

Registered for Foreign Transmission.

Supplement to No. 10.

# ROBERT OWEN'S MILLENNIAL GAZETTE;

EXPLANATORY OF THE PRINCIPLES AND PRACTICES BY WHICH, IN PEACE, WITH TRUTH, HONESTY, AND SIMPLICITY, THE NEW EXISTENCE OF MAN UPON THE EARTH MAY BE EASILY AND SPEEDILY COMMENCED.

“The character of Man is formed *for* him, and *not* by him!”

No. 10A.]

JANUARY 1st, 1857.

[PRICE 6D.]

A NEW YEAR'S GIFT OF INESTIMABLE VALUE TO THE POPULATION OF THE WORLD THROUGH FUTURITY.

NOTICE.

[*Editors of Periodicals, and those who disinterestedly desire to promote permanently the happiness of the human race, irrespective of colour, country, class, or creed, will assist to circulate the following.*]

A CONGRESS of the advanced minds of the world, to consider the best immediate practicable mode of gradually superseding the false, ignorant, unjust, cruel, wicked, and most irrational system of society, opposed to the righteous laws of God and nature, and which hitherto has been the only system known to man,—by the true, enlightened, just, merciful, good, and rational system of society, in strict accordance with the all-wise laws of God and nature, will be opened at noon precisely, on the 14th of May next, in St. Martin's Hall, Long Acre, London, the present metropolis of the world, — when will be explained the outline of the change which is highly to benefit all of the human race through futurity, and to injure none, even while passing through its first or transition generation, preliminary to the attainment of its full change, which will be the commencement of the long-promised millennium.

This work is too important,—involving, as it does, the everlasting well-being, well-doing, and happiness of all nations and people,—to be explained, discussed, and understood for immediate practical action in less than many days. The Congress will therefore be continued day by day, from ten a.m., to three p.m.,

until this great work of reformation for the lasting advantage of all of humankind shall be brought to a satisfactory termination.

Different days will be appropriated to explain and consider the interests of the leading classes as now existing throughout society, and how those interests are to be promoted by the change from the false and evil to the true and good system, for new forming the character, physically and mentally, of the human race, and for governing it on principles of impartial justice and universal attraction.

In order that this subject, which includes the permanent good of all parties in all countries, may be well practically understood by all, the following invitations are given to the respective divisions of society, as addressed, to be present on the days named, when the interests of their respective classes will be explained, examined, and discussed.

In a Programme of the intended business of the Congress, and which will be published previous to the 14th of May, the day which will be devoted more especially to the consideration of the subjects immediately connected with the classes invited, will be stated for the benefit of those whose time will not admit of continued attendance at the Congress.

It is hoped that the interests involved will appear too important to be unattended to by any class thus invited.

ROBERT OWEN.

December, 1856.

#### A CARD

*To the conductors of the Periodical Press, and to the popular Writers of the civilised world.*

GENTLEMEN AND LADIES,—

You have now much influence for good and evil over the public mind, and the path will be opened to you by which you may greatly increase your powers for good, and may allow your influence for evil to die its natural death.

I therefore invite you to meet me in St. Martin's Hall, London, at eleven o'clock, A.M., on Tuesday the 12th of May next, previous to the Congress of advanced minds to commence at noon on Thursday the 14th of May, when I will explain to you how you may apply your powers to assist to form a superior, good, wise, and happy character for the human race, yourselves of course included, and may thus become most efficient agents to gradually and peaceably terminate this false, ignorant, unjust, cruel, irrational, and now thoroughly wornout old system of society, for forming the character and governing the human race.

Your true friend, ROBERT OWEN.

Sevenoaks Park, Sevenoaks, England.

December, 1856.

## TO THE SOVEREIGN POWERS OF THE CIVILISED WORLD.

The glorious period has arrived when the crysalis state of man shall cease and his miseries terminate.

Hitherto the germs of his rational faculties have been in a state of continual effervescence, preparing to develop his spiritual, moral, and mental powers, to enable him, at the time appointed by nature, to burst his crysalis shell of ignorance, and to come forth in all the true powers of humanity, a good, wise, and happy being, cordially and permanently united with all of humankind, and merciful to the greatest extent practicable to all.

Your safety and well being, and the future progress and happiness of your offspring, are deeply involved in this change, glorious to you and to all humanity through every succeeding age.

I therefore invite you to send your most talented representatives, possessing firm integrity of character, to assist at the London Congress of advanced minds, commencing on Thursday the 14th of May next, at noon, in St. Martin's Hall, Long Acre, London, to consider the best peaceable practical measures to change this crysalis or infant and preliminary state of human existence, for the full, true, and physically and mentally harmonious life—a life which will perpetually increase in these respects and also in knowledge, goodness, wisdom, and happiness.

Well may you rejoice that this long looked for and much desired period has come in your day, and at this juncture, to prevent untold miseries to yourselves, your children, and the myriads yet unborn.

ROBERT OWEN.

Sevenoaks Park, Sevenoaks,  
December, 1856.

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### A CARD

*To the leading Statesmen of the civilised world.*

GENTLEMEN,—

I invite you to attend the London Congress of advanced minds, to meet on Thursday the 14th of May next, in St. Martin's Hall, London, when I will solve to you the great problem, which for past ages has occupied the attention and deep consideration of the best of your class in all countries,—that is, —“ The practical measures to ensure perpetual progress and “ happiness to the human race, and to unite them as one family “ in a never ending cordial brotherhood, in which all shall be

“made to become through life good, wise, and happy, and peace shall for ever prevail over the earth.”

The time for the commencement of this glorious change for all is near at hand.

Your true friend,  
ROBERT OWEN.

Sevenoaks Park, Sevenoaks,  
December, 1856.

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TO THE ARISTOCRACY OF BIRTH, TALENT, AND  
WEALTH, OF THE WORLD.

GENTLEMEN,—

A great change is coming over the world, which will give you substantial and healthy enjoyments of life, instead of the superficial appearances of them. By this change you will have truth instead of falsehood, affection instead of flattery and mercenary service. You will have substantial rational enjoyment of the use of all wealth, without dishonesty to others, without conflict, contests, or competition, and a superior character for all of you and your descendents.

I therefore invite you to attend the Congress of advanced minds in St. Martin's Hall, London, to commence on Thursday the 14th of May next, at noon, when I will explain to you how the true aristocracy of birth, talent, and wealth, are to be attained and permanently maintained through all succeeding generations.

Your true friend,  
ROBERT OWEN.

Sevenoaks Park, Sevenoaks,  
December, 1856.

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A CARD

*To the Members of the Civil and Military Professions in  
Europe, Asia, and America.*

GENTLEMEN,—

I invite you to attend the Congress to be held in St. Martin's Hall, Long Acre, London, to commence at noon, on Thursday the 14th of May next, when I will explain to you a new mode by which to form from birth a new and very superior character for the human race—a character which, after the pre-

sent generation, shall gradually supersede the necessity for the continuance of any one profession. And I will then also explain the means by which your present position shall be permanently improved and elevated, to an extent now unimagined by any of your class.

By this change your present difficulties and annoyances shall be overcome and no more experienced.

Your true friend,  
ROBERT OWEN.

Sevenoaks Park, Sevenoaks,  
December, 1856.

