of the present no-system of forming character and creating wealth. It is not Turkey alone which is sick,—but all nations; and all now require to be made whole, and medicine must now be given sufficiently powerful to effect this cure.

You have been truly told that, to introduce the millennium, there must not be one stone left upon another of this wretched worn-out system, and that “all old things must pass away, and all become new.” And these sayings will now be fulfilled.

The experiment at New Lanark, previous to the interference of William Allen's well-intentioned religious bigotry, abundantly satisfied me that all which the authorities of the world have now to do, is, to abandon all theological disputes and absurdities, and to begin to create effective conditions, based on the true fundamental principle respecting human nature, to ensure a good and superior character,—physical, intellectual, moral, spiritual, and practical, before and after birth, through life, to death, for every one of our race; and to combine with these conditions, others which shall enable the population of the world to create the greatest amount of the most valuable wealth, with the least capital, in the shortest time, and with the most health and pleasure to the producers.

By these practical measures there will soon arise a new generation of full-formed rational men and women,—good, wise, united, and happy,—and peace and good-will will universally prevail over the earth.

This is positive philosophy; and there is none other. It is a science, perfect in itself, and which will be found consistent throughout, and in accordance with all facts—the only sure criterion of truth possessed by man.

This is a philosophy, which, by its practice, will *prevent all evil to the human race*, except accidents, disease, and death; while the first will be reduced to a minimum, the second will gradually die out, and the last will not only be not feared, but will be

looked forward to by all with pleasure, and when it comes, will be welcomed with the highest inward satisfaction and joy, as the entrance into a new and superior sphere of existence.

This is a positive philosophy, which will introduce a *new dispensation*, that will pervade the world; for the Great Creating Power of the Universe now declares, by the existing state of mental confusion and imbecility in all nations, that A New Dispensation is about to arise over our earth, to terminate and supersede all creeds and classes, and to introduce the promised Millennium; in which our race shall become rational, and each one shall attain an excellence and happiness hitherto unknown among men.

A dispensation to which the past and present states of human existence have no parallel, although the past and the present have been the necessary preparation for the future, as seeds and buds are necessary to prepare for full fruits or flowers.

A dispensation in which *truth alone* will be the language of the world, and in which every one will have entire confidence in all of his race.

A dispensation in which evil will gradually cease, and all men will be made to become, from birth, good, wise, and happy; and in which ignorance, poverty, disunion, vice, crime, and misery, will be unknown.

A dispensation in which repulsion will be made to give place to attraction among mankind; and in which a cordial brotherhood will arise and exist among them, throughout all future generations, and peace and prosperity will be universal.

A dispensation which will be effected by love, wisdom, and pure unadulterated charity, arising from a correct knowledge of human nature, and of the manner in which the qualities and powers of each are formed for him.

A dispensation which will quietly and peaceably supersede the present now worn-out system over the world, in principle and practice;—a system so thoroughly worn-out, that “old things must pass away, and *all* become new.”

A dispensation in which a new heaven and a new earth will arise, in which the conflict of past ages between repulsion and attraction will cease, and slavery and servitude will be unknown, and in place thereof will arise a high phase of perfect equality according to age;—an equality which will be universally attained, —and in which *all* will be far better and happier than *any* have ever yet been,—or could be under a system of inequality in education and condition.

A dispensation without conflict, competition, commerce, money, crime, or punishment.

A dispensation in which Love and Wisdom will govern and direct all the affairs of men; and in which the will of the Great Creating Power, or God, of the Universe, will be done on earth, as it is in heaven.

It will now be asked—How is this new dispensation to be introduced, and made universal and permanent?

The reply is, that like all the works of nature, when the necessary preliminary conditions are prepared, the change, stupendous as it appears, will be effected by the most simple natural means.

All who can observe, reflect, and reason accurately, now know, that the *created* must be precisely that which an Omniscient Creator has made it to be, and that it can possess no quality or power but that which the Creator has previously given to it.—That, therefore, man, over the earth, is now, and ever has been, that which the Universal Creating Power has made him in the womb, with all his organs, faculties, propensities, and powers; and that these have subsequently been directed, as they are at this day, over the earth, by the local conditions which are made to surround all from birth to death. And that, as are these organs, faculties, propensities, powers, and local conditions,—so will each individual of the human race become, through life.

That the created knows not how one of these organs, faculties, propensities, powers, or conditions, have been made for him, to give him the powers of action and reason which he possesses, and therefore, is he, to all intents and purposes, irresponsible for their qualities, combinations, and results in action.

That it is only through the knowledge of this formation of man, and of all created existences, that the human race can be made to become rational in mind and practice, or to comprehend the knowledge which will enable them to create the conditions by which their children can be made to become good, wise, united, and happy. Man, through this knowledge, which could not have been given to him at an earlier period of his existence, will be enabled now clearly to perceive the means by which the conditions can be created, by the powers God has given to him, to make all to become, without exception, good, wise, united, and happy.

That through the discoveries and inventions in sciences and arts attained within the last century, the means to create these conditions over the earth superabound, and are now shown to be capable of increase to an illimitable extent.

That, therefore, the conviction of the truth of these principles is now alone required, to change this Old Dispensation of Repulsion, arising from error or inexperience, for the New Dispensation of Attraction, which will arise from the truth, discovered by experience—“that the character of man, from the seed in the womb to his death, is formed for him, and not by him.

That this conviction is now to be formed for the human race, by irresistible facts, and by the consequent introduction of truth derived from those facts, without mystery, mixture of error, or fear of man.

It will now be again asked,—What is truth ? Again it is replied, that that which *is* true is always consistent with itself, and in accordance with *all* facts ; and that that which is inconsistent with itself and in opposition to well-ascertained facts, is *not* true.

The present system over the earth is grossly inconsistent in principle and practice, and is opposed to the most palpable facts :—it is therefore *not* true ; while the new dispensation will be found to be always consistent with itself and with all facts, and therefore unerringly true. These facts will lead direct to measures that will also lead ultimately to the high happiness and permanent progress of the human race.

But how are these facts to be made known to the world ? The reply is,—In the natural way by which all instruction should be given ; that is, by sensible signs to the eye, and familiar conversation between the instructor and instructed ;—the plan adopted nearly half a century ago by me at New Lanark in teaching infants, and which was found to produce such results that few would believe without being eye witnesses.

In the fourth number of this series it was stated that Mr. Atkins, Civil Engineer at Oxford, was engaged in forwarding measures to facilitate this mode of instruction, by panoramic views of the progress of science and of society to the present period, and will add views to show what society might become by new arrangements, forming a science of society, which is new to the population of the world, and which, when carried consistently into practice, will make it irresistible on all to become good, wise, united, and happy.

When I had written thus far, I was visited most unexpectedly by Mr. Robert Pemberton and his son. The father presented me with his new publication, entitled the “Happy Colony,” published by Saunders and Otley, and I was greatly surprised, on reading this valuable and original volume, to find that the author, through a different mode of viewing society, has come to the same conclusion respecting the new dispensation as myself. My surprise was increased that I had been ignorant of the existence of this most welcome coadjutor until the moment he introduced himself to me. I was, however, delighted to find a father and son who had been so long engaged in this great and glorious cause, and who, when I shall have departed this life, will, with others now in training, be competent to carry forward this good work to its fair and full introduction into society.

Mr. Pemberton is right, that there must be an entirely new formation of character from birth ;—that an equality of education and condition must be permanent and universal ;—that all must be well or rationally occupied through life :—but my conviction is, that all classes, creeds, and parties, in all countries, and of all colours, must be invited and induced to assist to effect



this great change for the everlasting benefit of the human race.

All have been in error and ill-placed;—all are therefore individually blameless;—none therefore should be punished; but all, as far as practicable, should be made partakers of these new and unheard-of practical-advantages.

We must do as we would be done by, and assist “Mammon” gradually to become rational, and to enjoy this new and far superior state of existence, that there may be, in the shortest possible time, “Peace on Earth, and Good-will to Man,” and all striving to increase the excellence and happiness of each one of our race.

ROBERT OWEN.

Sevenoaks, Kent,

October 2nd, 1854.

END OF PART V.



## A P P E N D I X .

### A.

*Extracts from Correspondence with William Allen, and other Documents  
relative to New Lanark.*

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*Letter from Robert Owen to William Allen, in 1815.*

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*Braxfield, New Lanark.*

MY DEAR FRIEND,—

Your long letter, so like yourself, kind, open, and sincere, gave me as I perused it both pain and pleasure :—pain when I read of your depressed spirits, your affliction, and your complaints, and which was increased when I found my proceedings were the cause of these calamities to one for whom I entertain, and for whom I must always feel, not the common regard and friendship of the world, but a truly sincere attachment and affection.

To me it is most evident that your mind has been poisoned by others on particular topics ; but I know its purity, its candour, and its genuine benevolence ; and while these exist, I shall be, I trust, always in possession of sufficient facts to extract that poison, and enable you to judge of me and my proceedings through the medium of your own senses ; and then, however we may for a time differ on some points, I shall be secure of your regard and love.

I derived pleasure as I went on to discover that almost, if not all, your sufferings arose from the cause before stated, and that, if I mistake not, it will be no difficult task, not only to put an end to them, but to introduce in their place solid and permanent comfort and satisfaction. But before I proceed, ask yourself the question—“ Can those be my real friends, or have they a purpose of their own to answer, who endeavour by daily insinuations to create disunion between me and my partner, with whom I am associated for the purpose of effecting a great moral good in practice ? What can be the object of such conduct ? Is it my happiness, or the gratification of their own petty passions and unhappy prejudices ?”

I did hope that those principles which the Power that created me, and which governs the thoughts and actions of every man, have deeply impressed on my mind, as the most valuable truths that have yet been published to the world, had been so fully and amply explained to you by myself verbally, and by my writings, that no possible mistake could be made regarding them. I find now, however, that I have been mistaken, and that it becomes necessary I should again distinctly state the fundamental principles on which all my actions proceed.

These are, then, that I believe, from the history of all mankind, and

from the hourly evidence of all my senses, which prevent the possibility on my mind of a contrary belief, "That human character, from the mother's womb to the last moment of existence, is formed for the individual; and that no individual ever did or can form his own character."

I therefore believe,—because it is impossible I can avoid doing so, —whatever is completely in unison with those two propositions; and for the same cause I disbelieve everything that ever has been taught to man that is inconsistent with those propositions.

For the same reasons I believe that the doctrines taught in opposition to those principles are the *sole* cause of all the ignorance, poverty, vice, and misery, which exist among men.

Also, that the introduction of a consistent system, founded on those principles, will not only dissipate ignorance, poverty, vice, and misery, but will rapidly bring about that promised period when there shall be one language, one nation, and one people, living together in love, without dissimulation,—in the midst of abundance, —free from care and anxiety,—and in the full and complete enjoyment of every good which Providence has bestowed on the world.

This, then, is my belief. It has been hitherto, and I expect it will continue to be, the business of my life, to make it known to all mankind.

I shall ere long declare it in the most public manner that any declaration can be set forth. I will, if possible, send it to the uttermost parts of the earth.

If this be "infidelity"—then, indeed, am I an infidel; and I shall glory in the term beyond any name that can be given to me; and as I know the truth and the value of the principles which I advocate, I will defend them, I trust with complete success, against all that man can bring against them.

It is possible on this point we may differ. What your opinion of these principles may be, I cannot say; but in my estimation there are not any principles,—religious, moral, or political,—that have yet been taught in the world, that can produce one-thousandth part of the practical good to mankind that these principles are destined to do. Nay,—every other system which exists in opposition to them will shortly appear without the assistance of any one to be, as they really are, the very essence of absurdity and inconsistency.

Read the life of the Founder of your sect, George Fox. I am now placed as he was; and I simply carry the principles for which he contended in theory to their true results in practice, and make them consistent.

You say—"I fondly hoped, &c." This is now done. New Lanark at this moment is that very place;—the comfort, the morals, and the happiness of the people, *far*, very far indeed, exceed that of any other cotton-manufacturing establishment in the kingdom,—I might with safety say in the world; and from the day I undertook the management of it, to this hour, although I have first and last expended £100,000 on its improvement, it has paid interest of capital and an ample profit.

I now send with this, the balance of the last three months' tran-

sactions, which, with the probable gain that will arise this season from the Russian adventure, and during the current three months will not leave less than £15,000, for the profits of this year, 1815. Thus, you see, Providence has crowned the means which have hitherto been used in this cause with success, and I hope he will yet permit that success to continue.

I agree with you entirely in those points on which you say we are all united. I do not mean to interfere with the peculiar religious notions of any part of the population of the mills, but, in the true spirit of our agreement, as well as of my own principles, will leave the full and entire right of private judgment in matters of faith untouched; nor do I wish any individuals to become proselytes to my system, until the world shall be satisfied of its truth and superiority over all the existing errors;—for I confidently calculate that, ere long, it will generally appear to be the source of more real practical good to mankind than language can express;—that it will prove the means by which the human mind shall be truly born again, and then men will not see as at present through a glass darkly, through *prejudices* that would appear *grossly such*, if they had not been impressed on the mind from infancy, and which no efforts of the individual can afterwards efface

Believe me, my dear friend, there are scarcely any men, however competent they may suppose themselves to be, that can divest themselves of their early impressions of error, or can yet reason *at all* regarding matters of faith. Were we to reason on other matters as you reason on the subject of religion, you would say it was not reasoning, it did not deserve even a serious reply or refutation, because it is obvious to those who have not from infancy been forced to receive them as divine truths, that each sentence is inconsistent with and destructive of the preceding. You cannot, nor can any man, trained as all men have been hitherto, (except by a combination of very peculiar circumstances, which seldom occurs,) be aware of the utter impossibility of those possessing even the most pure intentions and best capacities discovering absurdities on matters of faith with which their minds have been imbued. To me the mind of every sincere Jew, Christian, Mahomedan, Bramin, and Pagan, appears to be really insane on the subject of religion, and I cannot with every effort in my power divest myself of the impression. It is not my will or wish,—for I am most desirous to think most favourably of all men, and especially of those for whom I have a peculiar regard;—but it is the evident contradictions which exist in all these systems, that compel me, against a strong contrary inclination, to consider them the effusions of more than infant weakness. I speak not of one more than another. They are all alike. They bear all a prodigious superabundance of internal evidence to prove that the mysterious parts of them were originally the mere ravings of over-heated imaginations. I wish not to hide any of my thoughts from you on this subject, so momentous in its consequences as to involve the happiness or misery of the human race; but I must set bounds to this part of my letter and attend to other parts of yours.

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I truly rejoice to hear of your success in the school concern both at home and abroad. Whatever you and others do in that way will forward all my objects. You know I have always considered Dr. Bell's plan, the British System, and the Bible Society, among the most powerful instruments that are at work to prepare the world for a better system. These grand improvements tend to enlighten the mind and remove very injurious prejudices; or, in other words, give the rising generation just sentiments with regard to the principles which form the character of all men; which knowledge cannot fail to withdraw the cause of anger and all evil from the earth.

Now, my good friend, allow me to state in addition, that whatever I can do to give you ease of mind and happiness, that is not contrary to what appears to me my first and highest duty, I shall have the most heartfelt pleasure in performing; but I now solemnly assure you, once for all, that while I consider the principles on which I act to be true in theory and highly beneficial to all my fellow-creatures in practice, no temptation exists sufficient to induce me to abandon the cause which I advocate.

Since these were first clearly impressed on my mind I have had as strong a conviction of their truth and their practical value, as I have of my own existence. But let any one show me that they are inconsistent with themselves and with facts,—nay, that they are not in union with the whole experience of man, and I will instantly disclaim them. I am satisfied, however, that no man exists who is competent to the task; for I have sought him in vain, and he is nowhere to be found. Will you then ask or advise me to pursue a conduct directly opposed to that which *to me* appears my highest duty? To act against that conscience which the Being that created us has given to be our guide and monitor to what is right? To bid defiance to that Spirit which gives me the power and the means to make my fellow-creatures happy? You will not; you cannot; the spirit which you possess will not permit you to give any such counsel.

Take another view of the subject. If I am wrong,—what can one insignificant individual effect against the world opposed to him, and against that Power which rules and governs the universe? And if I am right,—if I am an unworthy instrument to accomplish a great good in the hands of Omniscience, who is no respecter of persons,—will you be found taking an active part in the opposing ranks? Will you be numbered among those who have opposed such men as George Fox and William Penn?

Try if you can discover wherein the spirit which impelled them differs from that which directs and controls my actions? What possible motive can influence my proceedings, except the love of my fellow-creatures, and a desire to relieve them from the depth of ignorance and misery in which they appear to me to be involved? Has not this motive been actively prevalent throughout every period of my life? Has not Providence in the most wonderful manner given me his aid and support, and now placed me in a situation to command success?

The profits of this year, to all appearance, will afford some gain above full interest of capital, to open the means by which any who halt between two opinions may in *all probability retire with some gain*. Now what shall I add more? &c., &c.

