

Second Essay

[Original Dedication of Second Essay. Second Dedication of the  
Four Essays in subsequent editions.]

TO THE BRITISH PUBLIC

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

"It is not unreasonable to hope that *hostility* may *cease*, even where  
*perfect agreement* cannot *be established*. If we cannot *reconcile all*  
*opinions*, let us endeavour to unite all hearts." - MR. VANSITTART'S<sup>89</sup>

LETTER TO THE REV. DR. HERBERT MARSH.

Nicholas Vansittart (1766-1851), lawyer and MP, Chancellor of the Exchequer,  
1812-22. His *Letter to the Rev. Marsh* (1811) argued for greater co-operation between Angli-  
cans and Dissenters in the cause of religious freedom, something Owen strongly favoured. Van-  
sittart's concerns as Chancellor included the corn laws, relief of distress and tariff reform

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

*Society, Charity and Rational Instruction*

***Society's aim must be for "each man to 'have charity for all men'".***

No feeling short of this can indeed find place in any mind which has been taught clearly to understand that children in all parts of the earth have been, are, and everlastingly will be, impressed with habits and sentiments similar to those of their parents and instructors; modified, however, by the circumstances in which they have been, are, or may be placed, and by the peculiar organisation of each individual.

Yet not one of these causes of character is at the command, or in any manner under the control, of infants, who (whatever absurdity we may have been taught to the contrary) cannot possibly be accountable for the sentiments and manners which may be given to them. And here lies the fundamental error of society; and from hence have proceeded, and do proceed, most of the miseries of mankind.

Children are, without exception, passive and wonderfully contrived compounds; which, by an accurate previous and subsequent attention, *founded on a correct knowledge of the subject*, may be formed collectively to have any human character. And although these compounds, like all the other works of nature, possess endless varieties, yet they partake of that plastic quality, which, by perseverance under judicious management, may be ultimately moulded into the very image of rational wishes and desires.

In the next place, these principles cannot fail to create feelings which, without force or the production of any counteracting motive, will irresistibly lead those who possess them to make due allowance for the difference of sentiments and manners, not only among their friends and countrymen, but also among the inhabitants of every region of the earth, even including their enemies. With this insight into the formation of character, there is no conceivable foundation for private displeasure or public enmity.

***The use of reason will be essential to the application of the principles: rational instruction from infancy will teach the individual rational evaluation and this will lead naturally to charitable assessment of those whose behaviour is irrationally directed and as such "destructive of. . . comfort, pleasure, or happiness."***

He will then also strongly entertain the desire "to do good to *all* men," and even to those who think themselves his enemies.

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

These Essays, however, are intended to explain that which is *true*, and not to attack that which is *false*. For to explain that which is true may permanently improve, without creating even temporary evil; whereas to attack that, which is false, is often productive of very fatal consequences.

***We cannot be held accountable for*** "the partial ignorance of our forefathers", *who had only* "some vague disjointed knowledge of the principles on which character is formed." *The true nature of these principles must therefore be carefully presented.*

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

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

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

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

and circumstanced, that some of those who had so suffered would have been the identical individuals who would have passed the same awful sentences on the present highly esteemed dignitaries of the law.

*Owen urges his reader to visit London's prisons and "patiently inquire, with kind commiserating solicitude" as to the lives and backgrounds of the inmates.*

They will tales unfold that *must* arrest attention, that will disclose sufferings, misery, and injustice, upon which, for obvious reasons, I will not now dwell, but which previously, I am persuaded, you could not suppose it possible to exist in any civilised state, far less that they should be permitted for centuries to increase around the very fountain of British jurisprudence." The true cause, however, of this conduct, so contrary to the general humanity of the natives of these Islands, is, that a practical remedy for the evil, on clearly defined and sound principles, had not yet been suggested. But the principles developed in this "New View of Society" *will point out a remedy which is almost simplicity itself, possessing no more practical difficulties than many of the common employments of life; and such as are readily overcome by men of very ordinary practical talents.*

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

#### *New Lanark - the Practical Experiment*

In the year 1784, the late Mr. Dale<sup>90</sup>, of Glasgow, founded a manufactory for spinning of cotton, near the falls of the Clyde, in the county of Lanark, in Scotland; and about that period cotton mills were first introduced into the northern part of the kingdom.

It was the power which could be obtained from the falls of water that induced Mr. Dale to erect his mills in this situation; for in other respects it was not well chosen. The country around was uncultivated; the inhabitants were poor and few in number; and the roads in the neighbourhood were so bad, that the Falls, now so celebrated, were then unknown to strangers.