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### A CARD

*To the Clergy of all ranks and denominations.*

MOST REVEREND SIRS,—

Having called a Congress of the advanced minds of the world, to consider the *best peaceable practical means to change the existing ignorant, false, unjust, cruel, and most irrational system of society*, for the true system for forming the character of and governing the human race, I deem it a first duty to the character and position you have held so long, and continue to hold among the nations of the earth, to invite you, in the pure Christian spirit of charity and love for our race, to attend this Congress, which will commence at noon on Thursday the 14th day of May next, in St. Martin's Hall, Long Acre, London,—at which Congress I will explain to you the plain, simple, practical means, by which you may immediately greatly improve your present position,—which position the signs of the times indicate to be precarious, without some substantial change in the cast of society.

This invitation is given to the leading minds of the Jewish, Christian, and Mahomedan, and all other priesthoods, with a view of explaining to them at such meeting the means of uniting them in a sincere bond of union and of brotherly love, in the spirit of undefiled universal charity and kindness. Also the easily-to-be-executed scientific means to accomplish in practice the real object for which all priesthoods were originally established,—that is, to make the human race good, wise, and happy.

You will all be delighted to learn, by the explanations which will be given, that the means have been discovered by which all hatred, jealousies, and unkind feelings, between the members of different religions and different denominations of the same religion, may be made to terminate for ever, and all may be induced hereafter to teach and to preach, only and on all occasions, the great advantage of, and now the strong necessity for, the daily and

hourly practice, in all sincerity, of an unfailing spirit of love and charity, to be always evident in the tone of voice and conduct, in such manner that no one could mistake the true character of the spirit within.

This Congress is called with the intention to change the destiny of the human race, from its present most irrational state in all departments of life, to a new existence, in which all from birth will be made to become rational and consistent in mind and practice, and ultimately good, wise, united, and happy.

Desiring your peace and prosperity in this world, and immortal happiness hereafter, I remain, most reverend sirs,

Your true friend,

ROBERT OWEN.

Sevenoaks Park, Sevenoaks,  
December, 1856.

#### A CARD

*To the Professional Teachers of the human race in all nations.*

GENTLEMEN,—

I invite you to attend the Congress of advanced minds, to commence at noon, on Thursday the 14th of May next, in St. Martin's Hall, London. This Congress is called to change the destiny of the human race, from its present language of falsehood and conduct of deception, to a new condition, in which its practice will be the language of truth only, the conduct honest without exception.

This glorious change in the condition of humanity will arise from a new formation of character from birth. The easy practical mode of its attainment I will explain to you at the meeting now proposed, to enable you to take, as you ought, a prominent part at the Congress mentioned, because the true formation of character is the highest and most important object to be attained in the most advanced state of society.

Desiring that your arduous yet most important duties may be made most efficient to establish goodness and happiness among all of our race, I am faithfully your true friend,

ROBERT OWEN.

Sevenoaks Park, Sevenoaks,  
December, 1856.

A CARD

*To the leading Members of the Money, Commercial, Manufacturing, and Trading interests of the civilised world.*

GENTLEMEN,—

I invite you to attend the Congress of advanced minds, to commence at noon on Thursday the 14th of May next, in St. Martin's Hall, Long Acre, London, at which I will explain to you a plain and simple mode by which to terminate your risks and difficulties respecting the acquisition of wealth, and by which means you may in perpetuity attain, without risk, all the highest substantial enjoyments which wealth can give.

This invitation is given that by the knowledge which will then be developed, you may be prepared to take a beneficial active part in the Congress to change the destiny of the human race, from its present ignorant, false, and most irrational state, to the true permanent condition of humanity, in which from birth all will be made to become rational or consistent in mind and practice, and ultimately, without exceptions, good, wise, and happy.

You will all rejoice to learn the beautiful simplicity by which the results stated will be attained in practice.

Desiring your permanent prosperity and happiness, believe me to be

Your true friend,

ROBERT OWEN.

Sevenoaks Park, Sevenoaks,  
December, 1856.

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TO THE LEADING PRACTICAL AGRICULTURISTS,  
HORTICULTURISTS, GARDENERS, SURVEYORS,  
DRAINERS, CIVIL ENGINEERS, ARCHITECTS, BUILDERS,  
AND MEN OF SCIENCE IN SOUND, HEATING,  
LIGHTING, VENTILATING, AND COOKING, OF ALL  
NATIONS.

FELLOW MEN!—

I invite you to attend the Congress to be held in St. Martin's Hall, Long Acre, London, to commence at noon on Thursday the 14th of May next, when I will place before you the outline of the model of new surroundings, in which ultimately to place all of our race, varied in some particulars according to climate and natural localities. Surroundings in which it will be easy in practice to form all born and living within

them to become superior, practical, full-formed men and women, who through life shall become good, wise, united to their race, rational, and happy.

You will then see the great necessity which exists to reconstruct the new combinations of surroundings over the world, on new sites, leaving the existing random and Babel arrangements of society to die their natural death, like the old graveled roads as they were superseded by railways.

By this change, most simple in principle and practice, the entire population of the world will be ultimately, when the surroundings shall be completed, more easily well-governed and made wise and happy, than any single parish of three thousand souls can be under the insane teachings and surroundings now existing in all the nations of the earth.

You will also discover that there will be plenty of the most useful and beautiful work to execute for some time to come, although all nations and all provinces in each nation were immediately to make the arrangements to commence the change.

Your true friend,

ROBERT OWEN.

Sevenoaks Park, Sevenoaks,  
December, 1850.

### A CARD

*To the more advanced minds of the Operative Classes, Masters, and Workmen, of every description, who can attend from all nations.*

FELLOW WORKMEN,—

I invite you to meet me in the Literary, Scientific, and Social Institution, John Street, Fitzroy Square, London, on Sunday the 17th of May next, at ten o'clock in the morning, in continuance of the Congress of advanced minds which will commence on the 14th of the same month in St. Martin's Hall, Long Acre, London,—and I will then explain to you the practical means by which you can much improve your own condition, secure the prosperity and independence of your children, and elevate their characters so as to become in the next generation and through all succeeding ages, on an equality with the best and most valuable of the human race.

It is for want of this knowledge that more than nine-tenths of the human race are no better than slaves or servants to bad and most injurious surroundings, which keep them and their masters, and the remaining tenth, in worse than Egyptian darkness.



Many of you know the time and attention which I have given to solve this great problem for the human race, now happily accomplished, to secure the well-being and well-doing of all, and to harmonise in future the proceedings of all governments and peoples.

Your old true friend,

ROBERT OWEN.

Sevenoaks, Kent. England,  
December, 1856.

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### A CARD

*To the Members of the Parliament of the British Empire, and the Members of the Congress of the Empire of the United States of North America.*

Gentlemen, Senators, and Legislators—the British Parliament and United States Congress—the two most free public assemblies in the world, and who have great influence over the present destinies of our race, and may have much greater influence over all coming generations.

I invite you to attend the Congress of advanced minds, to be commenced at noon on the 14th of May next, in St. Martin's Hall, London, when I will explain to you the plain, straightforward, simple practical measures, easy, with your means at command, of immediate general execution, by which universal peace shall be established for ever between all nations and peoples, and by which in the next and succeeding generations all of humankind shall be cordially united as children of one enlightened, well trained, educated, employed, placed, and governed family,—all members of which, according to age, being one in spirit, principle, and practice. And thus will you become the favoured means of establishing the harmony and happiness of the world unbroken through all future ages. And in these results there will be no mistake.

Your true friend,

ROBERT OWEN.

Sevenoaks Park, Sevenoaks, Kent.  
England. December, 1856.

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### A CARD

*To the Spiritualists and Socialists of the world.*

FRIENDS,—

Your future prospects are glorious,—but having had your characters formed under an ignorant, false, unjust, wicked, cruel, and most irrational system of society, -always opposed to true

humanity, your antecedents in life have been unfavourable to create union of mind or action, and without these there can be no general and permanent happiness for any portion of our race.