ROBERT OWEN.

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*Extracts from Letters from William Allen to Robert Owen.*

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In a letter dated "London, 30th of 3rd month, 1818," William Allen writes as follows:—

"MY DEAR FRIEND,

"How kind and how Christian it is to promise to forgive me my *errors*, upon the good opinion thou art pleased to entertain of my *heart*—this is just as it should be, and a *good Christian* could not have said more. I love *thee*, also, for the dispositions of thy heart, in many respects so congenial with my own feelings, while I deplore that *radical error* which prevents *thee* from deriving the full enjoyment of benevolent exertions, and which, to an extent thou art at present by no means aware of, prevents mankind from benefiting by them. I trust my long silence is not in consequence of diminished affection, or any want of real Christian feeling; and if I may tell thee a secret, it was only this feeling that prevented me from using every means in my power for extricating myself from the concern at Lanark."

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In a letter dated "Stoke Newington, 10th of 8th month, 1822," William Allen writes:—

"MY DEAR FRIEND,

"I yesterday received thy reply to my letter announcing our safe return to London; that reply awakened afresh all that sympathy which I have ever felt for the benevolent part of thy character; sorry, indeed, am I to see that our *principles* are diametrically opposite; but may that Great and Holy Being, who sees not as man sees, so influence thy heart, before the shadows of the evening close upon thee, that it may become softened, and receive those impressions which *He* alone can give; then thou wilt perceive that there is, indeed, something infinitely beyond human reason, and which human reason can never comprehend, though in itself perfectly reasonable; *at present*, however, it is quite plain to me, *that we must part*, our views being so widely different; and yet I cherish a hope that the time may come when we shall be able, conscientiously, to work together to promote the happiness of mankind. I shall most gladly adopt all the parts of thy plan which I can conscientiously sanction, and shall not rest, if life and health are spared, until I see

an experiment made in the neighbourhood of London upon Christian principles. W. Falla has kindly sent me up a plan for cultivating 196 acres upon my plan for fifty-six families—viz. :—

	Acres.
Wheat.....	15
Beans.....	5
Barley.....	10
Oats for two horses, (which I think you will be obliged to keep) .....	3½
Clover and Tares for Soiling and Hay .....	5
Carrots .....	½
For 50 cows, and 40 to 50 sheep .....	9
Tares for soiling .....	12½
Clover and Lucerne .....	12½
Hay .....	25
Mangel Wurzell .....	1
Turnips .....	10
Cattle Cabbages .....	2
Pasture in centre .....	28
Potatos .....	14
Flax .....	20
Garden .....	28
Public Buildings .....	4
Total.....	196

“ John Walker has been made acquainted with all the details of our late visit to Lanark, and with the substance of all the conversations; we requested Michael Gibbs to take the trouble to go to Cheltenham on purpose. John Walker most cordially enters into our views upon the subject, and is anxious that the education of the children at New Lanark should, without loss of time, be placed upon the footing contemplated by the articles of partnership, and cannot consent that it should be protracted beyond the time fixed by thee and me at Lanark, namely, the end of the month called September. As soon as possible after the 24th of that month, Joseph Foster, Michael Gibbs, and I, intend to revisit Lanark for the purpose of introducing our plans, and we shall send down suitable persons to conduct them; we wish thee to make a suitable compensation to the present teachers in the different departments, whose services will not be wanted after the last day of the 9th month, September.”

In a letter dated “ London, 21st of 8th month, 1822,” William Allen writes as follows :—

“ MY DEAR FRIEND,

“ Thy letter of the 17th instant, giving an account of thy serious indisposition, came to hand yesterday; pray let this prove a caution



against continuing to wear wet clothes longer than is absolutely necessary; the account, however, at the conclusion of thy letter, gives reason to hope that thou wilt soon be re-established in usual health. I have shown thy letter to our friends Foster and Gibbs, who remark that we are all agreed as to the *outline* of the proposed new arrangements; but thou queryest whether, on the subject of *management*, any new ideas have occurred to us since we left Scotland; as far as I can recollect, I think, not any; and I believe that it will be the wish of the parties that thou shouldst give thy valuable assistance, as far as thy leisure will permit, in superintending the *manufacturing* part—but not the education; these details, however, we all think, cannot be well settled by correspondence; but that, as thou hast made a proposition to withdraw a considerable proportion of thy interest, if not the whole, from the concern, a general meeting should be immediately called to consider of it, and it is highly desirable that thou shouldst be present at such meeting;—the details of *management*, as well as everything else, might then be arranged to mutual satisfaction.

“I had certainly heard from two or three quarters that the Scriptures were not read or treated in the establishment in the manner contemplated in the articles; but the result of the examination of the children proving so clearly that the present system could not possibly go on if we were to remain part of it, we did not consider it worth while to trouble thee on the occasion.”

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*New Arrangements respecting the schools at New Lanark, determined upon on the 21st of January, 1824.*

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We, the undersigned, partners in the Firm of Robert Owen and Co., of New Lanark, agree to the following resolutions, viz:—

“That John Daniel be appointed principal schoolmaster, at a salary of one hundred and fifty pounds a year, who shall diligently and faithfully instruct the children of the population from the age of six years and upwards, according to the British System of Education, as practised in the schools in the Borough Road, belonging to the British and Foreign School Society, for at least three hours in the morning of each day, Sundays excepted.”

“That a dancing master be no longer provided at the expense of the company; but that if the population shall desire their children to be instructed in dancing, they shall pay the expense of the instruction.”

“That neither singing nor music, with the exception of instruction in psalmody, be taught at the expense of the company.”

“That preparations be immediately made for the delivery of lectures on an evening twice in a week to the population, in Chemistry, Mechanics, and the various branches in Experimental Philo-

sophy and Natural History, and, that a suitable apparatus be provided for illustrating the same."

"That Miss Whitwell be no longer retained or employed at the expense of the company."

"That having considered the dress of the children, we are of opinion that decency requires that all males as they arrive at the age of six years should wear trousers or drawers; we agree, therefore, that they shall be required to be so clothed."

"That on every Wednesday, or some other fixed evening in the week, there shall be public reading of the Holy Scriptures, and other religious exercise by some of the masters, for such of the population as may be inclined to attend."

"That a list of books and their prices be prepared for the library by Michael Gibbs, to whom each partner do communicate the name of such works as he may wish to suggest, to be laid before the next general meeting of partners for their consideration, in order that a selection shall be purchased."

"That the library shall be open not less than two evenings in every week, for the population to assemble for reading, and John Daniel shall have the superintendance of the same."

"That as the frequent visits of strangers have impeded the regular conduct of the concerns of the establishment, we agree that in future no strangers shall be admitted, but such as shall produce letters of recommendation from some one of the partners, and that proper notice to such effect be given for the information of the public."

"That it appears to us, from the state of the population, that additional houses are required; that, for the encouragement of a greater degree of cleanliness, a more ready and ample supply of water for the use of the population should be provided; and that a washing apparatus, with hot rooms for drying, should be erected; that the public kitchen should be completed; and an asylum for the sick and aged should be erected. We agree, therefore, that plans and estimates shall be procured for carrying each of the same into effect, to be laid before the next general meeting of partners for their consideration."

"That Michael Gibbs do procure information of the principles of as many savings banks as he can obtain, and prepare out of them a plan which shall afford the greatest advantages to the poor, and lay the same before the next general meeting of partners."

"That, taking into consideration the case of a partner residing at the seat of business, whose services, in the opinion of the partners, may have been useful, the consideration of the remuneration shall be brought before and determined by the half-yearly general meeting of partners in November in each year; and that no sums of money shall be paid as gratuities to any person employed in the said co-partnership business without the order of such general meeting."

"That Robert Owen do inquire of the party who lately purchased the Nemphlar property of the trustees of the late David Dale, for what sum they would be willing to transfer the right of water to the partnership, provided the company advanced part of

or the remainder of the purchase money on mortgage at the rate of four per cent., and to report thereon to the next general meeting of partners.

Witness our hands this 21st of January, 1824.

ROBERT OWEN.  
WILLIAM ALLEN.  
MICHAEL GIBBS.  
JOSEPH FOSTER.  
CHARLES WALKER."

These proceedings, so contrary to our first agreement, induced me to desire to withdraw from the concern; but my partners earnestly solicited me to remain in it some years longer, to initiate Mr. Charles Walker in a knowledge of the business, to which I consented.

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*Original Regulations and Rules for the inhabitants of New Lanark. Made by Robert Owen in 1800, at the commencement of his reform of the character of the population,—fourteen years before William Allen became one of his partners.*

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1st.—The village to be divided into divisions of adjoining houses, each to be called neighbour divisions. The heads of the families of which to meet annually on the first Monday of April, at eight o'clock in the evening, in places to be hereafter named, to choose by ballot from among themselves a principal, who is also to sit as their convenor when required.

2nd.—The principals thus appointed to meet together on the Wednesday in the same week, and at the same hour, to choose twelve out of their number by ballot, who are afterwards to be called jurymen, who, as well as the principals, are to continue in office for one year; but both may be re-elected.

3rd.—The jurymen thus elected are to meet the residing partner at the mills, or the person appointed by the company to superintend the works, regularly on the second Wednesday of every month, at the house or place previously noticed by such partner or superintending person, when a board of examination will be held. The jury are to sit as such, and pass their verdict of "guilty" or "not guilty" upon every cause brought before them, always deciding to the best of their judgment, with impartial justice.—They are also to report generally the state of the village for the preceding month of which they are to be inspectors, to suggest such plans for consideration as they may deem beneficial for the inhabitants, to receive and promulgate through the principals, to each member of the neighbour division, the rules and regulations which may be adopted by the proprietors to be steadily enforced, and for all such purposes

generally as it may be thought by the company will tend to the advantage and improvement of the community.

### RULES.

1st.—That each house be washed, and the windows well cleaned, both within and without, at least once every week.

2nd.—That every public stair and window be kept clean in weekly rotation, by the inhabitants in each house who make use of it.

3rd.—That each house shall be whitewashed at least once in the year; but it is recommended, where it will not be very inconvenient, to be done oftener.

4th.—That neither water, ashes, nor any other matter whatever, shall be thrown over the window, or be put near the door of the house, but be carried to the nearest place appointed to receive them.

5th.—That the inhabitants of each land shall keep, by weekly rotation, that part of the street clean which lies immediately before it, that is, to half the breadth of the streets which are bounded by a row of houses on each side, and as wide as their land extends, or if a corner land, half way to their next neighbour, but the whole way across the streets which have only one row of houses.

6th.—That the inside of the houses, the windows, and steps, be always kept in good repair by the tenants; the outside walls and roof, and public stair, will be upheld by the proprietors.

7th.—That no tenant remove from the house which he or she occupies to another without permission from the company.

8th.—That neither cattle, swine, poultry, nor dogs, be kept in their houses by any of the inhabitants.

9th.—That all who reside in the same village make use only of the public roads to and from the village, which are a foot-path up the Hill by the white rails, a carriage-way by Braxfield Lodge, to the west, and another to the east, towards Crosslawgate, with a turn leading from it to the farm-house, and there are no others.

10th.—That none of the inhabitants of same village injure any of the fences about it, or upon the farm, whether stone, dyke, railings, or hedges; nor any of the houses, ground, or plantings, nor any of the company's property, of whatever nature it may be; but, on the contrary, when they see children or others committing such damage, they shall immediately cause them to desist from it, or if that shall not be in their power, give notice at the principal counting-house of the offences, and who are the offenders.

11th.—That no inhabitant of the village trespass upon any of the estates near it, but, on the contrary, that all use every means in their power to prevent cause of complaint.

12th.—That no tenant, of either single or double houses, is to have for his or her use more than one of the allotments of land presently laid out for gardens, without a special agreement with the company, as no ground belongs to the houses except what the proprietors permit to be used from year to year by the occupiers of them.

13th.—That from the 15th October to the 15th April inclusive, all the doors in the village shall be closed at half past 10 o'clock,

and no inhabitant of the village to be in the street after these hours, except when urgent business requires them, of which notice must be given to the principal of the neighbour division in which the person who intends to be absent resides.

14th.—That parents be answerable for the conduct of their children, and householders for their lodgers.(a)

15th.—That all the inhabitants of the village have permission to send their children, from the age of five to ten, in the day-time, to the public school provided for them by the proprietors of the place; in consideration of which, the children are, after that age, to be sent to work in the New Lanark Mills; the boys till they attain their 17th year, and the girls while the families to which they belong remain in the place, as, after they are grown up, and while they will diligently attend to business, they will have it in their power to earn a comfortable livelihood and something to spare. The boys and girls to be taken into the Mills upon the same terms that others usually are, who are employed there, of the same age, and under similar circumstances.(b)

16th.—That all be temperate in the use of liquors.

17th.—That every inhabitant, whether man, woman, or child, above the age of ten, capable of working, be actively engaged in some legal and useful employment.

18th.—That as there are a very great variety of religious sects in the world, (and which are probably adapted to different constitutions under different circumstances, seeing there are many good and conscientious characters in each), it is particularly recommended, as a means of uniting the inhabitants of the village into one family, that while each faithfully adheres to the principles which he most approves, at the same time all shall think charitably of their neighbours respecting their religious opinions, and not presumptuously suppose that their's alone are right.

19th.—And lastly, That all the village shall, to the utmost of their power, as far as is consistent with their duty to God and society, endeavour, both by word and deed, to make every one happy with whom they have any intercourse.

(a) At this period the population of the village was lawless,—getting into debt,—burning their window-shutters and inside doors,—and then removing in the night,—and committing all kinds of depredations.

(b) Afterwards, when the population had become more civilised, and the Institution for the Formation of Character had been opened, the children were admitted from the age of one to twelve, during the day, and the other inhabitants of any age to the evening schools.

## APPENDIX B.

*Testimony in proof of the eminent success of the Educational experiment at New Lanark. From various published documents, and others.*

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*Extracts from Letters from His Royal Highness the late Duke of Kent to Mr. Owen. Published in "Robert Owen's Rational Quarterly Review," in 1853.*

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In a letter dated "Kensington Palace, 18th July, 1819," His Royal Highness writes as follows:—

"I have a most sincere wish that a fair trial should be given to your system, of which I have never hesitated to acknowledge myself an admirer, though, I was well aware, to set it a going, that we should have a great deal of prejudice to combat; and that, in order to make a beginning, many points must necessarily be ceded.

And again, "I think it right to mention that my illustrious friend and relative, Prince Leopold, goes to Scotland next month, and has promised me faithfully to visit the establishment at Lanark. Were it not for my domestic engagements, I should willingly do the same; and I shall envy him his good fortune until I am enabled to accomplish it."

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In another letter dated "Kensington Palace, September 13, 1819," His Royal Highness writes:—

"I rejoice to hear that so many persons of respectability are visiting New Lanark this year; to which number I should certainly have added myself, but for my unwillingness to absent myself from the Duchess, and the impossibility of her undertaking the journey with me at present. I wish, however, that, in addition to Sir William De Crespigny, some other members of the House of Commons, possessing equally philanthropic feelings, but of the other political party, might be induced to do the same; and this I mention with the view of Parliament taking up the matter seriously next session. At all events I trust my illustrious relative, Prince Leopold, will not fail to fulfil his promise, and in which case I am confident the result cannot fail of being most satisfactory to him."

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In a letter dated "Kensington Palace, October 2, 1819," His Royal Highness writes:—

"I am delighted to find that you have so many visits from individuals whose sufferages will be of importance; as the more your

“ establishment is seen, the more, I am convinced, it must carry  
 “ with it the full and entire approval of every benevolent heart.

“ With regard to Dr. Macnab, I consider him quite a kindred  
 “ soul with your own ; and am delighted to perceive that you appreciate him, as I thought you would. I long to see him on his  
 “ return, to hear a full report of his visit to you ; as it was entirely  
 “ undertaken at my suggestion, and from his letters I perceive the  
 “ result has been to render him quite enthusiastic as to what you  
 “ have accomplished, and what he foresees *may* be accomplished if  
 “ once we can succeed in carrying the public opinion with us.”

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In a letter dated “ Kensington Palace, October 8, 1819,” His Royal Highness writes :—

“ If, upon the meeting of Parliament, things take *that* turn which  
 “ it is to be *hoped* they will do,—viz., that your judicious plans to  
 “ remedy the evil of the want of productive employment are taken  
 “ up by the government, or the majority of independent members,  
 “ in such a manner as to ensure them a fair discussion, there will be  
 “ no difficulty whatsoever, even if the Duchess should be unable to  
 “ accompany me on account of the season of the year, for me to run  
 “ over to New Lanark by *myself*, and make myself so far master  
 “ of the whole system, as to be able to deliver my sentiments  
 “ upon it.

“ With respect to myself, be assured that I consider the *trouble*  
 “ and *fatigue* of the journey as *nothing* ; nor would the Duchess, but  
 “ for the critical moment for her health, *immediately* after nursing,  
 “ which requires so much attention.