It was therefore necessary to collect a new population to supply the infant establishment with labourers. This, however, was no light task; for all the regularly trained Scotch peasantry disdained the idea of working

<sup>90</sup> David Dale (1739-1806) Glasgow merchant-banker, built New Lanark, the largest cotton spinning plant of the period, in 1784. Highly religious and philanthropic he established a paternalistic regime with housing, schooling and medical care for workers. He sold out to a partnership including Owen, who married his daughter, in 1799,

early and late, day after day, within cotton mills. Two modes then only remained of obtaining these labourers; the one, to procure children from the various public charities of the country; and the other, to induce families to settle around the works.

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

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

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

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

The boarding-house containing the children presented a very different scene. The benevolent proprietor spared no expense to give comfort to the poor children. The rooms provided for them were spacious, always clean, and well ventilated; the food was abundant, and of the best quality; the clothes were neat and useful; a surgeon was kept in constant pay,

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

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

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

Thus Mr. Dale's arrangements, and his kind solicitude for the comfort and happiness of these children, were rendered in their ultimate effect almost nugatory. They were hired by him and sent to be employed, and without their labour he could not support them; but while under his care, he did all that any individual, circumstanced as he was, could do for his fellow-creatures. The error proceeded from the children being sent from the workhouses at an age much too young for employment. They ought to have been detained four years longer, and educated; and then some of the evils which followed would have been prevented. If such be a true picture, not overcharged, of parish apprentices to our manufacturing system, under the best and most humane regulations, in what colours must it be exhibited under the worst?

Mr. Dale was advancing in years: he had no son to succeed him; and, finding the consequences just described to be the result of all his strenuous exertions for the improvement and happiness of his fellow-creatures, it is not surprising that he became disposed to retire from the cares of the establishment. He accordingly sold it to some English merchants and manufacturers; one of whom, under the circumstances just narrated, undertook the management of the concern, and fixed his residence in the midst of the population. This individual had been previously in the management of large establishments, employing a number of work-people, in the neighbourhood of Manchester; and in every case, by the steady application of certain general principles, he succeeded in reforming the habits of those under his care, and who always, among their associates in similar employment, appeared conspicuous for their good conduct. With this previous success in remodelling English character, but ignorant of the local ideas, manner, and customs, of those now committed to his management, the stranger commenced his task.

*A two year struggle between management and resentful workforce ensued, but the "stranger" kept his cool, confident that his principles would triumph.*

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

Here then was a fair field on which to try the efficacy in practice of principles supposed capable of altering any characters. The manager formed his plans accordingly. He spent some time in finding out the full extent of the evil against which he had to contend, and in tracing the true causes which had produced and were continuing those effects. He found that all was distrust, disorder, and disunion; and he wished to introduce confidence, regularity, and harmony. He therefore began to bring forward his various expedients to withdraw the unfavourable circumstances by which they had hitherto been surrounded, and to replace them by others calculated to produce a more happy result. He soon discovered that theft was extended through almost all the ramifications of the community, and the receipt of stolen goods through all the country around.

To remedy this evil, not one legal punishment was inflicted, not one individual imprisoned, even for an hour; but checks and other regulations of prevention were introduced, a short plain explanation of the immediate benefits they would derive from a different conduct was inculcated by those instructed for the purpose, who had the best powers of reasoning among themselves. They were at the same time instructed how to direct their industry in legal and useful occupations, by which, without danger or disgrace, they could really earn more than they had previously obtained by dishonest practices. Thus the difficulty of committing the crime was increased, the detection afterwards rendered more easy, the habit of honest industry formed, and the pleasure of good conduct experienced.

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

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

Dissensions and quarrels were undermined by analogous expedients. When they could not be readily adjusted between the parties themselves, they were stated to the manager; and as in such cases both disputants were usually more or less in the wrong, that wrong was in as few words as possible explained, forgiveness and friendship recommended, and one simple and easily remembered precept inculcated, as the most valuable rule for their whole conduct, and the advantages of "which they would experience every moment of their lives; viz:- That in future they should endeavour to use the same active exertions to make each other happy and comfortable, as they had hitherto done to make each other miserable; and by carrying this short memorandum in their mind, and applying it on all occasions, they would soon render that place a paradise, which, from the most mistaken principle, of action, they now made the abode of misery." The experiment was tried: the parties enjoyed the gratification of this new mode of conduct; references rapidly subsided; and now serious differences are scarcely known.