The good and kind Spirits who have disappeared from our sights who come to communicate with us through *media* and to give us the best knowledge which they have acquired in both worlds, by retaining for a longer or shorter period, while in the second world, the early imbibed prejudices of the first, have tended so far rather to increase than decrease disunion among Spiritualists. See the present various sectarian and sceptical divisions among Spiritualists. While the early and continued habits acquired by the Socialists, so called, tend to keep them also divided, so as to prevent mental or practical union, or cordial co-operation in the business of life. See the St. Simonians, Fourierites, Icarians, Ballouites, and Allhusenites, &c., &c.

Without union in mind and practice the population of the world must continue, as heretofore and now, a Babel of irrational contention and confusion.

I therefore invite you to meet me on Sunday the 24th of May next, at seven o'clock in the evening, in the Literary Institution, John Street, Fitzroy Square, London, when I will explain to you the only means practicable or possible by which universal cordial union can be attained and made permanent among our race.

Your true friend,

ROBERT OWEN.

Sevenoaks Park, Sevenoaks,  
December, 1856.

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### A CARD.

*To the Republicans and Democrats of the World.*

FRIENDS AND FELLOW REFORMERS,

You ultimately desire the peace of the world,—a good, useful, and superior character for all,—a just practical equality for all,—abundance of unadulterated wealth for all,—and a permanent cordial union among the human race.

Now Republicanism and Democracy, or any political change under the existing false and evil system of society, will never effect these objects, which with you are the ardent desire of all good and enlightened men. No republic, ancient or modern, presents an example to be followed. Those who formed the constitution of the United States were among the most practical disinterested men that the false and evil system has produced in any age of the world,—and democracy under the present ignorant, and unnatural system for forming character and governing the

population of the world, could not improve upon their well considered results as a republic. Yet what is, at this day, the state and condition of this pet republic, and what kind of character has it given to this new and latest Democracy?

It is not by fierce democracy or republicanism that the population of the world can ever be made to become good, wealthy, united, wise, and happy, or rational in mind or practice.

I invite you as brother reformers, having the same great object in view, to attend the London Congress of the advanced minds of the world, to consider the best peaceable means to change the false, cruel, and insane system of society, as now existing over the world, for the true, good, and happy system for our race, and I will then, on one of the days especially appointed for this purpose, explain to you how, in a peaceable and rational manner, without calling any of the bad and inferior passions of humanity into action, all your great and good objects may be easily obtained and secured for ever.

Your true Friend,

ROBERT OWEN.

Sevenoaks Park, December, 1856.

#### A CARD.

##### *To the Atheists and Sceptics of the World.*

FRIENDS,—Men of mind, of thought, and who desire to discover the truth upon important subjects.

You have been trained, educated, and surrounded from your birth, by a false, irrational, and opposing system. You have discovered its falsehood, irrationality, and opposition to human happiness, and have therefore come to the conclusion that the universe has no supreme eternal intelligence, and you feel no fellowship for those who are compelled by the laws of their nature to differ from you on this subject.

You deem the ignorance, evil passions, and miseries of the human race, evidence of the want of goodness, wisdom, or power in the eternal cause, or in the laws which govern the universe, and which perpetually compose, decompose, and recompose all the elements within it, and you therefore conclude that man as he now exists upon the earth is the most advanced sentient existence yet created.

To dissipate all opposing feelings between man and man, and to prepare the way for a happy future existence of our race upon the earth, I invite you to attend the London Congress of advanced minds, to consider the best peaceable means to change the present false system of society for the true, when, on a day especially appointed for this purpose during the Congress, which will

commence on the 14th of May next, in St. Martin's Hall, London, at noon, I will explain to you the great evils which have arisen through past ages to the best of the human race, in consequence of the difference of opinion upon the subjects previously mentioned, and on others which as yet cannot be referred to known ascertained facts, and respecting which it is therefore most unwise in any party to create anger or irritation on account of this difference of opinion, which ought only to engage a pleasant, useful, and friendly investigation of matters not yet agreed to, for want of demonstrable facts, but which disagreement of opinion, in a true and rational state of society, will not create a particle of angry or unpleasant feelings between any parties who may be compelled by their convictions to hold or imagine one set of opinions on these subjects more true than another set. When men shall be made to become wise, these irrational feelings will be unknown.

Your true Friend,

ROBERT OWEN.

Sevenoaks Park, Sevenoaks,  
December, 1856.

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### THE FUTURE NEW RATIONAL AND HAPPY STATE OF SOCIETY. AND THE CONGRESS OF MAY, 1857.

IN the future new rational and happy state of society, it will be always *consistent* with itself and with *all facts*.

It will be universally known that the Divine Principle of the universe, by whatever name called, is the Power acting through or in nature, which does all that is done; and all men should be trained to have love and charity for each other, and to wait with patience until more facts shall have been discovered to disclose to humanity this Divine Principle and the mode of its operation, —if ever discoverable by humanity.

In the meantime all that is necessary for man to be taught by society is the unchanging laws of his being and of all humanity, —how to be happy himself and to make others so, in order that all mankind may permanently live in harmony and may rationally enjoy their existence.

In this new state of existence, and new system of society, it will be known that nature and society immediately form the character of everyone, and that now society may form a good and useful character from birth for all of every colour and country, and by common-sense arrangements may continually create more wealth for all than will supply their utmost wants and wishes, when the human race shall be rationally placed, trained, educated;

employed, and governed. And it will be for the everlasting highest interest of all that the entire of the human race should be so placed, trained, educated, employed, and governed.

The progress latterly made in general knowledge and in the practical sciences, is now abundant to create the surroundings by which all may gradually be so placed, trained, educated, employed, and governed, and humanity be thus elevated to a new phase, in which all will be secured in a superior happy existence, peace will be perpetual, and harmony will for ever reign over the earth.

In this new phase of existence for the human race, the following changes will arise.

There will be *real liberty* for everyone, a *true cordial fraternity* throughout the entire population of the earth, and a *just practical equality*, according to age and capacity, in education, condition, and position.

All will know that man's physical, intellectual, moral, spiritual, and practical qualities, or his entire character, is formed *for* him.

All will know how, with the certainty of a law of nature, this character may be well formed, so as to be always beneficial, and never injurious to society and to himself.

The surroundings of the population of the world will be always superior, and ever improving as knowledge increases.

The classification of society will be of ages, and there will be no other class.

The population of the world will be separated and re-aggregated into the most manageable masses, for each one to be the best cared for from birth, the best trained and educated, employed, and governed.

Such masses will consist of men, women, and children, in their natural proportions, from one thousand, to three thousand as a maximum.

These masses will form united family commonwealths.

These united family commonwealths will be federatively united in close and cordial bonds of union with each other over the world:—a cordial federation of all nations having previously been made.

Consequently there will be one nation, one people, one government, one code of laws, one language, one religion, one classification of ages, one classification of employments according to age, and one universal desire and action, to promote each other's excellence and happiness, irrespective of colour, country, creed, or class, or of any difference, physical or mental, while these continue during the progress of change from the old to the full new system of society over the world.

The one nation and one people will occupy the whole earth as heir for ever entailed estate.

The government will be of age, easily to be arranged to be

made fully effective for all purposes of governing a population, all made to become from birth, good, wise, and with all their natural wants fully supplied, and therefore always happy.