“ With regard to the *plain* and *simple* accommodation you will  
 “ have to offer us, I speak *equally* her feelings and *my own*, when I  
 “ say it is *what we should prefer* to any other, accompanied by the  
 “ sincerity of that welcome which we know Mrs. Owen and yourself  
 “ would give us.

“ For *my own* part, I am already *convinced* that what I should see  
 “ on the spot would *amply repay me* for any little trouble and expense  
 “ which the journey might occasion me ; and the Duchess is as  
 “ much prepossessed in favour of the thing as I am.”

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Again, on the “ 31st October, 1819,” His Royal Highness writes :—

“ I was delighted to perceive that you had had the visit of General  
 “ Desseaux, and I look forward *with pleasure* to hear him converse  
 “ upon your establishment.

“ I congratulate you upon having had a visit from some of the  
 “ particular friends and relatives of that good woman Mrs. Fry ; as  
 “ I am sure they can only have gone to New Lanark with motives of  
 “ benevolence.

“ I think it also extremely fortunate that the celebrated Mr. Ellis,

“ of Kent, has determined upon viewing your establishment in person ; for it is the opinion of *such* valuable men as *he is*, which, if favourable, must give strength to the cause.

“ Lord Torrington, who is to accompany him, is certainly a very worthy well-meaning man ; but I am afraid you will not find in him the judgment that you will in his travelling companion. However, it is a satisfaction to find that one nobleman has thought it worth his while to undertake the journey ; and I hope his example will be followed by a great many more ; being satisfied that nothing can tend so much to establish a conviction of all the good that may result from forming establishments upon your principle, as ocular demonstration.”

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*Extracts from a work entitled “The New Views of Mr. Owen of New Lanark, impartially considered. By H. Grey Macnab, M.D.” (1819).*

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I shall conclude this chapter, (says Dr. Macnab,) by inserting a detailed account, given on the spot, by one of the deputies sent by the township of Leeds, (in August, 1819,) to examine Mr. Owen's establishment and the principles upon which his plan for ameliorating the condition of the poor is founded. The facts therein stated, and the observations made by the intelligent deputy, so far as they go, are perfectly correct: and I have much greater pleasure in presenting his report than my own. It is as follows:—

“ After arriving at Lanark, the deputation proceeded to Mr. Owen's mansion, a most delightful rural spot, where they found Mr. Owen in the pleasure-grounds, with Mrs. Owen and some of his children, and Sir W. C. De Crespigny, Bart. M.P.

“ In going down from the Old Town we met a person who had been employed under Mr. Owen twenty years: his answers to our questions corroborated Mr. Owen's representations respecting the superior comforts of the place. Mr. Owen sent a servant with us to our inn. During the walk we questioned him, and found that he also had been twenty years in Mr. Owen's employ. He entered it with only 10s. 6d.: he has now a wife and eleven children, five of whom are employed at the works, the two eldest at 32s. per month, the two next at 24s. and the fifth at 8s. The remaining six children are under ten years of age. He is quite comfortable and happy with this heavy charge, and has no fear of the consequences, even of a further increase to his family: his children are well-instructed in learning, in their religious duties, and in good manners. He has a comfortable habitation and good furniture, which he invited us to inspect. During a sickness of one of his children of four months' duration, it had the best medical attendance and drugs gratis. The instruction of his children costs him only 3d. a month, including books, slates, pencils, &c.



“ Whilst I have been writing, Mr. —, restlessly anxious to sift everything connected with our mission to the bottom, had been perambulating the streets in quest of unbiassed opinions among the population of the Old Town: and, from every inquiry, Mr. Owen appears to be considered the land-mark of goodness and beneficence in this part. One old woman, a blacksmith's wife, said that the late Mr. Dale was an eminently good man; but Mr. Owen was equally so. Mr. — went into a Methodist place of worship, where two men from New Lanark were conducting the religious devotions.

“ After breakfast we went down to this new world of pleasing scenes. The school for the children of from two to four years old was our first object, and a more pleasing sight to the philanthropist is not to be found from Johnny Groat's house to the Land's End. The glow of health, of innocent pleasure, and unabashed childish freedom, mantled on their pretty countenances. This melting sight gave me a pleasure which amply repaid the toils of the journey.

“ We then went into the upper school—a school for cleanliness, utility, and neatness, I should suppose not surpassed in the kingdom; they were just commencing, which was by singing a psalm; then the master went to prayer, and afterwards read a chapter. The boys and girls, placed on opposite sides of the room, then read in the New Testament; a boy read three verses, then a girl three, then a different boy other three, then a girl, and so on alternately. In another part of the room a catechiser was hearing the boys and girls the Assembly's Catechism.

“ Old Lanark is improving in morals from its proximity to Mr. Owen's establishment, as any child who is willing to walk down from the Old Town to the New may have instruction gratis.

“ After viewing the schools, Sir W. C. De Crespigny, who is here on the same errand with ourselves, an intelligent Miss Ross, from Edinburgh, Mr. Owen, part of his family, and ourselves, went to worship in one of the chapels. The people seemed devout, and the service was conducted with the greatest decorum and rationality. After service, we returned to Braxfield House, had our lunch, and then an animated discussion on the probable effects which would result to society on an universal establishment of Mr. Owen's system. This engaged us until three o'clock, when our whole party, (Sir William you must now consider as one of the mission,) walked through the plantations to a prominent point, which gave us a view of the winding points of the road from the Old Town to the New. We took our station where we had room for observation; and the most pleasing review passed before us that the eye of a Christian can be gratified with. In the Old Town there are four different places of worship, the Kirk of Scotland, (which is the *Established Church* in that division of the kingdom,) the Church of Relief, the Burghers, and the Methodists.

It is customary with a great part of the adult population of the New Town to repair on a Sunday morning to these different places of worship. They attend service twice; and then return to their dwellings. It was their return which was the animating spectacle

before us—not less than a thousand individuals, old and young, men and women, out of this small population, had been worshipping the God of their fathers, and were returning in mixed groups, of different sects and parties, to their clean and happy dwellings. How would the benevolent feelings of Lavater have been gratified to have marked the countenances of these people on so interesting an occasion! How would those who have branded the inhabitants of this place with want of religion, been ashamed, to have seen the countenances of ease without affectation, cheerfulness without irrationality, freedom without impudence, respectfulness without affectation, health and cleanliness and good apparel without tawdriness? The pitiful sneers of the sarcastic would have recoiled upon themselves; but, indeed, here they could never have found birth. In a word, their dress and manners must please every one. Individuality of interest appears prominent in everything belonging to them, without the brutalising effects of it, which are too glaring in common society. An old man, with a cheerful and hardy countenance, passed before us. On inquiry we found that he was an Highlander, and had been twenty-five years at the establishment, to which he came with only sixpence in his pocket. He holds the dignified appointment of cleaner of the necessaries and scavenger general; but mark, (and the objectors who snarl at the supposed trifling sums which are detained for amusements here ought to mark it,) this man has given his son an university education, and he is now received into the best families, and is entering the church; his daughter has had an excellent education, has been also taught mantua-making and millinery, is now her father's housekeeper, and bears a spotless character. In addition to all this, the old man has money in the Savings' Bank. Can it be wondered at, then, that such men meet their employer as a father and a friend? In all this number that walked before us, not one had a servile face; there are no exactions of obsequious homage demanded. The respect paid to superiors, (and respect is paid,) is a natural flow of pleasantry and good humour beaming through the countenance.

“Lord Lowther, and Judge Advocate Becket, were at New Lanark the day before we arrived; they were astonished: and I hope good will be the result of their visit.

“After calling on Mr. Owen at Braxfield House, our party walked down to the village, and entered the children's play-ground. God bless their little faces, I see them now. There were some bowling hoops, some drumming on two sticks—all engaged in some infantine amusement or other. Not a tear—not a wrangle. Peaceful innocence pervaded the whole group. As soon as they saw us, curtsies and bows saluted us from all quarters. Mr. Owen seemed here to be among his own imaginary improved state of society—you know that he supposes that all human beings are the creatures of circumstances. Hence he contends, that if he had a colony of infants, by suppressing all erroneous reasoning and conclusions upon all subjects, and substituting *truth*, which is that of being taught to make no conclusion but what is thoroughly understood, he could make men to set at nought the things upon which they

now place the most value, and to unite in a community of interest, that would have the effect of producing brotherly love and unity through the world. These results, and many others which I have not time to mention, Mr. Owen will have it that he can bring about in society by the means of children. Then it is not to be wondered at that his character assumes traits of the highest benevolence, and that his bosom overflows with pleasure when he mixes among those germs of future men and women.

“ From the play-ground we entered a large room for the purpose of play and amusement when the weather will not permit them to be out of doors. Here the most unrestrained liberty is given for noise or amusement. On each side of the room are schools for this class of the children, whose ages are from two years old to six. Some are taken to the upper school at so early a period as four years, having attained the learning necessary for their advancement.

“ From these schools we went up into the large room for dancing, marching, &c. Six boys, in Highland plaids and caps, entered, playing on the fife a quick march, until all the boys and girls, (for girls march here,) entered the room. They were followed by other six fifers. The whole as they entered formed a square. After this the word of command is given, ‘ Right Face,’—‘ Left Face,’ &c. They then pass in review, marching round the room in slow and quick time. After marching, the boys and girls destined to sing, at the word of command, ran in a kind of dance, and formed two lines in the centre of the square. They then sang, accompanied by a clarionet: ‘ When first this humble Roof I knew ’—‘ The Birks of Aberfeldy ’—‘ The Banks and Braes of Bonny Doon ’—‘ Auld lang syne.’

“ There were fifty singers. After this they again formed a square; and, the word of command being given for the dancers, they immediately came into the centre as the singers had done. Two or three dances were then given in a style which would not have disgraced some of our assemblies. These interesting beings were all barefoot; but gracefulness was in their steps. The tear many a time started from my eyes during the exhibition of this innocent and heart-cheering scene.

“ Next we entered the large school, which is on the same floor, and is capable of holding four hundred writers and accompters. There is a pulpit at one end. It is neatly galleried, and will hold a congregation of twelve hundred. There were boys and girls, from four to twelve years old, busily employed in reading, writing, accounts, plain sewing, marking, &c. The greatest regularity and decorum prevailed. We heard children of four years old read well in the Testament; others of five read, and that well, historical pieces from various authors. The writers and counters were industrious, the writing was in a good style; and the ladies who were with us said the sewing and marking were very good. We then went and stood in a gallery in the room where the singers, &c. had been, and saw below us a professional man from Edinburgh teaching four barefooted girls, and four boys, the different steps, bows,

curtseys, and dancing. It was delightful to see the gracefulness and ease with which these rustic sons and daughters of the working classes made the obeisant compliment, or tripped on the light fantastic toe. They have two violin players, who were also professional men.

“ We went down to the iron and brass foundry—very compact and appropriate places for the purposes—an elegant cupola. The castings, both in brass and iron, were well executed—they have very good sand for the purpose.

“ We then went to the smith's, and iron turning shop, an extraordinary room for the purpose; it is 140 feet long and 30 wide. There are several smith's hearths, and some very good lathes, and the whole seemed fully employed. Over this room is the machine-maker's shop, the same size, with about thirty hands in it.

“ On this floor there is a store-room for the mechanics, &c. The storekeeper informed me that they used £1,000 in cards, per annum; listing, between £300 and £400; common twine, near £500; cloth for washers, £200; cotton bindings, £200; files, &c. in proportion. Over this is another store-room, the whole length of the building, for various articles.

“ Our next visit was to the building intended to be used in cooking, &c. The building is finished, but is not as yet fitted up. The lower rooms consist of cooking-places and other places for store-rooms, &c. The upper story consists of a large and elegant room for eating, with a gallery for an orchestra at the end, a library, and lobbies in the centre; the other end is for a lecture and concert-room—it is a fine room, equal to the eating-room. The whole length of the building is 150 feet by 40. Any person will be at liberty to dine or not; a sum will be fixed, but it is not compulsory.

“ We next visited the mills, which, of course, are similar to other cotton mills: there are four large mills, and they spin annually 1,500,000 lbs. of cotton. For every person in the mills there is a long square piece of wood, painted four different colours, white, yellow, blue, and black. This is hung up beside him or her to denote their conduct, and is always conspicuous to the eye; the white denotes the best conduct; the yellow the second best; the blue the third; and the black the worst. The name of each person is entered in a book; the figure 1, 2, 3, or 4, is placed opposite each name every evening by the overlooker of the room. They spin no higher twist than 42, this being considered the most certain, as being of the largest consumption. The working hours are,—begin at six in the morning, breakfast at nine, an hour allowed; dinner at two, an hour allowed; leave the work at half past six.

“ In one of our walks we met a woman with a choice piece of beef purchased at the establishment. She told us that she had paid only 7d. per lb., and that she could not have bought it under 10d. in Glasgow market.

“ Mr. Owen has tried the experiment of rendering idiots capable of earning their subsistence, and has succeeded in both the instances he has tried. The unfortunate individuals are now employed in the works.

“ A magistrate in the neighbourhood sent five persons who had been convicted of offences, to the establishment, with the view of ascertaining if they could be reclaimed ; two of the number almost immediately absconded ; the other three are now as regular in their department, and have acquired as steady habits of industry, as any persons employed at the mill.

“ The following statement of the number of illegitimate children born at New Lanark from 1810 to the present time, places the moral character of the inhabitants in a most favourable light. Nearly all these children were born to fathers not belonging to the establishment, but residing in the surrounding country. In 1815, two of the children were to French officers :—

“ CHILDREN.—In 1810, 1.—1811, 3.—1813, 2.—1814, 5.—1815, 6.—1816, 5.—1817, 3.—1818, 2.—The present year, 1.—Being only *twenty-eight* in nine years.”

In another part of the same work, Dr. Macnab gives his own

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description as follows :—

“ The practical part of governing the inhabitants of New Lanark is admirable. The agents and subalterns employed in the six important departments of this immense establishment, have been all regularly and gradually trained and instructed by their able master. Instead of engaging them to perform the common and usual duties only of clerks in such establishments, they are bound to attend to all the different offices of police agents, acting strictly on the principles of order and of benevolence, universally adopted at New Lanark. The unrivalled skill of Mr. Owen as a practical reformer forces itself in the liveliest manner on strangers in conversing with these agents ; most of whom have been trained during several years previously to their being named to an important appointment. Their salaries are gradually and moderately increased, until they be found qualified, which is the height of their wishes, to deserve the complete confidence of their employer in the department for which he has designed them. (The present director of the cotton mills was a Highland boy, who gained only a few shillings weekly during the first year he was at New Lanark. His salary is now £350 sterling per annum.) It is by conversing with these men of different occupations, characters, and birth, that the truth of the public declaration of Major Torrens is seen and felt ; namely, “ That Mr. Owen is a surprising man, persevering in his exertions, and, when opposed, only exhibiting fresh ardour : and that, whether right or wrong, *there was a moral grandeur in his character* ; and when we reflected on the philanthropy of his motives, we might well excuse the virtuous enthusiasm ‘ of laying the flattering unction to his soul,’ that he was the high priest of reason. It was not his intention to represent Mr. Owen as an enthusiast. He thought, indeed, Mr. Owen had invented an admirable machine for the cultivation of the human mind.” After making these remarks “ the gallant Major expatiated at some length on Mr. Owen’s plan, and recommended the founding of one village as an experiment.”

“ The discipline employed by Mr. Owen resembles, to a certain degree, that of a commander-in-chief of an army ; with this difference, that, instead of exercising the anti-social means of correction by threats and punishment, he appeals to the social affections of his workmen. He has as little direct intercourse with the inhabitants of his colony as a general has with his soldiers. His agents are the channels through whom he effectuates the improvement and happiness of his people : presenting in the result a most captivating practical system of order, industry, simplicity of manners, and of individual and universal comfort and contentment. When Mr. Owen is absent from home, or when present, appeals are made to the principal agent as the representative of his master, who seldom interferes, excepting on occasions of unexpected distress or misfortune ; on all which occasions his interposition and his presence act as a balm to the afflicted. During a visit Mr. Owen made to Paris in 1818, he often assured his friends, that from the arrangements he had effected, the operative part of his establishment, and the discipline he had introduced, were as perfect during his absence as during his presence ; an assertion which was regarded as extravagant by many, among whom I confess myself to have been one. It is with pleasure I acknowledge my error. Having with more than common attention examined the well-conceived and universal skill manifested in the different branches of this immense establishment, I am convinced the head agent, who possesses the confidence of Mr. Owen, is qualified, acting in unison with the under agents, (unexpected accidents and occurrences excepted,) to direct the New Lanark establishment with equal success during the absence as during the presence of Mr. Owen.

“ I shall next endeavour, as briefly as possible, to point out the advantages naturally consequent on the system of Mr. Owen, with regard to manufacturers in general, and also in a commercial and civil point of view.