*An open attitude to religious differences was similarly successful. "Sectarian animosity and ignorant intolerance" were countered via the teaching that "true religion", devoid of sectarianism; "would soon form those characters which every wise and good man is anxious to see."*

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

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

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

The children were taught reading, writing, and arithmetic, during five years, that is, from five to ten, in the village school, without expense to their parents. All the modern improvements in education have been adopted, or are in process of adoption. (To avoid the inconveniences which must ever arise from the introduction of a particular creed into a school, the children are taught to read in such books as inculcate those precepts of the Christian religion which are common to all denominations.) They may therefore be taught and well-trained before they engage in any regular employment. Another important consideration is, that all their instruction is rendered a pleasure and delight to them; they are much more anxious for the hour of school-time to arrive than to end; they therefore make a rapid progress; and it may be safely asserted, that

if they shall not be trained to form such characters as may be most desired, the fault will not proceed from the children; the cause will be in the want of a true knowledge of human nature in those who have the management of them and their parents.

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

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

In consequence, their animosity and opposition to the stranger subsided, their full confidence was obtained, and they became satisfied that no evil was intended them; they were convinced that a real desire existed to increase their happiness upon those grounds alone on which it could be permanently increased. All difficulties in the way of future improvement vanished. They were taught to be rational, and they acted rationally. Thus both parties experienced the incalculable advantages of the system which had been adopted. Those employed became industrious, temperate, healthy, faithful to their employers and kind to each other; while the proprietors were deriving services from their attachment, almost without inspection, far beyond those which could be obtained by any other means than those of mutual confidence and kindness. Such was the effect of these principles on the adults; on those whose previous habits had been as ill-formed as habits could be: and certainly the application of the principles to practice was made under the most unfavourable circumstances. (It may be supposed that this community was separated from other society; but the supposition would be erroneous, for it had daily and hourly communication with a population exceeding its own number. The royal borough of Lanark is only one mile distant from the works; many individuals came daily from the former to be employed at the latter; and a general intercourse is constantly maintained between the old and new towns.)

I have thus given a detailed account of this experiment, although a partial application of the principles is of far less importance than a clear and accurate account of the principles themselves, in order that they may be so well understood as to be easily rendered applicable to practice in any community and under any circumstances. Without this, particular facts may indeed amuse or astonish, but they would not contain that substantial value which the principles will be found to possess. But if the relation of the narrative shall forward this object, the experiment cannot fail to

prove the certain means of renovating the moral and religious principles of the world, by showing whence arise the various opinions, manners, vices, and virtues of mankind, and how the best or the worst of them may, with mathematical precision, be taught to the rising generation.

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

The experiment narrated shows that this is not hypothesis and theory. The principles may be with confidence stated to be universal, and applicable to all times, persons, and circumstances.

### *Reform and the Nation*

These principles, applied to the community at New Lanark, at first under many of the most discouraging circumstances, but persevered in for sixteen years, effected a complete change in the general character of the village, containing upwards of two thousand inhabitants, and into which, also, there was a constant influx of new-comers. But as the promulgation of new miracles is not for present times, it is not pretended that under such circumstances one and all are become wise and good; or that they are free from error. But it may be truly stated, that they now constitute a very improved society; that their worst habits are gone, and that their minor ones will soon disappear under a continuance of the application of the same principles; that during the period mentioned, scarcely a legal punishment has been inflicted, or an application been made for parish funds by any individual among them. Drunkenness is not seen in their streets; and the children are taught and trained in the institution for forming their character without any punishment. The community

exhibits the general appearance of industry, temperance, comfort, health, and happiness. These are and ever will be the sure and certain effects of the adoption of the principles explained; and these principles, applied with judgement, will effectually reform the most vicious community existing, and train the younger part of it to any character which may be desired; and that, too, much more easily on an extended than on a limited scale. To apply these principles, however, successfully to practice, both a comprehensive and a minute view must be taken of the existing state of the society on which they are intended to operate.

***If the introduction of change is gradual, even barely perceptible, it will be readily accepted and the resulting improvement will in turn be rapid. Further, since ignorance of the principles must have been the sole barrier to their national application by Church and State, reform must be inevitable.***

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

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

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

***It would be to the detriment of both Church and State if such a programme of reform were in any way exclusive. Although the well-being of the individual must be of prime concern, the national revenue can only benefit.***

Yet, important as are considerations of revenue, they must appear secondary when put in competition with the lives, liberty, and comfort of

our fellow-subjects; which are not hourly sacrificed for want of an *effective legislative measure to prevent crime*. And is an act of such vital importance to the well-being of all to be longer delayed? *Shall yet another year pass in which crime shall be forced on the infant, who in ten, twenty, or thirty years hence shall suffer DEATH for being taught that crime?* Surely it is impossible. Should it be so delayed, *the individuals of the present parliament, the legislators of this day*, ought in strict and impartial justice to be amenable to the laws for not adopting the means in their power to prevent the crime; rather than the poor, untrained, and unprotected culprit, whose previous years, if he had language to describe them, would exhibit a life of unceasing wretchedness, arising *solely* from the errors of society.

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