The code of laws will be the unchanging laws of God and nature, uninterfered with by any of the ignorant and absurd laws of men.

The language will be the Anglo-Saxon, now so widely spread over the earth.

The religion will be the worship of God and nature, by promoting to the extent of our power the excellence and happiness of our race.

The classification of the population of the world will be by age.

First class.—Infants to one year of age.

Second class.—Infants from one to *three* inclusive.

Third class,—from three to five inclusive.

Fourth class,—from five to ten inclusive.

Fifth class,—from ten to fifteen inclusive.

Sixth class,—from fifteen to twenty inclusive.

Seventh class,—from twenty to thirty inclusive.

Eighth class,—from thirty to forty inclusive.

Ninth class,—from forty to fifty inclusive.

Tenth class,—from fifty to fifty-five.

Eleventh class,—from fifty-five to sixty.

Twelfth class,—sixty and upwards.

These classes will form the natural inequality or true division of the population of the world,—made to be so by superior training and education from birth, physically, intellectually, morally, spiritually, and practically,—knowing society by regular classified experience through all its stages, as they had previously advanced from age to age.

These classes will be placed within surroundings entirely new, according to the divisions of age, but each surrounding will be purposely devised to promote the excellence and happiness of each, to the highest points that the knowledge and means of society when united will admit. The world will therefore be composed of human surroundings, new in their combinations, and ultimately to exclude one injurious or inferior surrounding over the earth.

The first class, or infants during the first year, will be with the mother, assisted by one well instructed and experienced in infant training. No inferior surrounding to be seen by the infant.

The second class from one to three to be in the first infant training school. This school to be superintended by superior persons in a knowledge of the infant wants, and of the means to supply them without punishment, and always to exhibit the spirit of pure love and charity in voice, manner, and action. This

class, in addition to being carefully trained in good temper, habits, and manners, will be taught, by inspection and replies to their questions, the use of many of the surroundings in which they will be placed, while their physical, mental, and moral health will be especially attended to. These two years may be made most important in the life of everyone, and if properly directed and superintended will prevent all after difficulties in forming their subsequent character. No parties appear to have any clear conception of the importance of these few years in forming the future character. It may be a true or false foundation,—and who can estimate the difference in value to the individual and to society?

The third class, from three to five, will require similar attention as to physical, mental, and moral health, and to temper, habits, and manners. In this period, knowledge of their surroundings will be extended, and beside their uses, the formation of many of them made by man will be examined by and explained to them. They will also be made familiar with some parts of nature in the gardens, fields, and woods, being in all their walks accompanied by one or more who could give a true explanation to their questions, or say at once that an explanation was unknown or could not yet be given to them until they had acquired more knowledge.

The fourth class, from five to ten, would be equally cared for in respect of physical, mental, and moral health, temper, habits, and manners. But when trained, educated, and treated as described in the three previous classes, there would now be little or no trouble, for they would have been made to become rational children, ready and willing to do whatever could be shown to them to be right and consistent. During this period they would be gradually taught the lighter operations in gardening and horticulture, with the science of botany, and the art of drawing from nature. They would also be gradually taught the lighter domestic operations, and commence to serve the older classes at their meals. Also to become familiar with the use of such tools as were not beyond their strength and capacity. And they should be now familiarized with seeing the general operations in the workshops, foundries, manufactories, and field operations, all of which should be plainly and fully explained to them, giving each one full liberty for his or her own questions always to be rationally and pleasantly answered. This will also be an important period in the formation of a rational and good character. At the end of this period, without being previously prematurely troubled with reading, writing, or accounting, these children at ten years of age will have a superior character formed, and will possess more real and valuable knowledge than three fourths of the human race now acquire during their lives.

The fifth class, from ten to fifteen, will occupy a period of

great progress in the formation of a superior rational character. The processes commenced in the fourth class will be continued in this, in which reading, writing, and numbering will commence, with a full understanding of their use and relative importance. They will in this class be taught the rudiments of all the sciences, and they will be informed of the extent known in each of them, and during this period the peculiar genius or talent of each will be developed, so as to be subsequently beneficially cultivated and applied for the advantage of society, and for his or her own gratification and happiness. In this period they will also become active operators in the general business of their family commonwealths, and by its termination, their judgment, corrected by experience, will be somewhat cultivated to know something of themselves, of humanity in general, and also of natural objects and of the laws of nature, so as to enable them advantageously to commence the sixth class.

The sixth class, from fifteen to twenty, will study with advantage the past history of their race, will perceive their infant and undeveloped state,—their fightings, their opposing religions and wild superstitions, with their irrational notions of themselves, and their consequent irrational laws, governments, classifications of society, and modes of creating wealth. And they will be taught by their own experience the irrational and absurd notions and practices of all tribes and peoples in their ever failing attempts to form a good, wise, and happy character for the rising generation. The cause of their innumerable mistakes, errors, and miseries, will become glaringly obvious to those now made rational full-formed men and women, who will pity the sufferings which their predecessors have for so many generations experienced. These new formed rational men and women will however be so well informed as to know, that all that has been, is, or shall be done throughout the universe, has proceeded, proceeds, and will proceed, from the highest intelligence, eternally existing, or from an eternal law of necessity, adapting all things to their existing state,—and therefore that the past has been necessary to produce the present, as the present is to produce the future,—and consequently, on either supposition, that the best has been, is, and will be done throughout the universe, that the creating elements will admit. They will not, however, quarrel about that which is yet hidden from their finite powers,—but will wait patiently for new developments and more light to direct their knowledge aright. In the meantime these rational made men and women will plainly perceive their true path to more knowledge, to rationality, and to happiness. They will know all the wants of their nature, and that true permanent happiness can be attained only by these wants being satisfied. They will know that now all the means amply exist to satisfy these wants at all times for all, and they will know how to apply those means to satisfy



their wants in such manner that all will be not only satisfied but permanently highly gratified. During this period they will attain their full rights of men and women, having their separate independent apartments and full rights of individuality. Being thus prepared, they will most advantageously enter upon the seventh class.

The seventh class, from twenty to thirty, who will continue to pursue their progress in the acquisition of the most useful knowledge for practice. This process, with the continued formation of their character, will cease only with life. This class will also be the period for acquiring greater knowledge in the various departments of the business of life, and for taking an active part in all these operations, and in assisting to keep all things within the circle of the family commonwealth in the best repair and highest order. They will in this period also acquire an accurate knowledge of the working machinery, which will be introduced into every department of life to the greatest extent practicable, and thus make science the slave and servant of man, instead of, as at present, making men, women, and children, the slaves and servants of science and of dead materials. The misery created in the civilized world, during the last half century especially, by the misapplication of mechanical and chemical science, is beyond human faculties to estimate. The power of these sciences, rightly understood and properly applied to diminish manual operations, is illimitable, and it is gross folly alone now to retain slaves, or to experience the many disadvantages of servants and of all servitude. In this period of life the parties will take an active share in all the manual operations of society, and will be enabled to apply their power to any work which may be required for the benefit of the family commonwealth. With the proper application of the sciences to the every day business of life, four hours application of each per day, to the business of the family commonwealth, will be abundant to over supply its wants, and to keep everything connected with it in high order. The mechanical and chemical power may be kept in action eight hours per day, and superintended by two relays of persons each for four hours. All occupations with such trained and educated companions will be considered as holiday pleasures, necessary for health, and the remainder of each day will be used by all according to their respective tastes and inclinations. Four hours of manual, and eight hours of mechanical daily time, will be required only while the family commonwealths shall be in progress of formation, and to its completion in full working order; after which, three hours of manual and six hours of mechanical will be more than sufficient to amply supply all the wants of the human race, so that, except the desire of all for an increase of knowledge, the desire itself being a pleasure, all their wishes, as all will be made to become rational in mind and practice, will be

gratified to their full extent, and in a manner much superior to anything known under the existing ignorant, false, wicked, unjust, cruel, and most irrational babel state of contending society, not one division or portion of which will withstand unprejudiced or common-sense investigation.