“ Division of labour in all its perfection is adopted at New Lanark. I really regret that the limits of this work deprive me of the pleasure of detailing the various divisions and applications of labour which exist, from the act of purchasing the raw materials to that of their sale in a manufactured state. The different application of scientific power in mechanics and in manual labour, is here employed to such a degree of perfection *as defies all criticism*. It places the principal proprietor in a light which excites admiration. The members of Mr. Owen's Committee, in their Address to the Public, in June 1819, have declared with great reason, ‘ that the New Lanark establishment is one of the largest manufactories in the kingdom, and that Mr. Owen has conducted it in a method which is very materially different from the ordinary course, and which has nevertheless been found to produce the most important advantages, both to the proprietors and the workmen : and notwithstanding the difficulties of the times, which have overwhelmed so many others, this establishment has continued eminently to prosper, and, according to Mr. Owen, the profits of it depend mainly upon those parts of the system of management which are peculiar to itself.’ I shall

not attempt to examine the grounds on which this opinion of Mr. Owen is founded. Those of my readers who are acquainted with the incidental circumstances which take place in large establishments, owing often to fluctuation in point of numbers of workmen; time lost in consequence of idleness and drunkenness; the ill state of health of labourers, produced by vice, bad nourishment, and other causes: will not be disposed to doubt of the important advantages reaped at New Lanark. A strong presumptive proof of the judicious management of Mr. Owen is, that although he *pays less wages* to labourers perhaps than are paid in other works of the kind, yet his people are all well nourished, comfortable, and happy.

“The commercial code of laws of our benevolent reformer is as complete as his manufacturing system.

“The agent who has the charge of the correspondence for the company is bound to obey the two following regulations: first, that in all cases where orders are received, *unless time be assigned as a principal object*, the agent, provided he can adduce good reasons for the probable fall of the price of the article, shall suspend the execution of the order, and write without loss of time to the correspondent, and wait his definite answer. On the contrary, in case the probability of a rise in the articles be great, the agent is ordered to write to all the leading correspondents of the company, to advise them to purchase immediately. It is in this way mutual confidence is established, and a regular demand for the article secured. Thus verifying the old and excellent maxim, that honesty is the best policy, Mr. Owen secures not only a sure and ready consumption for the articles manufactured, but also a *choice of connections* in the vital part of business *safe and solvable*: a circumstance, in times like the present, essential to success. Thus guaranteed on the one hand from losses by bankruptcies, and on the other regularly supplied with productive labour by a healthy and happy people, I can readily subscribe to the truth of the declaration, that the success of the establishment at New Lanark, comparatively with others of the same kind, depends upon the able plans and improvements of Mr. Owen. The same consistency and unity, of principle, means, and results, are manifested in a civil point of view. But here, notwithstanding the acknowledged power of social affections, our able reformer found his favourite system of benevolence, to give it due effect, required the concurrence of judgment and reason. To correct existing vices of theft, drunkenness and prevarication, preventive measures were necessary. The demolition of dram-shops and alehouses was found an indispensable condition. This was accomplished. These and other preventive measures, owing to the prejudices and obstinacy of men slaves to vice, were patiently and gradually effected.

“In the meantime, our able and practical reformer, steering clear of a direct prohibitory act on the liberty of his workmen to spend the money they gained by the sweat of their brows, furnished them, under different circumstances, with the same articles of deadly consumption as are sold in pothouses. A large storehouse was opened by the company, in the very centre of the new colony, in which were

furnished all the necessaries of life, and also those which labouring men regard as the luxuries of the poor. The benevolent Owen's first object was to purchase articles of the *best quality*, and to dispose of them to his people in general at *twenty per cent.* less than they paid in pothouses, and to retail dealers. The impolicy of attempting to force men to be sober by any means in direct opposition to the free exercise of even the right on certain occasions to do wrong, seems to have been sufficiently known to Mr. Owen. Here the anti-social passions, in ninety-nine cases out of a hundred, carry the victory over the social affections. The benevolent Owen here acted practically on one of the strongest principles which actuates the mind of man; namely, that, of all the feelings of the heart, that produced by the contempt, derision, or want of confidence of our friends or neighbours, is one of the most insupportable. This principle is so interwoven with the primordial parts of the constitution of man, that the greatest tyrants cannot bear life without having their favourites, whose business it is to feed their deluded minds with excessive marks of supreme adulation and praise. In perfect unison with these sentiments, it is pleasing to find Mr. Owen experimentally obeying one of the most important laws in the constitution of man. Untaught in the schools of philosophy, by thinking right and meaning well, animated by the noblest sentiments of benevolence, he furnishes an example to well-educated men of the highest importance. The history of the medical treatment of insane persons, until a few years ago, a large part of the criminal laws of every country in Europe, and other important subjects which I shall here pass over in silence, founded on errors in direct opposition to nature's laws, might be adduced in confirmation of this assertion, and prove, in the most irresistible manner, that Mr. Owen is indeed an extraordinary man.

“By furnishing the workmen with the necessaries and the luxuries of life, in a public storehouse, at the head of which *one of the chief directors* of his works is constantly in attendance, and recollecting that the luxuries of life could not be had without being known publicly, our reformer was well aware that the publicity of vice, thus effected in individuals, would be one of the most powerful causes of reformation—founded on the law in the constitution of man, already mentioned, that the contempt and want of confidence of our friends and fellow-subjects are among the most painful feelings of the human mind.

“The morals of the inhabitants of this little colony are improved, and rendered correct, in a manner foreign to the discipline of manufacturing establishments. All the agents employed by the benevolent Owen act in a three-fold capacity: they discharge their official duty to their principals, as agents and as police officers, and perform the important task of moral teachers to the workmen more immediately employed in the department over which each of these agents is a director. This circumstance will be regarded as of little importance by those unacquainted with the habits and characters of these agents. They are all, without a single exception, men of the best characters, and appear to take a lively interest in the success of



Mr. Owen's Views. Many of them, holding the tenets of the Independents, (a sect the most numerous at New Lanark,) perform all the offices of preachers of the word of God. It is edifying and pleasing to find them in their public devotions possessing zeal with spiritual knowledge in a remarkable degree. Society is the great school of man. These men, in this colony, are actually the moral schoolmasters of the happy inhabitants of New Lanark.

“ Another cause of improvement and happiness concurs with the afore-mentioned circumstances and discipline, to secure the benevolent views of Mr. Owen. A spirit of toleration exists among these happy people. Instead, as unfortunately has been the case among intolerant sects and nations, of throwing moral and religious considerations on dogmas in religion, as entitling individuals to respect and esteem, the actions and conduct of these men are daily objects of general and particular attention and scrutiny.

“ In concurrence with these different causes of civilisation and of morality, I regard the college of instruction and discipline as of incalculable benefit, not merely to the scholars, *but eminently so to their parents.* The relations, wisely established by Providence, between parents and children, *are strong* : nothing touches the feelings of fathers and mothers more than the discovery of talents and genius in their offspring; *even the hearts of men lost to virtue and religion are animated on finding their children distinguished by useful accomplishments and by manly virtue.* I appeal to the experience of every parent, whether virtuous or vicious in their lives and conversation, if it be not a fact, that, of all lessons of improvement by example which they have learnt, those taught by the actions of their beloved children have been felt to be of all others the most endearing and irresistible? Hard, indeed, and degraded, must be the mind of a parent who does not rejoice in the merit of his beloved child. The force of nature, even in the worst of men, is invincible! So wise and benevolent are the ways of God to man, that even children enjoy a pleasure, not to be described, in imparting light and truth to their parents.

“ The children and youth in this delightful colony are superior in point of conduct and character to all the children and youth I have ever seen. The maxim of our poet, that nature when unadorned is most adorned, is recalled to the mind on being amongst these promising candidates for honour and happiness. I shall not attempt to give a faithful description of the beautiful fruits of the social affections displayed in the young, innocent, and fascinating countenances of these happy children and youths.

“ The pen of a Milton and the pencil of a Rubens could not do justice to such a picture: all, therefore, I shall say here is, that the two first days I was at New Lanark were days of pure enjoyment. The effects produced on my mind were such, that during that time I was actually disqualified for examining coolly and deliberately the very objects of my visit: and it is a fact, that my stay at New Lanark was prolonged chiefly owing to this circumstance. What must these children feel, and how forcible must their example be on the minds of parents, particularly in cases, which are not uncommon at

New Lanark, of old and infirm parents supported by the industry of their children ! Here the mutual relation between parents and their offspring takes its most interesting character, and the sentiment of filial affection is grafted on the fruitful tree of duty and benevolence.

“ These observations will, perhaps, be regarded by those who have not experienced the influence of the pure parental affections, as an attempt on my part to employ a kind of speculative refinement in order to give to “ the New Views ” beauties which they do not possess : to such individuals I cannot do better than present the invitation of Mr. Owen to all those inimical to his benevolent plans, namely—*Come and see.* ”

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*Extracts from the Official Report of a Deputation appointed by the Guardians of the Poor of the Township of Leeds, in August 1819, to Visit New Lanark. Published in the “ Leeds Mercury.”*

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[The deputation consisted of three gentlemen who were previously strangers to Mr. Owen ;—of Mr. Edward Baines, of the *Leeds Mercury*, a Dissenter,—Mr. Robert Oastler, a Wesleyan,—and Mr. John Cawood, a member of the Established Church.]

“ Mr. Owen’s establishment at Lanark is essentially a manufacturing establishment, conducted in a manner superior to any other the deputation ever witnessed, and dispensing more happiness than perhaps any other institution in the kingdom where so many poor persons are employed ; and is founded on an admirable system of moral regulation.

“ The population of the village of New Lanark, the whole of which is attached to Mr. Owen’s concern, consists of 2,293 individuals, exclusive of which there are 188 persons employed in the Mill from Old Lanark.

“ Of this number there are 103 under the age of two years, and 380 between two and ten years of age.

“ These latter are receiving daily instructions in the schools ; and by showing to them a spirit of kindness, and impressing them with a sense of their duty, (without the hope of reward or the fear of punishment,) they are making satisfactory progress in reading, writing, and accounts, as well as in music and dancing, in addition to which the girls are taught to sew.

“ In the education of the children the thing that is most remarkable is the general spirit of kindness and affection which is shown towards them, and the entire absence of everything that is likely to give them bad habits, with the presence of whatever is calculated to inspire them with good ones ; the consequence is, that they appear like one well-regulated family, united together by the ties of the closest affection. We heard no quarrels from the youngest to the eldest ; and so strongly impressed are they with the conviction that their

interest and duty are the same, and that to be happy themselves it is necessary to make those happy by whom they are surrounded, that they had no strife but in offices of kindness. With such dispositions, and with their young minds well stored with useful knowledge, it appeared to us that if it should be their destiny to go out to service or to be apprenticed, the families in which they are fixed would find them an acquisition instead of a burthen ; and we could not avoid the expression of a wish that the orphan children in our Workhouses had the same advantage of moral and religious instruction, and the same prospect of being made happy themselves and useful to the families in which they may be placed. Whenever this shall be the case, instead of the Town finding it difficult to get masters for these children of poverty, they will rather be sought for than despised ; and instead of rising into manhood with expectation of relying upon a parish all the days of their future life for a portion of their support, they will feel an ambition and a capacity to maintain themselves.

“ The next class of the population in the Lanark establishment consists of boys and girls between ten and seventeen years of age.

“ These are all employed in the mill, and in the evening from seven to half-past eight o'clock they pursue that system of education to which their attention has, up to ten years of age, been directed in the day time.

“ The deportment of these young people, owing probably to the advantages of their early training, is very exemplary. In business they are regular and diligent, and in their manners they are mild and engaging. They are taught to know that vice and happiness can never be long allied, and they seek their gratifications rather in the improvement of their minds than in the company or in the habits of the dissolute.

“ Public-houses and other resorts of the vicious are no where to be found in this happy village ; and the absence of their contaminating influence is strikingly exemplified in the contrast of manners and of conduct between the inhabitants of New Lanark, and of most (we fear we may say all) other manufacturing places.

“ It is proper here to observe that, from the nature of Mr. Owen's establishment, employment cannot be found in the Mills for all the boys born and educated in the place, and on that account many of them, when they have finished their education, are placed by their parents at mechanical or handicraft trades. What has been the conduct of any considerable number of these boys when they are removed from the moral restraints of their former situation, it was not in our power to ascertain, though we have little doubt but the advantage of their early education will be felt upon their moral habits in every period of future life.

“ In the adult inhabitants of New Lanark we saw much to commend. In general they appeared clean, healthy, and sober. Intoxication, the parent of so many vices and so much misery, is indeed almost unknown here. The consequence is that they are well-clad, and well-fed, and their dwellings are inviting.

“ The Scotch character has in it, no doubt, something that dis-

poses to a more exemplary observance of the Sabbath than is generally to be met with in England; but this circumstance apart, it is quite manifest that the New Lanark system has a tendency to improve the religious character; and so groundless are the apprehensions expressed on the score of religion suffering injury by the prevalence of these establishments, that we accord with Mr. Owen in his assertion that the inhabitants of that place form a more religious community than any manufacturing establishment in the United Kingdom. This effect arises out of the circumstances by which they are surrounded, and is wholly independent of any sentiment on religious subjects entertained by Mr. Owen himself.

“ Instead of the work-people of Lanark spending their evenings in the public-house, many of them derive their amusement from witnessing the performances of their children in the school-rooms.

“ In this well-regulated colony, where almost everything is made, wanted by either the manufactory or its inhabitants, no cursing or swearing is anywhere to be heard. There are no quarrelsome men or brawling women.

“ These effects arise partly out of the moral culture of the place; —partly from the absence of public-houses, as we have before said; —and partly from the seclusion of the inhabitants from the rest of the world, if that can be called seclusion where 2,500 persons are congregated within the narrow compass of a quarter of a square mile.

“ High wages, it is quite manifest, are not the cause of the comfort which prevails here. Amongst us their earnings would be thought low. The wages of those under eighteen years of age per week, are, for the males that work by the day, 4s. 3d.; for the females, 3s. 5d.; and for those that work by the piece, 5s. 4d. for the former, and 4s. 7d. for the latter. The average weekly wages of those above eighteen years of age are, for men, 9s. 11d.; for women, 6s. by the day; and 14s. 10d. for the former, and 8s. for the latter, by the piece.

“ In addition to the above there are about 240 women, (chiefly heads of families,) employed partially in picking cotton, whose earnings amount to an average of 2s. 8d. per week.

“ Every person in this establishment contributes one sixtieth part of his wages to a common fund, which is appropriated to his relief in the time of sickness; besides which there is a savings' bank for the work-people, whose deposits as taken last Christmas amounted to £3,193 14s. 10d.

“ The moral habits of the people are, as we have before stated, very exemplary; and this assertion will receive additional confirmation from the fact, that although there are in the institution 1,380 females, there have been only twenty-eight illegitimate births during the last nine years and a half, and the fathers of those children have been chiefly non-resident interlopers.”

“ Having thus given a view of the situation of the inhabitants of New Lanark, as arising out of the system which at present prevails there, we next proceed to contrast that system with the state of

society which Mr. Owen recommends, and some of the characteristics of which he is at present gradually introducing.

“ We have already said that the present institution is a manufacturing establishment. Mr. Owen recommends that the new villages should be principally agricultural.

“ He has at present only 240 acres of land, including ninety acres which are rented, and that for a population of about 2,500 persons; while, from the difference of the circumstances, he recommends that there should be 1,000 acres for 1,200 individuals.

“ At present every family (of Mr. Owen's work-people) has its own earnings, and appropriates them as they think proper. He recommends that there should be a community of interests, and that they should have all things in common.

“ The construction of the present village is not accordant with that he recommends. He proposes that the erections should be formed into squares; but the houses at New Lanark are in one part of the village in streets, and in another in a row, forming rather an irregular oblong square with the mills.

“ The system of education and moral culture which at present exists, and which may be said to form the foundation of the fabric, is pretty similar in his present plan to that he recommends. The children are instructed gratuitously, and pay only the trifling sum of threepence per month for books, pens, ink, and paper. There is, however, this difference; at present none of the children are set to work till they attain the age of ten years; but on the new plan they would begin to work in the open air, one hour in the day, at six years of age, and increase one hour every year up to twelve.

“ Such are the leading characteristics in contrast of the present plan and of that which Mr. Owen proposes to adopt in any village founded on his plan.

“ As far as he has advanced, which he says is only two points towards twenty, supposing the latter to be the number of perfection, he has effected great things, more than could have been anticipated.”

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*Account of a Visit to New Lanark in August, 1822. Published in the 'Dublin Report.'*

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“ 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 five years old. They sang 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 a 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 this 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 anything 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 development 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 fifteen or twenty 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 of 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 to 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, to 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 2,000. 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 independent 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 shown 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.

“ At five, we 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 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 :—

*“ Address to the Proprietors of the New Lanark Mills.*

“ 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 to 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 those 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.”