The eighth class, from thirty to forty years of age, will be occupied in all the higher and more difficult departments and business of life, and of instruction for all the junior classes. But the whole business of these family commonwealths, and of their federated union, will be so simplified, that, trained and educated as all will be under this true, rational, and good system of society, it will be an enlightened amusement to every class as they advance to the most matured age.

The ninth class, from forty to fifty, will be engaged in visiting all the federative family commonwealths, giving and receiving knowledge of practical utility as they proceed on their way; and in each commonwealth they will be willingly and affectionately received as members of the family, and treated as such, remaining in each as long as they deemed it necessary, useful, or pleasant, and at the termination of their travels returning to their birth-born commonwealth, unless they prefer to join and end their days in some of their visited commonwealths. As property would be common to all, luggage of any kind to be cumbersome would be unnecessary, because all their wants would be readily supplied in every commonwealth.

The tenth class, from fifty to fifty-five, will be the governing class. The oldest in the fifty-fifth year to be the acting father of the commonwealth, and the four next of age to him to be his friendly counsellors and assistants. But these in their respective offices will have little to do,—for all will proceed with the regularity of time itself, each assisting all, and all assisting each. No elections, no selections, no contests, except who shall most promote the happiness and rational enjoyment of these commonwealths.

The eleventh class, from fifty-five to sixty, will constitute a board of elders, to whose final decision every difficulty which may occur in the commonwealth will be referred. This will also be an office of pleasure to fill and sustain for five years.

The twelfth class, sixty and upwards, will be the aristocracy of the new, true, good, and rational system of society, and will have no official duties to perform, but to enjoy their existence according to their own feelings. It is anticipated that when these commonwealths shall be established, and the children of these superior made and happy parents shall commence to form the new rational generations of the human race, life, upon the average, will extend as readily from one hundred to one hundred and forty, as under the present destructive system of life it now extends from sixty to one hundred.

Through every class, justice and common sense require that both sexes should have equal rights ; except that the weaker sex physically, in consequence of being the mothers of the human race, will be treated with more tenderness and consideration, and will through life have the choice of the most desired companions.

All children will be considered to be the children and subjects of the commonwealths, and of priceless value, when trained and educated to become rational and superior citizens of the commonwealth.

The mind, speech, publication, and freedom of action will be unlimited, except when injurious to others.

The right of man over man, or of sex over sex, will not exist in any form, as soon as society shall have passed through the intermediate generation between the irrational and evil and the rational and good state of society, when the surroundings shall be full and perfect.

The intermediate generation will require its own new surroundings, adapted to effect the change from the existing ignorant prejudices, ideas, habits, manners, and conduct, to the elevation of the true and good system, in the most gradual easy mode that will be practicable, to attain this all glorious result in peace and with the least annoyance to all parties and individuals.

All must perceive the impossibility of placing such opposing materials as the present generation has been made to become, on an equality, and to unite them cordially under the same surroundings.

A preliminary and transitory arrangement will be required, in which to place the working classes of the world, to enable society to train and educate their children in mind and manner for the superior state of existence, and to create or build up the surroundings required for the full and perfect rational state of human existence over the earth.

The children trained and educated in the transition and preliminary state will be at maturity so superior in mind and conduct to any existing class in any country, that all will desire that their children should derive the advantages which will be given to all children even in the transition state, and thus with the children of every class, by desire of their parents, be trained and educated together, to form the first members of the new and superior state of humanity upon the earth.

This is the only peaceable and rational mode by which a change from all that is false and evil to all that will be true and good can be accomplished.

It will now require the united wisdom and experience of the most advanced practical men in present society to devise and execute the best surroundings to constitute the transition or new training and educating state, to attain excellence for and give permanent happiness to the population of the world. This work

should be done by the governments of the civilized nations, calling to their aid their most advanced scientific and practical men in every required department of life for the new state of existence, and requesting them to unite their knowledge and experience to form the most complete transition surroundings for a new training and educating model family commonwealth, which they can devise and construct from an outline of one which shall be given to them as some guide to combinations for future progress so new to them.

By a comparison of these models of a transition commonwealth made in different countries, a second model, combining the best parts of each, may be obtained, for all nations to adopt as far as climate and other localities will admit.

To make the proposed change familiar to the population of the world, I have called a congress of the advanced minds of the civilized nations, to consider the best peaceable means by which to change the existing false and evil system of society over the world, for the only true and good system of society which can exist upon earth,—for there is only one truth in all things within the universe. As the subject is so extensive as to include the entire business of human existence in its most perfect and happy state, the congress will be continued from day to day until the departments of which the new system will be composed can be fully explained to the various sections of society as now existing, and time given afterwards for these advanced minds to fully discuss the whole subject, and come to their well-considered calm conclusions, so as to enlighten upon sound data the population of the world, now anxiously expecting deliverance from the false, cruel, and Babel confusion, of artificial made opposing interests and feelings among all of our race.

The Congress will commence, as a preliminary meeting, on the 14th of May, precisely at twelve o'clock in the morning, and will be afterwards continued from day to day at the hours then to be agreed upon, until the business of the Congress shall terminate. It will be held in St. Martin's Hall, Long Acre, London, and different days will be appointed by advertisements in the London newspapers, when it will be the most advantageous for each class of society to attend, when subjects involving the interest of their class will be explained and discussed. And it is hoped that the most advanced minds and experienced in practical knowledge will then attend, and give their best thoughts and powers in aid of the measures for the benefit of all which will be then proposed.

It will be obvious now to all who reflect, that a subject which involves the well-being, well-doing, and happiness of every one who shall be born through futurity, cannot be explained in its outline and details to the existing various classes throughout society in less than many days, and each day devoted to the benefit

of certain connected classes, and the whole business of the Congress so arranged and methodised, that the falsehood in principle and the necessary evil consequent in practice of the one system, and the truth of the principle and necessary good consequent in practice of the other, shall become easy of comprehension to those who attend, and through their means to the public in all nations. Also that it may become obvious to all, that rude force and coercion can never effect any permanent good for humanity, but that love and charity, directed by calm experienced wisdom, will when united constitute a power to which the population of the world will willingly yield obedience, and will readily admit to be governed by civil military discipline according to age, in every class into which society when made to become rational will be divided.

The progress and happiness which may be now attained for the human race through the means which the advance in material and mental science has placed at the disposal of society when united, are almost too much for the human mind in its present disordered and excited state calmly to contemplate. But all may be assured that the good time coming is near at hand, and that this generation shall see its commencement and shall experience some of its innumerable advantages and enjoyments.

Let all hope, and none fear for the future.

ROBERT OWEN.

December 9th, 1856.

## INTRODUCTION TO THE LIFE OF ROBERT OWEN.

WHAT are the motives for any one to write his life? Egotism,—money profit,—to amuse, or to instruct the public.

*Inquisitor.*—Well—you, Robert Owen, are now about to write your own life. Which of these is the motive which now impels you to commence this task?

*Robert Owen.*—I have always had a great distaste and reluctance to write my own life, because of the egotism, nauseous to all readers, which it necessarily involves, and I have therefore put it off from time to time, expecting to terminate my earthly career, and then the task would devolve upon others, and I should be saved the disagreeable feeling of doing that which has always been repugnant to my mind and sense of propriety.