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*Extract from the Report of a Public Meeting in the Freemason's Hall, London, on the 26th of June, 1819;—His Royal Highness the Duke of Kent in the Chair. Published in “Robert Owen's Journal,” Vol. 2.*

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In his speech on the occasion, His Royal Highness the Duke of Kent, speaking of Mr. Owen, said :—

“ No individual has been placed under circumstances more favourable for a full and fair investigation of this subject, and we

all know the persevering ardour with which he has pursued it, and that no obstacles, however formidable they appeared to others, have turned him to the right or to the left, from the most patient investigation of the principles and practice of whatever seemed likely to throw light upon this interesting subject, and to bring the results, unbiassed by private or party considerations, fairly before the public.

“ The knowledge of these circumstances, added to the universally admitted success of his great experiment at New Lanark, give his plans a fair claim to attention.

“ There are parties of high respectability present, who have visited this well-known establishment, and who, in the absence of Mr. Owen, took much pains during some days to make themselves fully masters of the subject, as far as regarded the real condition of the people.

“ The result of their inquiries and examination was most satisfactory.

“ The population was found to be actively industrious, temperate, moral, well satisfied with their condition, and in the possession of more substantial advantages than any other population they had seen.

“ But the benefit the children of these people derived from the arrangements which have been made for their early training and subsequent education was of the most peculiar and valuable description, and must be seen to be understood.

“ The parties state that the happiness of these children, even from three years of age, exceeds everything of the kind they ever witnessed; and that their conduct in all respects was equal to their happiness.

“ That they found an extensive complicated establishment, giving immediate support to a population of from 2,000 to 3,000 persons, proceeding with an order and a system quite peculiar to itself, and all was accomplished without punishment or apparent restraint.

“ Conjectural reports respecting Mr. Owen's religious opinions have been much abroad; but it appears from the testimony of the same parties, and indeed of all who have visited New Lanark, that it has been Mr. Owen's uniform practice through life to give every facility to the free performance of religious duties; but he has always inculcated the superior advantages which arise from introducing into the every-day practice of each individual, of every persuasion, the general principle of charity; and this recommendation is now actively operative in the conduct of the members of each sect to the others.

“ In consequence of this wise proceeding, religious animosity does not exist, while every benevolent feeling more abounds, and a cordial hamony, not known in any other situation in which there is a variety of religious persuasions, is seen to prevail in this little colony.

“ If I understand Mr. Owen's principles, they lead him not to interfere to the injury of any sect; but he claims for himself that which he is so desirous to obtain for his fellow-creatures—' religious

liberty and freedom of conscience;' and this he contends for, because his experience compels him to conclude that these principles are now necessary to secure the well-being and good order of society.

"There may be those who differ from him on this single point; but this will form no reason why we should not derive advantage from a life spent in unremitting exertions to prove experimentally what measures can really benefit the poor, who, now all acknowledge, stand in need of some substantial relief.

"It may be doubted whether the permanent safety of the British Empire does not depend upon the measures which may be speedily adopted to ameliorate the condition of the working classes.

"The public must therefore feel that Mr. Owen has employed his talents in a useful direction; with what success will afterwards appear, when he gives the explanation of the plan before us."

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*Extracts from the Report of the Proceedings of the first General Meeting of the British and Foreign Philanthropic Society for the permanent relief of the Labouring Classes; held at the Freemason's Hall, Great Queen Street, London, June 1st, 1822. The Right Honourable Lord Viscount Torrington in the Chair. (1822.)*

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In the Report of the Committee of the British and Foreign Philanthropic Society, it was observed that:—

"In the formation of plans best adapted to the attainment of these objects, the Committee have been favoured with the most liberal communications from Robert Owen, Esq., of New Lanark, in whose humane and enlightened mind originated the plans which have since (under his prudent management) been brought into successful practice; and to whose benevolence, public spirit, and practical knowledge, the public are indebted for the most valuable collection of facts and successful experiments that have ever been attended to in the cause of suffering humanity."

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At this Meeting, JAMES MAXWELL, Esq., M.P., said;—

"Mr. Owen, for a great length of time, has devoted his attention to the state of the working classes; by which he has considerably promoted their comfort and happiness. He has formed good habits even in children, by moral and religious instructions."

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Sir WILLIAM DE CRESPIGNY said:—

"I visited my friend Mr. Owen. I was there some days. I examined everything; both when he was with me and when he was

was not with me. The latter method I adopted to see how the plan proceeded at a time when no one was expected to examine it, and to discover if I could possibly find any tripping.

“ First, I saw little children a year and a half old, and some a little older, in a sort of play-ground ; but with a degree of harmlessness, of fondness, and of attention to each other, which we do not often witness in this country : thus proving that an attention to their education, in this early period of life, tends to form those salutary habits which will hereafter grow up to maturity.

“ I went on, and observed another set learning to read. I found them reading the Bible. I saw them reading the Bible,—that book designed and calculated to impress them with their duty to God and man, and to produce all those results which lead to present and future happiness. Here, then, is the best fruit, and the strongest recommendation of our cause. These are happy and desirable effects ; and what is there in them that is visionary ?

“ I proceeded a little further, to another stage, where the children begin to *work*. I saw them go with a degree of pleasure and of comfort, hand in hand, or leaning on each other, and, more than this, in good health : I say in *good health*, because that is a thing which should be kept under consideration, and because, in other plans, this has not been the case ; they appeared in much health ; active, diligent, and faithful ; and to have attained a degree of order and pleasure striking to every one.

“ On the Sunday I attended their services. There are different places of worship which they frequent. Near them is the orthodox church ; the Dissenters and Methodists have one or two places ; and some other denominations. But I never saw more propriety, good conduct, and devotion, in any place ; and I wish to God I could always see such in this country !

“ What one man can do, another can accomplish ; yet prejudices some how or other get into the minds of the people ; but were you to go to New Lanark, you would see the means by which many of our distresses might be removed.”

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JOHN GALT, Esq., said :—

“ I confess that I am one of those who had received, from the rumours and expressions of general conversation, an erroneous idea of Mr. Owen's plan, and that I did think it contained some theoretical scheme of society entirely different from anything that the world had previously seen. Fortunately, however, circumstances recently led me to examine the principles proposed by Mr. Owen ; and, so far from finding in them anything new or theoretical, I found that they embraced much of what was already existing in the daily business of life. It appeared to me, indeed, that Mr. Owen had collected, with considerable acuteness, the floating elements of opinion with respect to the application of industry, and had concentrated them into principles applicable to the altered condition of the

labouring classes, as that alteration has been effected by the change in our manufacturing system."

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Dr. PINCKARD said :—

" Mr. Owen does not bring forward a mere speculative scheme—a system of fancies ; but he calls upon you to consider his *experience for nearly thirty years past*. He asks you to examine the result of this experience, in an *improved population of two thousand five hundred persons*. If this be a vision, it is a more substantial one than was ever witnessed before. It consists of two thousand five hundred animal bodies more benefited, and more improved in mind, than can be found in any other country. Mr. Owen entreats you, gentlemen, to examine and scrutinise his plan ; and to judge of it yourselves. He proposes no wild or untried project ; but he submits for your consideration what he has actually done. Is there anything visionary in this ? "

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W. TOOKE, Esq., said :—

" I have never seen the execution of the leading features of the plan at New Lanark ; but there is no difference of opinion respecting the good order, health, morality, and industry of that well-regulated establishment."

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W. H. CROOK, Esq., said :—

" The benevolence and extensive knowledge of Mr. Owen have for some years made him so conspicuous, not only in this, but in most other countries of the world, that I should not do justice to myself, nor probably satisfy your expectations, were I altogether to repress the feelings of gratitude which are due for such distinguished services and persevering exertions to remove the causes of the distress that now presses so heavily upon a large proportion of the inhabitants of this and our sister kingdom :—indeed, I might say, to remove them from the world ; for the practical measures upon which his great energies both of body and mind have been employed, tend directly to prevent their occurrence in whatever part of the globe they may happily be adopted

" To place the child in the most favourable circumstances it is necessary to begin education at a very early age ; earlier, indeed, than many deem it prudent or even possible to commence it. At New Lanark they begin at a period within *two years* ; and the most beneficial effects are found to result from it : for even at that early age those principles and habits are begun to be imbibed, not indeed by mere words, but by examples, images and signs, that will ultimately form and fix the human character."

LORD TORRINGTON said:—

“ I had long heard a great deal of New Lanark. I therefore took an opportunity of visiting that far-celebrated place; and nothing has been to-day stated respecting it that is not confirmed by my own knowledge, or to which I do not wholly agree. No language can do justice to the excellence of the arrangements in that establishment. To see it, is to be delighted with the order and regularity that prevail there. At New Lanark, Mr. Owen has frequently a meeting from one thousand to twelve hundred persons; eight hundred of them are from sixteen to twenty years of age; all uniting in friendly conversation, accompanied with some instrumental music. I stole out about a quarter of an hour before the meeting broke up, to see if I could not discover a little irregularity among so many young people: but their conduct was that of friendship and brotherly regard; and in ten minutes every individual was in his house, with order and regularity. In my walks about the establishment I requested Mr. Owen not to attend me, that I might judge for myself; and I am convinced that *whoever has seen* WHAT I HAVE SEEN can have no doubt as to the excellency of the plan, and *must be* A HEARTY SUPPORTER of the measures which we this day met to promote.”

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*Extracts from “ an Excursion in Scotland ” in 1820. By James Smith.  
Liverpool. 1824.*

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“ On the 19th of September we went to New Lanark, the establishment of Robert Owen and Co.; the noted scene of experiments which have been held up to the public view as fraught with the most important consequences to mankind. On our arrival we presently met with Robert Owen, and soon found how little we needed the formality of an introduction.

“ The population connected with these Works amounts to 2,400; of whom 1,800 are in actual employ, the principal part of the remaining 600 are children.

“ At half-past one o'clock, the dinner-bell was rung. We were then near the lodge at which the people go out, and in the course of a few minutes they had all passed through the gate. Their looks were healthy, their deportment orderly, and there was amongst them a good-natured regard to each other, which it was pleasing to observe.

“ At twenty minutes past two o'clock the return bell was rung, and the gates were re-opened. A considerable number of people were already behind the gates, and others arrived in rapid succession. As soon as the last person had passed through, the time was ascertained, and it was found to want two minutes of the expiration of the hour allowed for dinner. There were present from twenty to thirty

visitors, who seemed very remarkably struck and gratified to see, in this particular of attendance, casually observed, so great a degree of exactness, shown by so large a number of people. There had been at these works an average of thirty visitors per day for many months back, and Robert Owen, when at home, generally attends to them himself. The people appeared to be pre-eminently healthy and cheerful, and their assiduity and expertness in their several departments excited much admiration.

“ The next morning we visited the schools. Dancing and a kind of military exercise form part of the system of discipline. The Lancasterian system of monitorship is entirely exploded, as totally incapable of imparting the real benefit of education, to confer which, it is indispensable to have the choicest minds for masters. If any child seem more backward or dull than others, it receives the most unremitting and appropriate attention to eradicate its imperfections—a practice incompatible with plans of tuition in which one master has many children under his care.

“ Of the whole establishment, the education department is the only one, the direct return upon which is not equivalent to its expenses; but since it was undertaken, the loss, it is stated, has been more than compensated by the diminution of theft alone.

“ The children are taken into the school at two years of age. It is at this period, at latest, Owen thinks, that the systematic education of children should commence, in order to secure the greatest possible good.

“ It has been a great object with Robert Owen, to extinguish the government by fear; and in the attainment of this he has been very successful, even with the youngest of his flock. It was singularly gratifying to observe, wherever we met with any of the children, with what delighted looks they received him.

“ I may further state, that in all my observations on the children, in the schools, at their play, or elsewhere, I did not see one angry look or gesture. There was, on the contrary, a harmony in all their intercourse, of which I can scarcely speak too highly.

“ Another principle carried into effect by Robert Owen, not only in his system of education, but in a great degree throughout the whole establishment, is to have no punishments, nor exclusive rewards, nor the incitements of emulation.

“ It is not pretended that every immoral or illegal practice has ceased at New Lanark; but it is a fact, that no individual belonging to this establishment has been sentenced to legal punishment during the last fifteen years.

“ It may be proper to observe, that the children in the schools are not secluded from their parents, as has been generally supposed, any more than they would be by going to other schools.

“ Compulsory regulations, in every shape, are what Owen earnestly deprecates; and he finds that he has exceedingly little occasion for them. If education were rightly conducted, he believes that correctness of thinking would be so constant and effectual, that compulsory regulations would never be called into action; and to such a length has he carried the adoption of the principle, where it



might seem to threaten considerable risk, that no individual under his superintendence is engaged for a single day.

"It has been said that New Lanark is filled with selected persons, and that the experiment is not, therefore, a fair one. But Owen denies that his success has been owing to the adoption of any such measures.

"It must be obvious that the schools, the public kitchen, and various other arrangements belonging to these works, cannot have been carried into effect without considerable sacrifices on the part of the proprietors. It is, however, extremely satisfactory to find, that as the twist manufactured here is in high repute, and obtains a preference for its excellence, so even at this time, when trade is labouring under great difficulties, the concern, as a commercial undertaking, is profitable.

"I was the more exact in ascertaining the authenticity of this information, because if the plans adopted are incompatible with an adequate compensation for the capital employed, it would avail but little to recommend their general adoption.

"I was also aware, that not only Robert Owen, but the other proprietors, were more actuated by philanthropic than by pecuniary motives, and therefore, although the establishment is of such magnitude, that it would be crushed by its own weight if its returns did not support it; yet if it were doing no more than support itself, it might still be carried on as an experiment highly interesting to humanity.

"At New Lanark the influence of government by fear, is not resorted to: great care is taken that fear shall not be the motive to obedience, even of the merest infants.

"That fear never did, or can, give a useful direction to the volitions of the mind; that the obedience enforced by it is momentary and imperfect; that it blights the mind of infancy often with an incurable stroke; that they who are ruled by fear, by fear will rule; that fear is peculiarly unfit for man to extort from man; that the attempt to extort it raises revenge, and fills the world with the bitterest contentions,—are propositions which seem to stand so little in need of illustration, that I cannot but hail every endeavour to diminish the government by fear as eminently worthy of approbation.

"There are also no punishments nor exclusive rewards; and when it is stated that the education and government of nearly 3,000 people, under circumstances usually deemed the most difficult to contend with, are carried on without such incitements, there is certainly reason to suspect that they may be generally dispensed with.

"The near affinity between emulation and envy; the facility with which the former degenerates into the latter; the little probability that emulation, is ever wholly free from envy or ambition, render the introduction of the principle of emulation, and the rewards by which it is maintained, a matter of very dubious policy.

"Of punishments little need be said: if the subjection enforced by fear is not introduced, they can have no place.

"The perfect moral government of a manufacturing population, especially where the people are thickly congregated, and in regular

communication with each other, as in factories, has ever been acknowledged to be a problem of difficult and almost hopeless resolution. Yet this is the desideratum which Owen thinks may be attained, and in the pursuit of which he has advanced so far, as to invite a strict examination of his success."

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*A Visit to New Lanark in 1825.*

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The following account of a visit to New Lanark was published in the Editorial correspondence of the *New York Statesman* of May 20th, 1826.

"Gretna Green, Nov. 3, 1825.

"On Monday morning, the 31st, we took a post-chaise and set out for New Lanark, a distance of twenty-five miles up the Clyde.

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"Early on the following morning we walked three-fourths of a mile to New Lanark, which is beautifully situated on the right bank of the Clyde, close on the margin of the stream.

"In approaching it from the north, the spectator looks down suddenly upon the village several hundred feet beneath him, and descends from the green hills by a steep winding path.

"The buildings, consisting of manufactories, and dwelling-houses for the labourers, are uniform in their appearance, being three and four stories high, substantially constructed of stone, and neatly finished. They were erected at the same time, and the material has assumed the same complexion.<sup>(a)</sup> There is not a single low or mean structure of any kind in the village, which has an air of neatness, and even magnificence, seldom found at the seat of extensive manufactures.

"On arriving at the lodge or office of the establishment, we learned with regret that Mr. Owen had sailed for the United States some weeks before. But after stating that I had had the pleasure of an introduction to him, and had moreover brought a letter from one of his acquaintances in New York, we were received with great cordiality by the superintendent, who devoted nearly the whole day to us.

"He first introduced us into a large hall, containing much of the apparatus used in Mr. Owen's system of education. Among other articles were large historical charts, covering the walls of the apartment,—a folio volume of topographical delineations of the principal towns in Scotland,—a terrestrial globe six feet in diameter,—and a suit of emblems designed to illustrate the principles of English grammar. The last invention has at least the merit of being ingenious. It consists in personifying the parts of speech, and in assigning to each its relative importance according to the military system. General Noun figures in his cocked hat, sword, and double

epaulettes. By his side stands Colonel Verb, and so on down to Corporal Adverb.

“ From this vestibule of the establishment, the superintendent took us up stairs, to the large dancing hall, which opens precisely at seven o'clock every morning. Here we found some eighty or a hundred children of both sexes, at an average age of about ten, paraded on the floor, under the charge of a dancing master, and moving in measured steps to the music of an orchestra. They were all in uniform—the boys wearing Highland kilts of plaid, and the girls gingham of a different figure. Both sexes met the floor with naked feet. After undergoing sundry drills in marches and counter-marches, they were directed to take partners for cotillions, to which were added strathspeys, reels, and other national dances.

“ Next came a concert of music. The children were paraded in battalia, and sang half a dozen of the finest of the Scotch songs in full chorus. So far as I am a judge, they made no discords, and the effect was certainly pleasing as well as imposing. Music is learned upon the Lancasterian plan,<sup>(b)</sup> from a large roll many yards in extent, containing the gamut, with the addition of select tunes. It is placed in a conspicuous part of the room, where the notes can be distinctly seen at the same instant by every pupil. The words are committed to memory from printed cards, embracing a selection of the best songs. Perfect order, decorum, and good feeling seemed to prevail among the children, who are taken promiscuously from the families of the labourers.

“ From the ball-room we proceeded to the other departments of the school, and heard classes go through with their recitations in geography and botany. The former is taught entirely by maps, and the latter by transparent plates. In both the children answered with surprising promptness and accuracy. Girls of twelve years old appear to be perfectly versed in the Linnæan system of classification, and able at a glance, not only to give the technical names of the parts of a plant, but to reduce it to its genus and species. How far such a knowledge is acquired by rote; what effect the discipline has upon the mind; and whether some of the branches taught are relatively the most important, are questions upon the discussion of which I am not disposed to enter. My general impression, however, was, that while Mr. Owen's system of education is calculated to divest large manufacturing establishments of their terrors, by removing gross ignorance, vulgarity of manners, and vicious habits, and by substituting in their places the decencies and refinements of good society, it is somewhat deficient in those branches which qualify the young mind for the more serious duties and avocations of life.<sup>(c)</sup>

“ Of the admirable financial scheme for the support of the school there can be no doubt. The fund is supplied by the profits of a public store, which belongs to the establishment, and contains all the articles necessary for the consumption of the village or the surrounding country. As the business of the shop is conducted upon an extensive scale, the commodities can be afforded at a cheaper rate than at other places, besides saving a sum sufficient to

educate all the children of the workmen in the manufactories, and supplying their families with medical attendance. It is true, each pupil pays a penny a week for instruction; but this pittance is designed rather as a stimulant than as a bar to education—to remind children and parents of the value of such school, not to deprive the poorest families of its advantages.

“ After breakfast, the superintendent conducted us through the principal manufactories, explained the machinery, and exhibited the several processes, from picking the material, to packing the product for market.

“ The whole establishment is appropriated exclusively to the manufacture of cotton yarn.*(d)* There are in all 35,000 spindles, moved by six water-wheels twenty-six feet in diameter,*(e)*—7,000 lbs. of yarn are produced daily. As the whole of the Clyde is at command, there is a never-failing supply of water, which, aside from the expense, gives a far better power than steam. The management of this establishment appeared to me superior to anything of the kind that met our observation in Europe. Every thing is in its proper place, and the machinery moves like clock-work. The apartments are kept clean, and the labourers wear healthy and cheerful countenances. There are about 3,000 inhabitants in the village, most of whom find daily employment in the manufactories. All the machinery and implements of every kind are made in shops adjacent, and the whole system is conducted upon the most rigid principles of economy.

“ New Lanark was built by Mr. Dale of Glasgow.*(f)* At his death it fell into the hands of Mr. Owen, who married his daughter.*(g)* The latter added many improvements, and has been the presiding genius, although he is not the sole proprietor. A capital of £200,000 is embarked, divided into thirteen shares, of which seven belong to Mr. Owen. The annual profits are about ten per cent.*(h)*

“ One of our friends in New York, who is extensively engaged in manufactures, was at New Lanark in the course of the last summer, and examined this establishment with minute attention. He ascertained, as I was informed, that the price of labour here is about half as much as in our country. A labourer in those manufactories receives about twenty shillings sterling a week, and a female half that sum. It is satisfactory to know, that if anything which could benefit our country has escaped my observation, the deficiency will be supplied by the gentleman alluded to, who is practically acquainted with the subject, or has already been done by the travels of one of my predecessors, who has left me little to glean.

“ In going through the various apartments of this establishment, four Gypsies of different ages and sizes were pointed out to us, being the first we had ever seen. Few of these now remain in Scotland, and the race is fast becoming amalgamated with other classes of the people. The first that attracted attention was a sprightly little girl in the dancing-room. She is said to be a fine scholar. The second was a girl of eighteen, with a pretty face, but heavy form, observed among the females engaged in spinning. A man of forty, who has the eye of an assassin, but who is said to be

clever, honest, and religious, is the only male representative of the race among the workmen. But the most remarkable of the little remnant was an old woman, called Jenny of the Woods, who was employed in carrying bags of cotton. She has an athletic frame, and reminded me of Meg Merrilies.

"In one of the workshops, an aged man was busy at the lathe, who was said to be acquainted with Old Mortality. The latter used frequently to visit Lanark when he last wrought at his trade of repairing tombstones.

"Our intelligent guide also mentioned that Dr. Smollett resided for a long time in this vicinity, and here found several of the originals in his novels, whose characters were drawn with so much fidelity that they recognised themselves on perusing the sketch.

"Among other eccentric individuals in this assemblage of representatives from every part of Scotland, we conversed with a tailor who has resided thirty four years at Lanark without ever having seen the falls of Clyde, although his shop-board is within the sound of their waters. He walks six or seven miles every Sunday, to attend church, and his indifference to the charms of nature is in part owing to the severity of religious principles. The clergyman under whose preaching he sits denounces the Waverley Novels, and prohibits any one of his flock who is in the habit of reading such profane works from coming to the communion table."

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"(a) Several of the buildings were erected by Mr. Owen, at different times.

"(b) The plan was not Lancastrian.

"(c) The writer had evidently obtained but a very incorrect idea of the whole scheme of instruction at New Lanark, which embraced not merely the teaching of reading, writing, arithmetic, sewing, knitting, &c. but practical instruction in the arrangement and management of domestic concerns, and in various useful arts,—to say nothing of the efficient means adopted to form superior habits and feelings—a department of education of which schools conducted upon the old irrational principle are necessarily most deficient, or rather are competent only to miseducate; but which is of incalculable importance in the 'serious duties and avocations of life.'

"(d) The manufacturing and repairing of the machinery were also done in the establishment, and this alone cost about £8,000 annually. Building, too, was carried on.

"(e) The number of water-wheels was ten.

"(f) As before stated, Mr. Owen built a considerable portion of the village, and he also effected many improvements in it.

"(g) Mr. Dale's decease did not take place until 1808—nine years after Mr Owen purchased the establishment.

"(h) The annual profits were about 12½ per cent."

*Extract from the Report of a Committee named by Minutes of a General Meeting of the County of Lanarkshire, held at Lanark, on the 1st of May, 1820, relative to Mr. Owen's Plan for Ameliorating the Condition of the Working Classes. (See Part III of this series.)*

[This Committee was composed of the following gentlemen ;—namely, Norman Lockhart, Esq., Convener of the Committee ; Robert Hamilton, Esq., Sheriff Depute of Lanarkshire ; Sir James Stewart Denman of Coltness, Bart. ; Sir William Honyman of Armadale, Bart. ; Sir Henry Steuart of Allanton, Bart. ; Colonel Gordon of Harperfield ; Hugh Mosman of Auchtyfardle, Esq.]

At a General Meeting of the County of Lanark, held at Hamilton, on the sixteenth day of November, 1820,—being a General Meeting of the Noblemen, Freeholders, Justices of the Peace, and Commissioners of Supply, for the Shire of Lanark,—His Grace the Duke of Hamilton in the chair,—Sir James Stewart, Bart. laid before the Meeting the Report of the Committee.]

“ Your Committee cannot conclude this brief Report, without expressing the extreme satisfaction which they experienced on visiting the highly interesting establishment under the more immediate direction of Mr. Owen. There the benevolence of that individual and his partners is portrayed in the most pleasing features ; and an inspection of the splendid manufactory at New Lanark must convince the most sceptical, to how great an extent the amelioration of the manufacturing population may be carried, when the views of the managers are governed by that spirit of philanthropy which actuates the partners of the New Lanark works, whose means of control over their population are only exceeded by their desire to direct them to the most valuable purpose,—that of promoting the comfort and independence of the parents, and of training up the children, from their earliest infancy, by such a gentle, but, at the same time, systematic course of education, as, in the opinion of your Committee, cannot fail to render them very valuable members of society.

“ Your Committee should perhaps apologise for this seeming digression, and which the personal observation of most of the individuals for whose inspection this Report is intended may have rendered unnecessary ; but they could not help seizing the favourable opportunity of bearing the most unqualified testimony to the internal regulations which have been so zealously and benevolently instituted at the New Lanark Cotton Mills, for the comfort of the present, and the amelioration of the rising generation ; and which they humbly conceive might, in various degrees, be advantageously adopted in most large manufactories, and which would go far to mitigate many of the evils which have been found to result from the extension of manufacturing establishments, and the consequent concentration of so large a proportion of the population of the United Empire.

“ Your Committee, are, at the same time, credibly informed, that these arrangements, instead of involving any pecuniary sacrifice, are found to operate beneficially in a commercial point of view.

(Signed) “ NORMAN LOCKHART, *Convener*,  
 JAMES STEWART, D.,  
 T. GORDON,  
 HUGH MOSMAN,  
 WILLIAM HONYMAN,  
 HENRY STEUART.”

[The Sheriff of the County was unavoidably absent (in England) during the sittings of the Committee.]

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*An Address of the Inhabitants of New Lanark to Robert Owen; on the 8th of February, 1820.*

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“ TO ROBERT OWEN, Esq.

“ SIR,

“ A continuation of former privileges, and a recent instance of your unceasing attention to our well-being, afford us an opportunity of again presenting our grateful acknowledgements. These, sir, we beg you will accept, not as the constrained suffrages of a people borne down by accumulated labour, and overawed by the authority of severe regulations,—but as the unequivocal sentiments of our hearts, arising from a course of uninterrupted good treatment, and from contrasting our lot with the circumstances of the many thousands throughout the kingdom who are in abject misery, whose hearts are torn while their children look up to them for that sustenance which it is not in their power to give. While, then, Sir, we would sympathise with those, we are happy in offering to you our thanks, not merely for bread, but also for many superior advantages which we and our families continue to possess.

“ We have felt how conducive a reasonable period of labour is to the poor man, and have proven, we trust, that a man encouraged by the prospect of ending his labour in ten and a half hours, will exert himself and do as much as when it is protracted considerably beyond that time.

“ Relieved also from much of that anxiety which a parent continually engaged in watching over a young family must naturally feel, we return you our grateful thanks for the establishment of an infant school, and as you continue to give the education of our children in the more advanced classes so much of your attention, we are happy it has been demonstrated to us that even in infancy they may be trained to regular habits, and that a child can hardly be too young to learn.

“ We would also advert to your goodness in retaining in employ, all the people who were thrown idle by the late alarming fire, and also paying them wages in full since the accident took place, without receiving from their labour a return by any means adequate. Your kindness in these respects has exceeded their most sanguine expectations, neither do we know from what other quarter such things might have been expected in similar circumstances.

“ We beg, sir, you will present to the absent proprietors our renewed expressions of esteem for them, in their co-operation with you in forwarding whatever is for the good of their servants in this village.

“ We conclude, sir, by cordially wishing that success may attend your intentions of becoming a member of the ensuing Parliament; and that your disinterested exertions on behalf of the poorer orders, may soon be rewarded by seeing the practical adoption of those plans which you have devised for promoting their interest, by putting them in possession of privileges such as we hold.

“ Signed by request of a meeting of the inhabitants of New Lanark, held in the New Institution, on the 8th of February, 1820,

“ ALEXANDER JAMES, <i>President.</i>	
DAVID BROWN,	} <i>Committee.</i>
DAVID DALE,	
GEORGE MALCOLM,	
DAVID SIMPSON,	
JAMES FRASER,	
WM. BALLANTYNE,	
JOHN REID,	
JAMES SYME,	
WM. KERR,	
JAMES SIMPSON,	
JOHN DOUGLAS,	
DAVID BALLANTYNE,	
JAMES GOLD,	
JAMES THOMSON.	
GEORGE L. MEUDELL, <i>Secretary.</i> ”	

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The Rev. J. Bird Sumner, M.A., (present Archbishop of Canterbury,) in his *Records of Creation*, observes :—

“ There are manufactories which, by the care and judgment of their superintendents, have become even schools of moral discipline; nor is there any existing reason why they should not commonly exhibit such an appearance, if the excellent practice of Mr. Owen of Lanark were general. It would be a great benefit to society if that gentleman would submit to the world an account of his management in exact and minute detail.”



## APPENDIX C.

*A Narrative of the Thirty Years' Experiment at New Lanark, under the Direction of Robert Owen, to verify and develope the principles, 1st, "That the Character of Man is formed for Him;" and 2nd, "That, by the proper application of Mechanical and Chemical Powers, Wealth of the most Valuable Description may be created, with "pleasure to its Producers, far more than sufficient to satisfy the "rational desires of all ;"—the Two Great Problems now required to be solved, in order to give peace and prosperity to all nations, and to insure the continually progressing happiness of all future generations. (From Robert Owen's 'Revolution in the Mind and Practice of the Human Race.' 1849.)*

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

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

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

It is presumed that this report is now upon record in the official proceedings of the parochial authorities of Leeds; and to this report, made by gentlemen who were strangers to me previous to their visit to New Lanark, I now refer, as a faithful, disinterested, official document, to the period of their visit, never yet questioned by any party. (This report,—an extract from which is given in the preceding Appendix, B,—is reprinted at length in the first volume of '*Robert Owen's Journal*.')

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The reply which Nature made to these inquiries was,—

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

From that period, even when under what appeared to the short-sighted world the destruction of every hope of future success, I have never for one moment doubted, or varied in the certain conviction that truth would ultimately prevail over error, and that happiness would triumph over misery; and that it would prove practicable to train all from birth, when surrounded by rational circumstances, to become wise and good.

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

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

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

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

With this one idea, fully comprehended, I commenced practical measures in Manchester in 1791, (being then twenty years of age,) in the first fine cotton-spinning factory ever established in any part of the world.

In this factory, having under my sole direction five hundred men, women, and children workers, I soon made very important improvements. Acting upon this one idea, I, in six months, had these five hundred work-people in such superior training, that the proprietor of the factory, who never interfered with my proceedings, and who then gave me a salary of three hundred pounds a-year, sent for me to his country residence, to offer me, if I would remain with him, an advance of one hundred pounds each year, until I should become his partner in the business; a most extraordinary salary at that period for one so young, when experienced men were satisfied with sixty or seventy pounds a-year. I continued to govern this establishment, and to direct another, owned by the same proprietor, situated at Northwich, in Cheshire, for four years, with daily increasing success; the results giving me increased confidence in the universality of the applicability of the principle on which I acted.

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

With the knowledge and experience which I had thus acquired of the working of my fundamental principle, I commenced my practical measures at New Lanark, in 1799, now just half a century ago.

The population had been collected from Glasgow and other places, and, with a few exceptions, were inferior and demoralised; for at that period few, except such, could be induced to work in cotton-mills, as they were then carried on. The peasantry, and the working classes generally in Scotland, were at that time too shrewd and well-employed to give up superior for inferior occupation.

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

When I stated to my relations and friends that it was my inten-

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

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

As in all other cotton-spinning establishments at that time, there were many vicious, injurious, and inferior circumstances around the people. These I proposed gradually to replace by virtuous, beneficial, and superior circumstances; and the first ten years were employed in doing so. (See regulations made in 1800, in Appendix A., page ix.) But against this change of old habits and arrangements there were strong prejudices, both in the people and in the minds of my partners.

My partners at length became so much alarmed at my proposed measures for the improvement of the people, and of the establishment, to support the expenses of these improvements, that they were afraid to proceed with me. I then told them I had commenced a system which, if I remained there, I should follow out; because I believed it would prove most beneficial to them and to the population. But that if they could not pleasantly proceed with me in this course, I was willing to retire from, or to take to the establishment, by stating a sum which I would give or take for it; and I at once fixed the amount at eighty-four thousand pounds.

We had purchased it of Mr. Dale for sixty thousand pounds, and I had now had the business under my direction for ten years. In these ten years, at this price, the profits, after allowing five per cent. interest for capital, would be sixty thousand pounds; and my partners agreed to accept the sum proposed.

I then formed a new partnership, in which I was joined by one of my former partners, and by two leading merchants of Glasgow. And now I proceeded with the intended new changes; and, as I found, by daily experience, that in proportion as the external circumstances around this population were improved, their characters and conduct became improved, I hastened these beneficial changes; having now become possessed of the largest share in the concern, and being, therefore, liable to the greatest risk from any loss which might arise.