*Inquisitor.*—Then why do you commence it now?

*R. O.*—Because I have so often promised my friends and professed disciples that as soon as I should cease to live my active life in promoting the great object of my earthly existence, I would sit down quietly and endeavour to meet their wishes.

*Inquisitor.*—Did those promises satisfy your friends?

*R. O.*—No. They said—You have acted so much alone and independently in many of the most interesting events of your life, that no one except yourself could truthfully narrate them, and you have been influenced in your proceedings by motives so different from those of other men, that none but yourself could divine them. Then they added,—You have always expended so much in all your distasteful and repulsive publications to the public, and in circulating those publications in order that they might be known and to a certain extent forced upon the notice of those who would otherwise remain ignorant of the spirit, principles, and practices of the new system for forming the character and governing the human race, that you should now write something that would interest and amuse the public, according to its present character, and which will therefore sell and bring you some profit, to pay you for former losses and expenditures in your publications and their circulation.

*Inquisitor.*—And what could you say in reply to such disinterested and friendly advice?

*R. O.*—That it was true. I have acted very much alone and independently of all parties—often in opposition to the well-intentioned representations of my relatives and friends, who could never fully comprehend my views, although they always did full justice to my motives; but they believed my efforts, however well intended and true in the abstract, could never be made in this age to influence the public to action, or to induce it to give the subject, so opposed to all past and present notions and prejudices, sufficient attention to be understood.

*Inquisitor.*—And were they not right in giving you such sound advice?

*R. O.*—They were right according to their impressions, which were at the time also the general impressions of the public; but it was well I disregarded the advice so given, or I should never have accomplished the many important practical measures from which the public are now deriving benefit, and from which, when they better comprehend them, they will derive much more.

*Inquisitor.*—But you have not answered the profit and loss consideration of your publications. Your friends were surely right in saying that your life would interest and amuse the public, and would bring you a profit, instead of the continued loss which you have sustained.

*R. O.*—Wealth, beyond the decent necessities and healthy comforts of life, has had no charms for me, except for its use in aiding me to promote the change of system which I have undertaken to effect, if not in my lifetime, soon after I shall have passed into another state of existence. No money consideration could divert me from this object, because it appears to me far to transcend all other earthly subjects, uniting all reforms in one

plain practical measure,—while all other proposed reforms would be useless, defective, or impracticable. Besides these considerations, much surplus wealth, as now used, is often highly injurious to its possessors, and generally the more wealth, the more annoyances and evils. Surplus wealth creates an unnatural, unjust, false, and most injurious state of society. I have always had through life as much wealth at a time as it was useful for me to possess, and so it continues.

*Inquisitor.*—But would not an increase to your wealth enable you to carry your new views of society into practice?

*R. O.*—No. No amount of wealth could introduce this change into practice if it is not based upon truth, and if it is not to be permanently beneficial for the human race; while no amount of wealth or human power can prevent its introduction and universal adoption, if it is based on unchanging truth in principle, and if its practice shall be permanently advantageous to all of our race, as I contend it is in principle and will be in practice.

*Inquisitor.*—If egotism and profit by money cannot influence you, surely to amuse and instruct the public are sufficient to induce you to listen to the advice and wishes of your friends and disciples, of whom you have many more than the public give you credit for.

*R. O.*—I know I have,—but the old false system puts them in a position to make it unsafe to their means of existence to avow openly their accordance with my views. Very many have injured their worldly prospects by so doing, without aiding the good cause. I have urged upon many to be silent when by their open professions they would only injure themselves and families, and would not promote the cause for which they were going to sacrifice their means of support for themselves and families.

*Inquisitor.*—But your life would amuse the public, which amusement in the present unsatisfactory state of society over the world is greatly required, and is so much in demand that the public are willing to pay a high price for it. And your object, you say, is to increase the happiness of all parties.

*R. O.*—It is so. But others, who desire money, and many who require it, can better amuse the public. The hours yet spared to me should be employed to promote substantially the permanent happiness of our race, to the extent that my knowledge and experience will admit.

*Inquisitor.*—But from what is already known of your life by the public, it is probable much useful instruction might be derived from it, and many imagine it would make more converts to your new views than any work you have written.

*R. O.*—So I have often been told by my friends, and as there appears some truth in these representations, I will (irksome as the task has always been to me, and now at my advanced age and with my increasing infirmities more onerous than ever,) prepare

myself for the performance of the most disagreeable duty I have ever undertaken, and that from the conviction that no one can be in a position to write his own life truly and beneficially for the public. The public are yet too ignorant to comprehend a life truthfully written. A system based on falsehood cannot stand the test of truth, or comprehend that which when understood will be discovered to be beyond price.

*Inquisitor.*—Will you then in writing your life give the public falsehood for truth?

*R. O.*—No. I will give the full extent of truth that a system based and constructed on falsehood will admit.

*Inquisitor.*—How do you mean to proceed with it to give the truth and avoid the falsehood?

*R. O.*—Knowing that the germs of my physical, intellectual, moral, spiritual, and practical qualities were all formed for me before I was born, and from birth directed well or ill, wisely or unwisely, by society, I shall consider myself as one whose mind and entire character has been formed for him, and for which he has no merit or demerit, and I shall consider Robert Owen as a third person, whose life I am writing and reviewing.

*Inquisitor.*—Then the result of new basing society on this fact, or knowledge as you call it, is to withdraw all merit and demerit from the individual, and to make him irresponsible for his feelings, thoughts, mind, and conduct?

*R. O.*—It is, because it is in accordance with all facts known since the creation of man, and because it is in accordance with all facts existing at this day. And also, because it is the great truth which can alone open the path of wisdom to man, enable him to know himself,—how his character is formed for him,—and how it may with the certainty of a law of nature be well-formed for every one before and from birth,—and how the population of the world may thus be made to become in the shortest period practicable united as one family, and good, wise, and happy.

*Inquisitor.*—Why this would indeed be to introduce the millennial state of existence upon earth. Surely there must be some mistake in your first principle, or in your deductions from it, or you could not have been now more than half a century in convincing rational beings of that which would secure the permanent happiness of their race?

*R. O.*—You forget that any ideas, however erroneous and absurd they may be, can be forced into any minds, even as being divine truths never to be doubted, and that all the ideas hitherto taught to the human race have been based upon a falsehood, which pervades the mind and conduct of all.

*Inquisitor.*—You do not intend in this sweeping assertion to include the knowledge derived from the sciences or facts; that would be to confound truth and falsehood.



*R. O.*—The sciences are always in accordance with themselves and with all other facts; but in many cases men of science, so called, although they know some facts of one or more sciences, have this knowledge so mixed up in minds previously trained and educated on a false base, that their scientific knowledge is often a confused mass of truth and falsehood, of which they make little valuable use, compared with the powers which the sciences can give for the general benefit of mankind. It is the knowledge of the true formation of character that can alone give the right direction to the application of the sciences for the use of the population of the world, and this knowledge will show that the sciences are in opposition to all human religions, governments, laws, and institutions, based on the supposition that man forms himself or his own qualities, and all know that on this supposition the religions, governments, laws, and institutions of the past have been based, and that these have hitherto formed the character of the human race.

*Inquisitor.*—Then you do not think scientific men are to be depended upon as instructors of the human race.