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

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

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

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

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

[Appendix D contains some interesting extracts from letters which I received from my new partners at this time.]

The majority of the new partners whom I had now assumed,

were men of known benevolence, and became my partners to assist me with their capital to carry out the great experiment in which I was engaged.

The Institution for the Formation of Character from early infancy was now speedily finished ; and it was formally opened by myself on the 1st of January, 1816. The whole neighbourhood were invited to attend ; and the most respectable inhabitants of the county town of Lanark were present, in addition to the inhabitants of the village. Upwards of twelve hundred persons were congregated on this occasion in the great lecture-room and the large room adjoining ; every part, including the galleries of both rooms, being crowded to excess.

In the address which I then delivered, a copy of which was immediately forwarded by me to our Government, and which was afterwards published by Longman and Co., and widely circulated, and has since been frequently re-published, (and which is given in Part 2 of the present series,) the principles and practices upon which, for so many years, I had been silently acting, were now, for the first time, openly and distinctly stated ; and, also, that which I further proposed to do, was fully explained.

It was upon this public occasion that the principles and practices to be pursued in infant schools of a *Rational Character*—never until then thought of—were first given to the public, and the Infant-School, the first of the kind that ever existed, was opened upon the following day.

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

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

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

quite unequal to the organisation and management of a school; and this first school in Westminster has always been a disgrace to the Infant-School system, and never was any representation of the original school.

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

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

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

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

After I left the establishment, this superior Infant-School was much deteriorated from the object for which I had established it, by the substitution of a master, who, although clever in some other respects, was totally unequal to the task; being untaught, and without the qualities requisite for superior infant training and instruction. (See new arrangements made in 1824, in Appendix A., page vii.)

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

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

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



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

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

It was previous to the opening of the Institution, that I addressed Parliament and the public on the strong necessity for restricting the age and the daily time of working of those employed in the mills ; and I also at the same time induced the late Sir Robert Peel to bring into the House of Commons a bill for the improvement of the condition of the children and others employed in factories, which I had prepared, and for which I had obtained the sanction of the leading members of both Houses of Parliament.

This is the bill which is called Sir Robert Peel's Bill ; but it was spoiled in passing through the two houses. If that bill had then been passed, as it ought to have been, in 1816, many of the evils of the manufacturing system, which have so grievously deteriorated the character and condition of the population of the working classes, would have been prevented, as well as a large amount of poor-rate, suffering, and crime.

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

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

be done by all the governments for all people; and which in practice would be found to be so easy and so beautiful, and yet all powerful for good.

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

I could do no more for a mere manufacturing population; for manufactures are not the true foundation of society.

And, after all, what had I done for these people?—What was their real condition, even with all the expenditure which had been incurred, and the measures which had been adopted to improve it?

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

And yet the working part of this population of *two thousand five hundred* persons was daily producing as much real wealth for society, as, less than half a century before, it would have required the working part of a population of *six hundred thousand* to create. I asked myself what became of the difference between the wealth consumed by *two thousand five hundred* persons, and that which would have been consumed by *six hundred thousand*; and the consideration enforced upon me, even more powerfully than I had previously appreciated them, the errors and gross irrationality of the present system, in inflicting so much misery upon all, but more especially upon the producing classes, while such enormously superabundant means to produce wealth and happiness for all, are at the control of society, and utterly neglected.

If this new wealth had not been created by machinery, imperfectly as it has been applied, the wars of Europe, in opposition to Napoleon, and to support the aristocratic principles of society, could not have been maintained. And yet this new power was the creation of the working classes.

I was therefore induced to investigate the progress of the new scientific means for creating wealth, from mechanical inventions and chemical discoveries, which had been acquired within the previous century,—no one having previously suspected this enormous power; and I found it was already far more than sufficient, wisely applied, to ensure the permanent prosperity of all nations.

By my preliminary experience in Manchester, with a population of 500 under my control, and now at New Lanark with 2,500, I had ascertained the principles and practice of forming character, and had proved to demonstration, in practice,—“**THAT ANY GENERAL HUMAN CHARACTER,—GOOD, BAD, OR INDIFFERENT,—MAY WITH EASE AND CERTAINTY BE CREATED FOR ANY POPULATION, YET PRESERVING ALWAYS THE ORGANIC PECULIARITIES OF EACH INDIVIDUAL.**”

Hitherto the governments and priesthood of every district have forced upon the public the general character which has been formed for society.

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

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

The character of the whole population was changed; and from being a most idle, dirty, intemperate, imbecile, and immoral people they were caused to become most industrious, sober, efficient, cleanly, and moral,—much superior in these respects to that which could have been anticipated, even under the improved circumstances in which they were ultimately placed, but which at best were very defective, compared with those in which all people ought to be placed; thus proving the natural goodness of humanity, when justly treated.

The children born within the establishment, and trained and educated from infancy in the new institution for the formation of character, were far superior to the children of their class in any part of the world; in some respects to the children of any class in society. So much so, that many of our first female nobility, on witnessing their conduct, manners, and attainments, have said to me, with tears in their eyes, "Mr. Owen, I would give any money to have my children as these are."

Many clergy of all denominations visited the establishment, and

some of them said,—“ Mr. Owen, this is a new human nature to me, and is what I never expected to witness in this life.”

Others, after inspecting the whole proceedings of the institution, and the entire of the establishment, said,—“ Mr. Owen, this a new world to me, and a new human nature ; and if my brothers, in whom I place all confidence, had described to me what I have seen in common practice here, I should not have believed them. “ Nothing less than an actual inspection, and seeing what I have seen with my own eyes, would have convinced me that such a state of goodness, excellence, and happiness, especially among the working classes, was attainable.

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

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

Shortly after these two visits, I was in London, and the Duke, who was then apparently in excellent health, said to me :—“ Mr. Owen, the report of these two friends, in whom I place full confidence, has perfectly satisfied me as to the superiority of the practice of those principles, of the truth of which, by your writings and conversations, I had been previously convinced. But, to enable me to act in the official manner in which I intend to act, I have to request you to receive myself, and the Duchess, and our infant daughter, as your visitors at New Lanark, next spring. My object is to make myself perfect master of the actual working of these principles under your application of them to practice. Of their incalculable superiority over the present system I require no other evidence than that which I have received from General Desseaux and Dr. Macnab ; the latter of whom will, I believe, publish his ideas of what he saw and heard from you and the

“ people employed. As I have acquired this knowledge, and now know its immense practical importance, I mean to pursue the subject, with a view to extensive practical results, and to do what my station will permit me to introduce it into general notice and adoption. When, therefore, I shall in future, as I have done heretofore, preside at your public meetings,—instead of being a mere passive chairman, I wish to be enabled to say that I do not express what I state from the testimony of others, but from my own knowledge, after three months of personal examination and inspection of the application of the principles to practice by yourself at New Lanark.”

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

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

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

All the children of the work-people were educated at an expense to their parents of *three-pence per month* only for each child; and a better education was given to them than any children had ever before received, for forming a good, practical, useful, and happy character. The parents were required to make the payment stated, that the education of their children might not appear to them like a mere charity education. But this education cost the company *two pounds per year for each child*; and yet, by the beneficial results produced on the children and parents, and upon the establishment generally, no part of the capital of the company was employed so well, or so profitably.

The wealth and happiness lost to all parties through the want of knowledge on the part of governments, relative to the immense power, for good or evil, of the application of the science of the influence of circumstances over human nature, and through their con-

sequent neglect to educate or to well-form the character of their populations, far exceed all estimate that will be made by irrational made minds. A want of rational education to cultivate the mental faculty of the governing authorities, could alone account for so great an error being committed, as the neglect to educate the population by society, when it may with ease form a good and most valuable moral and practical character for every one.

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

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

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

But what was the productive and pecuniary result of this experiment during these thirty years, from 1799 to 1829? Here was a manufacturing establishment for the spinning of cotton, and for making its machinery; with a new institution for forming character, consisting of two expensive buildings, erected and completely fitted up and furnished with all things requisite for the new arrangements which were introduced, to teach by sensible signs, through costly apparatus, as well as by books: and the expenditure for education had been not less than £1,200 each year, over and above the payments made by the parents of the children, of *three shillings per year* for each child. Great expense had also been incurred in the improvement of the village, houses, and streets; in making new roads, gardens, and pleasure-grounds; and in the general improvement of

every part of the establishment; and, in addition, £7,000 had been paid for wages during four months of the American embargo, when the price of cotton was too high for any prudent manufacturer to use it. During this period, the whole of the population who were in employment at the time of the stoppage, were paid their full wages; though no work was done by them, except keeping the standing machines clean and in working order.

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

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

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

Much might be added respecting the details of the measures which I adopted. They were such as the education and circumstances of the people required; and, as has been seen, they were eminently successful. Many of these I have explained in various publications: some in my four "Essays on the Formation of Character," written during the progress of the experiment; and in the discourse which I delivered on opening the institution for the formation of character. But to enter now into greater detail would too much extend this narrative. Suffice it then to say, that, by simple measures of common sense, based upon an unerring law of nature, consistently followed out, and by doing only a little justice to the work-people, the following results were obtained, in a population who at first were intemperate, idle, immoral, inefficient, dirty, full of religious differences and animosities, and greatly opposed to myself, being to them as a foreigner, and to the changes which they saw I was about to introduce:—

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

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

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

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

5. Quarrelling and religious animosities were gradually made to cease; and the spirit of charity, even for those of different sects, was being generally made to pervade the whole population.

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

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

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

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

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

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

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

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

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



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

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

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

In other words, under the irrational metal-money system, profits are no criterion of the amount of wealth produced. There may be great profits made, and little or no wealth created; and no profits, with great wealth produced. That is,—well-made woof, or thread of wool, cotton, linen, silk, &c., suitable to be formed into useful garments, are certain and intrinsic wealth; and may be manufactured in quantities, though their price in gold may be such that parties, after producing them for many years, may not have made any golden profits. Yet the thread possesses more intrinsic value than gold; and by its production in large quantities and of superior quality, much valuable wealth would have been created, although not one ounce of gold profit had been obtained.

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

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

Previous to the invention of Arkwright's new principle for spinning at the same time many threads by one person, instead of a single thread, a given quantity of such thread, in quality, strength, length, and weight, had a *fixed intrinsic value*, equal to its real utility, for being made into useful and valued garments and other articles. This *intrinsic value*, which will not change so long as clothes and other domestic fabrics are required for use, is the criterion of the amount of *real wealth* produced, regardless of price, which is altogether an effect arising from an artificial, false, and ignorant state of society. Any given quantity of this material is the same amount of permanent wealth at one period as at another; and unchanged, whether its *price* shall be an ounce or a ton of gold. And it is the same with every article of real wealth. When prices vary, the change is caused by gold or by some artificial circumstance; for real wealth for use has a permanent unchanging value; and the *most valuable wealth* is composed of the articles of the first necessity, as good *food, clothes, dwellings, education, &c.*; and, having these,

within superior surrounding circumstances, and personal liberty, all might become intelligent and happy, although there were not an ounce of gold or silver in the world. And without either gold or silver, these might *now* be secured for all, except for the mania of Sir Robert Peel and the bullionists. They are all the simple results of labour, aided by machinery.

The population of *two thousand five hundred* persons at New Lanark, produced as much real wealth daily, as, twenty years before the commencement of that establishment, would have required a population of *six hundred thousand* to produce it; and now, with the subsequent improvements of spinning cotton, the same population of *two thousand five hundred* would produce as much probably as *one million* at the early period before stated.

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

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

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

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

Such is society in the year 1849, while pretending that man has been, and is, a rational creature. While the first germs of rationality discover him to be a greater torment to himself and his own species, and far less rational, with the means at his control, than any other tribe of animals.

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

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

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## A P P E N D I X . D .

*Extracts from letters addressed to Robert Owen by some of his new partners, at the commencement of the partnership in the New Lanark establishment formed in 1813-14.*

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In a letter dated "London, 4th of 1st month, 1814," William Allen writes as follows:—

"When I wrote my last, every thing seemed to be done *for the present*, as far as depended upon me, and I was favoured with a precious degree of calm tranquility and resignation, with sincere prayer that if the thing were not of divine appointment it might not take place,—but if it were, that we might be mercifully supported under it by a power superior to our own. On the day of sale I felt the same tranquility, and felt almost assured that the thing was put into our hands. This affair has been with me a closer trial of faith than anything which has fallen to my lot for some time. Thy communications of this morning were doubly acceptable, as they afforded a convincing proof of the unity of our views—and I trust we shall not eventually be disappointed in believing that the hand of Providence is in all this;—but I see an extensive field of labour and exertion is opening, and there will be a constant necessity for us to recur to first feelings and first principles. But we must attend to the most pressing things first, and I shall be anxious to receive from thee the necessary documents on which to consult with Brougham as to our safety; for while we place our hopes in Divine protection, we are not to neglect the reasonable use of our faculties.

"I sent thy two letters off to John Walker, thinking it only due to him to receive the earliest and fullest information. I have had a very affectionate letter from him since my last to thee. We are all bound up in one bundle, and I hope we shall be very cautious who we unite with beyond the bounds of our present circle. Perhaps if we could get two or three more congenial minds to bring in £30,000, we should be easier as to capital; but I am decidedly against launching out into *risks*, however tempting the prospect. We must turn our attention to a system of management, and contrive to know

*monthly*, or oftener, how the concern is going on. Let us by all means avoid *dashing*; for it might not simply be our ruin, but the destruction of much usefulness. One of the first questions is how the works are to proceed from the 14th,—for *responsibility* begins from that day.

“ I am glad to find Michael’s hands are better. He may think it odd that I, a stranger almost to him, should have expressed myself so warmly interested in his welfare; but so *it is*—and it appears to me only as a *part* of the whole in these wonderful transactions.

“ As soon as I get thy materials as grounds for the application for a charter, I intend to consult Brougham, who offers to put them into shape, and indeed has felt so warmly in the business since thou left, that I should not wonder if he wished to take a part.”

In a letter dated “ London, 7th of 1st month, 1814,” William Allen writes as follows :—

“ I suppose thou concluded that my friend Fox would inform me of the result of the sale. He did so, in two very satisfactory letters, which arrived together; and I had the pleasure of receiving a farther communication from him by this morning’s post, and humbly trust that the hand of Providence is discernible in the course of these important events. But the responsibility in such a concern is so great, that it is difficult to avoid anxiety.

“ I am prevented from taking any farther steps about a charter for want of the documents requested in my last. Pray send them as soon as possible.

“ I wish also for a full statement from thee of the nature of the concern and the future prospects, that I may be prepared, if it should appear desirable, to strengthen our chain by a few more links; though J. Walker perfectly agrees with me in thinking it desirable to keep it in as few hands as possible; that we may not be thwarted in the main part of the business.

“ I find from my friend Fox that thy wife was very anxious for the result, and, although she is a perfect stranger to me, I can assure thee I sympathised with her, and my satisfaction on hearing of thy success was heightened by the reflection that it must afford her the highest gratification. Indeed I wish I were at this moment with you, to witness the scene that must be presented by the cheerful countenances of the workmen, who must look up to thee as their greatest earthly benefactor.”

In a letter dated “ London, 8th of 1st month, 1814,” William Allen writes as follows :—

“ Bentham is likely to come in with £5,000, and most probably two other Lancastrians—S. Woods and W. Phillips—with £5,000 each. \* \* \*

“ The manner in which thou managed the business of the sale

was masterly—nothing could be better. I received another very satisfactory letter from Fox yesterday.”

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In a letter dated “London, 10th of 1st month, 1814,” William Allen writes as follows:—

“I was much gratified by a letter from my dear friend Fox, giving an account of the hearty reception thou met with at Lanark. It would have been almost too much for my feelings, and I please myself with the idea of enjoying the scene in a more private and quiet manner. \* \* \*

“I should hope there would be but one feeling among us on the subject of completing the plan for the workmen in this very year, and without loss of time—it shall have my hearty vote.”

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In a letter dated “London, 26th of 1st month, 1814,” William Allen writes as follows:—

“This new concern of ours is so extensive that I am almost afraid the anxiety necessarily connected with it will tend to depress my spirits, at times, but I trust for support to Him who knows the motives which induced me to engage in it. I thought it right, after the interest which Lord Sidmouth took in the business, to wait upon him and state the result. He received me most cordially, and rejoiced in the event,—desiring me to call upon him at any time when I had anything fresh to communicate.”

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In a letter dated “Edinburgh, Saturday, 8th January, 1814,” Mr. Michael Gibbs writes as follows:—

“Mr. Fox’s letter will have acquainted you of our safe arrival at this place yesterday, at Mackay’s Hotel, there not being room for us at Macgregor’s. Before I proceed, allow me, in the name of Mrs. Gibbs and myself, to return you, Mrs. Owen, and the Misses Dale, our united acknowledgments for your very kind and friendly attentions towards us, while at Glasgow and Braxfield. The whole will be remembered by us with a pleasing recollection, and more especially the opportunity we had, of witnessing the unaffected testimony of so numerous a body of people, to the character of the man by whose parental solicitude so many comforts had been secured to them.