*R. O.*—No, I do not. They can teach some valuable facts in the material sciences which they have mastered, but out of those sciences they are frequently mere children in mental knowledge or the knowledge of themselves. They presume much on the little they have been taught to acquire in material science, and are not unfrequently strongly prejudiced in favour of some of the injurious dogmas of the old systems of society.

*Inquisitor.*—If you have this inferior opinion of men of science, who, as such, are men of facts, and come the nearest to your views in many respects,—to what class in the whole range of society do you look for the advanced minds of the world to attend your Congress on the 14th of May next?

*R. O.*—Not to any class. The existing classifications of society are gross errors. They of necessity cultivate some of our inferior faculties inordinately, at the expense of the superior. They oppose class to class, and even the members of the same class to one another, creating jealousy and often hatred between them, because their apparent interests are at war with each other. And this now most unwise division of the human race into classes makes the children of humanity into small portions of men and women, shorn of their fair proportions, and with the better parts left out.

*Inquisitor.*—Why you go in direct opposition to the established doctrines of the *doctrinaires* of the politico-economical school, who teach that the division of labour is the perfection of society and the best means to increase wealth and knowledge.

*R. O.*—I know that this is one of their pet doctrines. But it is like all their other dogmas, which they call a science, a mere superficial view of man and society, neither of which have their

minds yet been opened to comprehend. Since the discovery of the enormous, incalculable power to supersede manual labour, to enable the human race to create wealth by the aid of the sciences, it has been a gross mistake of the political economists to make humanity into slaves to science, instead of making, as nature intends, sciences to be the slaves and servants of humanity. And this sacrificing of human beings,—with such exquisite physical, intellectual, moral, spiritual, and practical organs, faculties, and powers, so wondrously combined in each individual,—to pins, needles, thread, tape, &c., &c., &c., and to all such inanimate materials, exhibits at once the most gross ignorance of the nature and true value of humanity, and of the principles and practices required to form a prosperous, rational, and happy state of society, or the true existence of man upon the earth. These wise men of the present day seem in no manner to comprehend the difference between manufacturing human beings to become full-formed men and women, with *all* their organs, faculties, powers, and qualities, cultivated to their natural perfection, and well forming pins, needles, or thread.

*Inquisitor.*—Why, to what are you going to lead us, if you thus impugn the wisdom of our foremost practical men, as they are called?

*R. O.*—Only to common sense, and to a knowledge of common things, which, in the first generation rationally taught and equitably placed, children of ten years of age will acquire and comprehend far better than the most matured political economists or so-called practical men of the present day have yet attained to.

*Inquisitor.*—What do you mean by the common sense and common things, that will hereafter be so easily acquired?

*R. O.*—I mean by common sense that it consists in observing common universal past and present facts, and in making the most natural use of them for the permanent benefit of our race.

*Inquisitor.*—This needs explanation.

*R. O.*—I mean that it is a fact so common as to have been universal through all past time, that every natural organ, propensity, faculty, quality, and power of man, is made and forced upon each one at birth without his knowledge or consent; and that this may be seen to be the case by observing the past and present conditions or surroundings in which each one has been and is placed, and hence Medes and Persians, Chinese, Japanese, Greeks, Romans, Trojans, &c.,—and hence the English, French, German, Russian, Turk, &c., &c., of to-day. It is simple common sense, then, to perceive and conclude that all of human-kind are formed to be what they become by having their natural powers and qualities, which were formed for them by the Creating Power of the Universe, acted upon by the surroundings in which they are placed from birth by matured society. And that, *as are*

*the natural qualities of each one at birth, and as are the surroundings in which he is placed,—so will the individual be.*

*Inquisitor.*—Well, so far it must be admitted this is but plain common sense, deduced from the most common facts, and so common that it must be known to every reader of history and observer of common facts, now universal among all the varied nations, tribes, and peoples of the world. But what of that? Everyone who reflects must know this, and what do you make of it?

*R. O.*—That the readers of history and observers of existing facts have been hitherto so surrounded from birth as to be prevented from acquiring common-sense.

*Inquisitor.*—How dare you to accuse the learned men of this advanced age of the world of want of common sense? They will require you to prove an assertion so opposed to present universal belief.

*R. O.*—It is very easy to prove it. The simple facts stated exhibit at once the cause of all the varieties in human character, and make it glaringly evident that it is impossible for individuals to form their own physical, intellectual, moral, spiritual, or practical character. This conclusion is the most obvious to common sense, as soon as any one has been so formed and placed as to acquire the first rudiments of common sense.

*Inquisitor.*—Well,—it does seem so, and your statement shall be granted, and admitted to be a truth as old as man. But what can you make of this common sense view of humanity,—“that men’s natural qualities are made by the Creating Power of the Universe at birth, and that they are cultivated by the surroundings, endless as these appear to be, in which from birth they are placed by society?” Everyone who reflects must know this. It is but common sense drawn from facts which are universal and known to all accurate observers. What use can you make of them, which men of science and of learning have not already made of them?

*R. O.*—It appears to me that the most important practical results may be derived from this common-sense view of the true universal formation of character of the human race.

*Inquisitor.*—This is a mystery to me, and appears to be so to all others through all past ages. Pray explain what probably, by a common-sense explanation which can be understood by the public, may really prove of practical utility to our race.

*R. O.*—I will. To those who have studied the use of the natural organs, faculties, propensities, powers, and qualities of humanity, it is most evident that each one is intended or formed and combined, when properly trained from birth, and each duly exercised to the point of temperance for every faculty and propensity, to give health and pleasure to the individual, and to diffuse happiness to all around him.

*Inquisitor.*—Yes. But how are these results to be obtained for any portion of the human race?

*R. O.*—They are not to be obtained for any separate portion of the human race. But they can be easily attained and secured for all through futurity.

*Inquisitor.*—This would be indeed knowledge worth knowing, and would be the science of all earthly sciences. Make this intelligible and practicable to governments and people, and for their own happiness and that of their children they will overcome their present prejudices in favour of things as they are, and will adopt those views which will realise such splendid universal permanent results. I am truly impatient now to have this discovery of discoveries made plain to me and to the population of the world.

*R. O.*—Have patience, and your desires shall be satisfied. Have you observed how very desirous the priesthoods of the world have always been to have the education of children under their control and direction, and how much they have been opposed to all other parties having any influence in this matter?

*Inquisitor.*—Yes,—I have seen quite sufficient of this spirit in this country among Christians of every sect, and among Jews and Mormons also.

*R. O.*—And have you reflected upon the cause of this strenuous exertion to obtain possession of the young mind?

*Inquisitor.*—I suppose it is because each sect and division of society has been taught by their respective surroundings, as you would say, that their sect or division alone possessed a knowledge of what they call divine truth upon certain mystified subjects, and that all other sects are in error upon these to them all-important matters, and they therefore wish if possible to make the population of the world to be of their opinion. This is the only view I can take of this universal principle to make proselytes to the opinions of each sect.

*R. O.*—You are right in your conclusion so far as you have stated, for the priesthood of the world well know that they can easily force their creeds into the young mind, however absurd other sects and divisions may deem those creeds, and that when once the young mind can be pre-occupied with any creed, it is often difficult and generally impracticable to make a Jew a Christian, a Christian a Jew, or a Mahomedan a disciple of Confucius or of Bramah, or the reverse.

*Inquisitor.*—But this is no new knowledge. It has been known through all past ages, and the priesthood in all countries have had the moulding of the young mind to suit their respective ideas, and thus have they kept the world, and been themselves kept, in gross ignorance how to train the human race, to make it good, wise, and happy. While the means by which they profess to endeavour to produce these results are the very surest means to make the population ignorant, wicked, and miserable, and to keep

all nations and people disunited and most irrational in mind and practice—in fact, to make man the most inconsistent of all tribes of animals, ever striving to act in direct opposition to his own nature—a nature which, if understood and rationally trained, educated, employed, placed, and governed, would be discovered to be superior to all other natures known upon earth. And instead of the ignorance and misery which now pervade the earth, all would be enlightened and happy to an extent beyond present human imagination.

*Inquisitor.*—But how are all to be thus trained, educated, employed, placed, and governed?

*R. O.*—By the science of surroundings being made familiar to all, and being applied to practice.

*Inquisitor.*—The science of surroundings? Why this is a science I never heard of before! It must be some outlandish idea of your ultra notions of all things. Who ever heard of the science of surroundings?

*R. O.*—You, like all the world, make a most lamentable mistake upon this subject. The science of surroundings may be termed the science of practical common-sense.

*Inquisitor.*—But who can understand what you mean by surroundings? It is an enigma to all your readers, and each one asks the others what you mean by it.

*R. O.*—I am now aware of this difficulty, and while the term brings thousands of ideas to my mind, such as the innumerable circumstances which surround the various classes, creeds, and colours over the globe, forming the opposing characters of the world, making so many of them irrational, inconsistent in mind and practice, insane, idiots, or mad,—I have also in my mind other combinations of circumstances, conditions, or “surroundings,” which when properly executed for practice will compel all to become good, wise, and happy,—rational or consistent in mind and practice, and all to become united as one family or one man.

*Inquisitor.*—To have such surroundings would be a miracle and more than mortal can imagine. It will be vain to teach powerful sovereigns,—wise statesmen,—wealthy capitalists,—priests,—lawyers,—medical, military, and commercial men,—especially free traders,—and all who think they have vested interests in the present order, or rather disorder of things. The task, with these prejudices against you, is hopeless. It is an utter impossibility.

*R. O.*—The term impossibility has little influence upon my proceedings. So many impossibilities have been made possible and practical, that the term means only that the thing spoken of is impracticable in the estimation of the person so applying it. I have already overcome many things said previously to be impossible, and I hope to overcome some others, and among them to

make the public understand what surroundings mean, and how to create new ones and to apply them universally in practice to secure the permanent progress and happiness of our race.

*Inquisitor.*—Why how can you, an old man, so advanced in years, living so quietly near Sevenoaks as to be almost unknown to be in the neighbourhood, expect now to make any additional impression on the public?

*To be continued in No. 11.*

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### COMMUNICATIONS AND REPLIES.

*Letter from B. Beardsley.*

*Willett, Cortland Co., N.Y., U.S.N.A.*

FRIEND OWEN,—

Three Nos. of your *Millennial Gazette* have arrived to my address by our regular mail. I have read them myself, and circulated them among the friends of investigation and progression, in the vicinity of my residence. Although a stranger to your person, and heretofore unacquainted with your particular views or desires, yet, from the oft-repeated charges, sounded from the self styled orthodox speakers and writers of the past half century, I should, if led by them, have been compelled to have esteemed you atheist,—infidel,—outcast of God and man, the personification, embodiment, and incarnation of evil and villany, vice and corruption. Judge, then, how pleased I am when from your own pen I am enabled to hear you speak the untrammelled voice of benevolence, "Peace on earth and good will to man!" Can I any longer doubt whose pen is dipped in gall,—whose tongue utters slanders? Dark are the realms of orthodoxy—darker their deeds. Poor suffering humanity throughout the world will bless you for your labours in the cause of truth whenever and wherever your ungarbled writings may meet the eyes of true reformers, progressives, or spiritualists.

Enclosed is one dollar from H. K. Reed, who has read the three numbers, and desires such further numbers of the *Millennial Gazette* as that will pay for to be forwarded to his address at Willett. I have but the poor man's good will to reward you with for what you have furnished to me. Hence this acknowledgement to a benefactor of the race, and to me in particular. Had

I thousands to bestow, I should think them well bestowed in purchasing such eye salve for the diseased of the rulers and the ruled. Our age is the period of time when the ancient of days, or the man of wisdom, is to cast the fourth beast and the false prophets into the lake of fire, or arguments of conclusive irresistible truth, prepared for the self-willed deceivers of the human race.

Accept, dear Sir,  
 The sincere good will of, Sir,  
 Your much obliged co-labourer,  
 BELAH BEARDSLEY.

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*Prospectus received from John M. Spear, whose letter is given in a previous page.*

THE undersigned propose to issue a work to be called "*The Educator*." It will consist mainly of teachings or suggestions from the Spirit World, presenting new, interesting, and eminently practical views of social life, commerce, government, education, agriculture, the promotion of health; also novel suggestions of a philosophic and scientific character, with available hints in respect to the growth, culture, and expansion of the mortal body, and of the human mind.

The undersigned feel that the issue of this volume will not only aid the Spiritual movement of the day, but also that it will incite to a more thorough inquiry into grand primal principles, and that nobler views of God and of humanity will be presented than have ordinarily come from either the pulpit or the press.

The volume will contain about 700 pages, octavo form, will be embellished with several engravings and diagrams, and will be prepared for the press by A. E. NEWTON, editor and proprietor of the *New England Spiritualist*.

It will be printed on fine white paper, with clear type, firmly bound, and will favorably compare with the most carefully prepared publications of the day. It will be afforded at two dollars per copy. Persons desirous of procuring copies of this work, will please append their names, with the number of copies they will take, and return the same to the undersigned at MELROSE, Mass.

ELIZA J. KENNY,  
 JONATHAN BUFFUM. } Committee  
 THADDEUS S. SHELDON. } of  
 } Publication.

Oct. 6th, 1856.

*Replies to Correspondents in the United States of N. A.*

*William Offord, Lebanon, S. Village.*—Letter announcing his safe arrival, &c., received. Thanks for his kind services on his arrival, with best wishes for the continued happiness of himself and family, and of the eighteen family unions. Send some good men and women from them to the London Congress, to commence on the 14th of May next.

*Otto Kunz, Pittsburgh, Penn.*—Many thanks for your valuable communication and its inclosures. They are very interesting, and especially as they evidence that superior spirits take so much interest in the new social movements. I wait the conclusion of the spiritual report. I wish you could attend the London Congress, to meet on the 14th of May next. You see the good and superior friendly spirits are interested in the proceedings on this side of the Atlantic for man's regeneration. When the conclusion arrives, I may perhaps be induced to publish the whole.

*Belah Beardsley, Willett, Courtland co, N. Y.*—The golden inclosure received, and new numbers sent to him and his friend Reed.

*J. L. Rock, Decatur, Van Buren County, Michigan.*—Letter received.

*Samuel Clark, Beaverton, Ill.*—Received with thanks for the communications. Your letter is published in the *Millennial Gazette* of January 1, 1856.

Received Spiritual newspapers.—*New England Spiritualist*, Boston. *Christian Spiritualist*, N. Y. *Spiritual Messenger*, Cincinnati. *Spiritual Universe*, Cleveland, Ohio. *The Medium*, Conneaut, Ohio. Also the *Boston Investigator*. With many thanks. Sent to each of the above the *Millennial Gazette*, including the New Year's Gift of Inestimable Value to the Population of the World.

In 1830 I published a small work containing my proceedings in the city of Mexico, with the then Republic of Mexico, and some other matters. If any one has yet a copy, or can procure one, and send it to my address, (Sevenoaks, Kent, England,) I will willingly pay all expenses incurred by so doing.—R. O.

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