“The reason of my troubling you with a line, by the same post as conveys Mr. Fox’s letter, is on account of its inclosure, and also on account of what you mentioned relative to Mr. H. going to the establishment at Perthshire.

“Mr. Allen has not had the satisfaction of seeing the place for himself, nor of hearing the detail of the wonderful, and, I will add, shameful conduct, that has at last produced the present, I trust,

happy connection. It has occurred to me that it would be, 'perhaps, satisfactory, if you could send him a short abstract of the title by which the mills property is held, that he may avail himself of the offer of Mr. Brougham. Your own account of it, I think, would be sufficient for Mr. B.'s consideration, together with the mode in which it is to be conveyed to the present purchasers, as well as the sort of securities that are to be given by them to the sellers. In Mr. Fox's reply to Mr. Allen, we have suggested that Mr. A. should call upon Lord Sidmouth, and inform his Lordship that you and your friends have purchased the premises, and that you are expected in town as soon as you have effected the necessary arrangements, when a communication shall be made to Lord S. upon the subject of the charter.

"Thinking over the various conversations we have had, an idea came into my mind last night, for which, perhaps, there is not the least foundation, but I think it best to give it for your consideration. You intimated that probably Mr. H. would not continue at New Lanark, but would go to the Perthshire concern, either as manager, or as partner, or as the purchaser, if he could obtain friends to be security. My query is this:—Is it not possible that the disappointed party at Glasgow may have commissioned Mr. H. to obtain the other works for their united accounts, and admit him a partner with them. And if that should be the case, could they have it equally in their power, as I am afraid it is in their mind, to injure the Lanark Mills by opposition in sales, either by underselling, or false representations as to the quality of yarn, &c. &c.?"

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In a letter dated "Arno's Grove, January 10th, 1814, Mr. John Walker writes as follows:—

"I congratulate you most truly on being relieved from the solicitude you must have experienced previous to the sale, and I congratulate myself also in having the pleasure and privilege of contributing my mite towards your great and good work. I have heard of the heartfelt rejoicings of the population of New Lanark. I can readily enter into their feelings of joy and gratitude on the occasion, when they heard that the individual to whom they owe so much comfort and substantial happiness, still remained the proprietor, and would continue their protector, and that they were not to be subjected to an Egyptian taskmaster; and I am quite sure the gratification to you would not be less, in being placed in a situation to put the finishing hand to the well-arranged and admirable structure, whose foundations you have so judiciously laid, and whose progress you have so long and so anxiously watched.

"Your management of the biddings at the sale was excellent, and our competitors were entrapped in their own devices, since, had they entertained the most distant idea of your being the purchaser, they would not have so readily assented to the extension of the term for payment. This, to us, is a fortunate and very favourable cir-

cumstance, and will give us such facilities, that I trust we shall be very particular in the admission of any other party. Our views are the same, and, in consequence, the most complete cordiality and confidence will and does prevail amongst us, which might be materially interrupted by one coming into our band who had not the same objects. Merely in a commercial point of view, I should presume the purchase would prove a very beneficial one. You will have heard, no doubt, from our much valued friend Allen, of the favourable reception the idea of a charter has met with, particularly from Lord Sidmouth. Should it be obtained, it will draw the attention of the public more forcibly to the establishment, thereby rendering it more known, and, in consequence, more extensively useful.

“ Were not the whole mechanism of the establishment so admirably adjusted, you would have a variety of arrangements to make before the 15th ; but its regularity and perfection are such, that you have only to consider of the means of having a due and requisite supply of one moving power,—namely, money ; and of what may be wanted in that way, you will, of course, give us timely notice.

“ We intend remaining here until the end of next week, when we remove to Bedford Square, where it will not be long, I hope, before we have the pleasure of seeing you, in the mean time, may I request you to accept my respectful remembrances, in which Mrs. Walker desires to unite, and to present the same to Mrs. Owen, though unknown, but whose acquaintance, I trust, we shall soon have the satisfaction to make.

“ Assure yourself that I am, with much regard,

“ My dear Sir,

“ Yours most sincerely,

“ JOHN WALKER.”

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In a letter dated “ Arno's Grove, December 26th, 1814,” Mr. John Walker writes as follows :—

“ I experienced no common satisfaction in reading that part of your last kind and most acceptable letter in which you express your intention of signing the articles of partnership, and I hope and sincerely believe that, after you have put your name to them, you will feel perfectly comfortable ; and I trust that no event will or can happen, which will occasion regret in any in having become parties to a deed which embraces higher and more benevolent objects than, I am persuaded, any other connected with commerce in the United Kingdom.

“ I have stated my sentiments plainly and sincerely in former letters, because it appeared to me that it was then the proper time to do it ; and I am greatly gratified to find that my observations have been received with such distinguished candour. They certainly proceeded from no wish to obtrude my opinion ; my only object was to prevent misapprehension, and in consequence controversy, in future. To those who really think and reason, (and small indeed is the proportion who do so,) it will not appear extra-

ordinary that half-a-dozen individuals are rarely to be found who strictly accord in opinion on religion.

“ William Allen read to us on Saturday that part of your letter stating the means you had adopted of checking and gradually abolishing the absurd custom of drinking in the new year. I was delighted with your judicious mode of proceeding. Long established as this custom is, I am persuaded you will ultimately succeed in abolishing it, and that they will gradually see it in its true point of view, equally injurious to themselves and to others. But nothing short of the very unusual influence you possess could accomplish it ; an influence resting on the only permanent foundation, resulting from the exercise on your part of the kindest intentions and most active and extensive benevolence towards them, and on theirs from a conviction of your disinterested efforts for their good, and from heartfelt gratitude for the benefits, not in prospect, but in actual possession.”

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*Order in Relation to New Year's Day. Addressed to the Managers of Departments, New Lanark Mills. (Alluded to in the preceding letter.)*

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“ The proprietors of the works were desirous, solely for the good of the inhabitants, that they should refrain from injuring themselves by drinking spirits on New Year's morning. They, therefore, to keep them out of the way of temptation, recommended them to attend their usual employments on that day, and a full explanation was given of the motives which induced the Company to adopt this regulation. Notice was also given, that if this advice was generally attended to, they should have a holiday in summer, and a quarter of an hour added to their daily breakfast time, as a compensation, and in lieu of this day of riot and drunkenness. They were also informed, that all those who persisted in a practice so contrary to the good of themselves and their families, should be fined equal to one day's pay.

“ The regulation and advice given were generally disregarded, and the advantages offered were consequently forfeited. But to reward those who evinced an inclination to act right,—and to deter the others from again acting wrong, who have not yet learned how to act right,—and that some good may be extracted from the evil,—

“ It is ordered :—

“ That the fine shall be stopped this pay ;—that those who attended their work on New Year's morning shall receive one day's pay ;—and that the difference between the reward to the one and fine from the other shall be distributed to those poor families in the village, who shall be found to be in want at this inclement season.

“ The execution of these orders is entrusted to Mr. Humphreys, Mr. Haddow, and those who superintend the several departments, and to Mr. Stevenson.”



## POSTSCRIPT TO PART V.

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Since the previous part of this work has been printed I have glanced through the life of William Allen, which I had previously only looked into, to see what appeared prominently connected with New Lanark and myself.

It is evident that William Allen was a sincere bigot to the faith which he had been taught, and in which he had been carefully and systematically trained from his youth to maturity. He would have been equally sincere and bigoted had he been trained and taught any other faith or dogmas now existing in any other part of the world. His powers of judging on religious subjects were destroyed before he had attained any maturity of mind, as is the case with all religionists over the world. Were it not so, the absurdities and follies now taught as religion in all nations and among all people would have been universally scouted from society, and seen to be the great obstacle to man's becoming a rational being, and as the sole cause of retaining the population of the world in a state of mental lunacy;—proving, indeed, to its full extent, my early statement, “that the world has hitherto been, and is now, a Great Lunatic Asylum.”

I see by looking at the end of the fourth volume of William Allen's life, that it has been compiled by some ladies inflicted with the same malady as himself, of course sincere, and strongly prejudiced in favour of all he said and did, and as strongly prejudiced against all I said and did, but they have, (which I regret,) convinced me that he was far less liberal and sincere respecting freedom of opinion on religious matters than I had given him full credit for being.

From this work it appears that he went to our mutual friend Lord Sidmouth to tell him of my “horrible principles,” acknowledging, as he was obliged to do, the good results in practice of those “horrible principles.”

I must say this was a “horribly” ignorant religious proceeding. There was no charity or truth in it. But he was made mentally blind by his sectarian instruction, as well as the compilers of his life, or they would not have exposed their favourite, and I believe

always well intentioned, friend, to the discovery of this inconsiderate act of folly and insincerity; for while thus speaking to Lord Sidmouth, he was writing such letters to me as are given in the Appendix. He little suspected that the principles which had been forced from infancy into his weak and tender brain much better deserved the epithet which he had used, than the divine principles on which for so many years I had been acting.

But he is gone into the spirit world, and ere this, I have no doubt, he has discovered the gross errors and inconsistencies of all the sects of religionists over the world. Peace be with him; and I hope eternal happiness:—for I believe he thought that he was right in his taught sectarian views and in his practice; and, meaning well, he is now, no doubt, enjoying a superior spiritual life.

I regret when, to clear away the rubbish which is before us,—the debris of past ages,—I am obliged to descend to any individual considerations, and to occupy my time with aught less than the means to secure the progress and happiness of each one of the family of man through all future ages. To this all-important subject I now again proceed.

The experiment at New Lanark, while conducted by myself, upon my “horrible” principles, produced a character on humanity never yet seen in the world; and it was produced under, and against, most unfavourable circumstances, and the oldest and deepest taught prejudices of the human race. It was comparatively a heavenly character which the silent and misunderstood principles, (although called “horrible,”) created in the children of the work-people in New Lanark. Knowing the laws of human nature, (to the extent permitted us to know for our guidance towards excellence and happiness, not for one or for a sect or class, but for all,) I taught them the simple and easily-to-be-acquired practice—“To endeavour all in their power to make each other happy.” By doing so, the character which was thus, unknown to themselves, forced upon them, would be sure to create such lovely feelings and conduct in all, that of necessity they must “love one another,” and thus, in loving one another, they effectually evinced their love to their Creator. And this will be found to be all of religion that is useful and not injurious to the human race.

And let it be remembered by all, that love is an *effect*, produced by a loveable *cause*; and that the only way in which it is practicable to make man love his neighbour as himself, is to train all men from birth to have lovely qualities only.” The time is come when this practice may be gradually introduced to become at no distant day universal.

I have said “the world is a great lunatic asylum.” For immediate proof that it is yet so, read the details of the battles of Si-

nope and Alma. How many lives were lost and rendered miserable, and how much property was destroyed and wasted, in preparation to effect these results, and in their actual execution? How many of these combatants had ever seen each other, or had previously quarreled? Were not they led like sheep to the slaughter—and for what? To gratify the insane notions and feelings of a few individuals, who had been most ignorantly taught from their birth, and who, therefore, shall remain nameless, and also because,—as all have been, and are, the mere creatures of the erroneous conditions in which they have been placed from birth,—all are blameless; but nevertheless, the loss, waste, pain, and suffering to individuals, are real, and now require to be stopped in the shortest possible time by truths too evident and glaring to be resisted.

The experiment to new form the human character from birth at New Lanark, was made with the view to stop this carnage and insanity, and to show the plain, easy, and delightful practice by which all may be, as it were, compelled to become sane, and therefore, good, wise, united, and happy;—each one, through life, being actively and cordially engaged in their great business, never ceasing until death, to promote in all sincerity the progress in excellence and happiness of each other.

To waste any more precious time in writing or talking about any of the imaginative religions, laws, governments, or philosophies, of a worn-out system of folly and absurdity, will be vain and useless, now that the plain and straight path to the attainment of rationality, goodness, wisdom, unity, and happiness, for all, has been discovered, and can be made easy of execution and to be understood by all.

Let the population of the world rejoice and be exceeding glad, that this old system of falsehood, error, contests, and confusion, is about to terminate,—that wars are about to give place to universal peace,—and the millenium to commence this year in practice, as a little grain of mustard seed, rapidly to spread over the whole earth.

And yet no revolution of violence in any country will be needed. The Heads of all governments first to unite; and then the Heads of all religions;—and by their union they will introduce and superintend this great and glorious change for humanity. It must now be done. God has willed it in His own good time; and these new Spiritual Manifestations are to make the change known through the circumference of the earth, from the east to the west and from the north to the south, so that all shall partake of its benefits, and there shall be no longer any complaining, either in streets or highway—in towns or country.

These Manifestations are now spreading like wild-fire over the earth;—to burn up this old system of mental lunacy and bodily suffering. God, the Creator of all things within the universe,

does everything in His own way and time, and man is a mere mite in His hands, and He does with him as He designed from the beginning of His creation. The human mite can do no good to his Creator; and for this mite to think of glorifying the name of Eternal Omnipotence is the most insane of all notions, and, if such thing can be, the most absurd of all blasphemies.

God composed all things,—gave to all things their natural or inherent qualities,—directs all things everlastingly throughout the universe,—and in His own time and way will harmonise the universe for eternity.

In our time the new combinations of good conditions to effect this mighty change in human affairs will be shown and explained—to the population of the more civilised part of the world first, and thus gradually the less advanced parts will be prepared to receive it.

Let those who possess minds competent to the task, read, and carefully study, these five Parts of the “New Existence of Man upon the Earth,” and they will discover that they could never have been written by an uneducated boy, who had been apprenticed to a draper before he was ten years of age, and who was from that period daily engaged in commercial business for his own subsistence and that of his family. Uneducated,—unassisted,—how came he to become the companion of princes, the adviser of the great and noble,—and to arouse the attention and excited feelings of the Governments and Churches of the civilised world, and, through a long and happy life, to hold bigotry and superstition at bay, and now to teach to both the easy path to become rational and to do good to all humanity?

Say not that these have been the doings of Robert Owen;—for he is conscious that not a particle of merit is due to him for anything which he has done or may do. Whatever faculties or powers he has used for the furtherance of these great and glorious results for humanity, have been forced upon him without his consent or knowledge. He has been a mere agent at the disposal of Infinite Wisdom, Power, and Goodness, to arouse the nations of the world, from their first necessary state of irrational and undeveloped existence, to a new earthly life of rationality, in which *all* will be made to become from birth, good, wise, united, and happy, and well prepared at their material death to enter upon a pure spiritual life of eternal progress and never ceasing enjoyment.

And now this wonderful change from the existing pandemonium and utter confusion of mind and practice over the world is to be effected by the simple means, of abandoning a glaring fundamental falsehood, for an obvious universal fundamental truth,—and abandoning the insane practice of creating bad, injurious, and most evil conditions around all, from birth to death, and adopting the common sense practice of creating good and superior conditions only, in which to place the human race.

What wait we then for, to commence this change now this very year? The union first, among themselves, of the governments of the world,—next the union of heads of the various now opposing and contending religions of the world; to form together a holy alliance for the salvation of the human race from physical and mental slavery, from poverty, from sin against the laws of their nature, and from the misery which this sin hourly creates over the earth.

But who, or what, can effect this union, and complete a holy alliance between existing contending governments, and between religions which now hate, despise, and would willingly, if they possessed the power, utterly destroy each other,—“for the love of God and the good of men’s souls?”

It is by the necessity which God now creates, for the maintenance of their own existence as directing powers on the earth, that this will be effected.

The governments and heads of religions must now unite to introduce and maintain the true fundamental principle of society,—the attractive principle,—which will unite the human race; and to superintend the change of practice, from making bad, inferior, most inconsistent, and insane conditions, to the making over the earth of new combinations of good and superior conditions only, and in which gradually, to clothe, as it were, the human race, as God has clothed the spirit of man and of the universe in a material covering or body.

“But,” it will be said, “they will not unite.”

Yes they will; or else all governments and religions will be swept in a storm of violence from the face of the earth, and a new united government, and religion, and language, and interest, will arise and supersede them. Governments and religions will now see this; and they will prefer their own interest and happiness, when they are made conscious of them, to the alternative of hopeless contests and destructive violence. For God, through his spirits, has said—“There shall be peace and goodwill over the earth, and man shall become sane in mind, and rational and consistent in practice.”

What, then, is the population of the world looking and waiting for? To see exhibited the representation of these good and superior conditions in which all men shall be made to become good, wise, and happy.

These representations shall appear in a Panorama in the British metropolis, or in the Crystal Palace, and shall be exhibited to be copied and carried throughout Europe, America, Asia, Africa, and all the Islands of the Oceans,—to elevate humanity into a new phase of existence.

Glory to God, and Peace on earth.

ROBERT OWEN.

Sevenoaks, 1st November, 1854.