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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. 12.]

OCTOBER 1st, 1857.

[PRICE 6d.

A BRIEF STATEMENT OF A CHANGE TO BE EFFECTED THROUGHOUT THE WORLD, IN SPIRIT, PRINCIPLE, AND PRACTICE, AND IN ALL THE DEPARTMENTS OF LIFE :—INTENDED FOR THOSE TOO MUCH ENGAGED IN BUSINESS, PARTY, OR IN SECTARIAN POLITICS OR PLEASURE, TO ATTEND TO A MORE FULL EXPLANATION, OF A SUBJECT THE MOST IMPORTANT TO THEIR HIGHEST PERMANENT INTEREST.

THE change is from the government of mankind under the laws of man, to their permanent government under the laws of God and Nature.

The population of the world to this day have been governed by the laws of men. These laws have been all based on an error, fatal to the rationality of the human race, to its common sense, virtue, and happiness.

Our early undeveloped ancestors imagined, as they did that the sun moved daily round the earth, that the created, and not the Creator, originates and makes its own qualities; and this gross impossibility they have transmitted from generation to generation, even to the present; and hence the gross irrationality of all nations and peoples at this day, although such progress have been made in material science.

This fatal error, transmitted through many generations, shows the overwhelming influence of early impressions, to

compel the strongest educated prejudices to take possession of the mind, so as to destroy the reasoning faculties for any rational purpose, and even for so many thousands of years to prevent their making the simple discovery that the thing made could not make itself or any of its qualities.

From this fatal error have originated men's laws; and men's laws, being of necessity opposed to the ever-existing all wise and all-merciful laws of God and Nature, have been the sole cause of all the sin and misery of the human race through all past time; and they are to day the only cause of the crimes and sufferings of mankind.

For these laws compel all to speak the language of falsehood, to be criminal against nature, and to be most irrational in mind and practice.

To make all good, wise, united, and rational in mind and practice, they must be governed alone by the unchanging laws of God and Nature; and then will all gradually become in accord and harmony with God and Nature; and thus will the wish of God be done on earth, as it is in heaven.

This ever-to-be-desired result will be attained by the unchanging laws of God and Nature respecting humanity. For when these Laws shall be consistently applied to practice, they will compel all to become good, wise, united, wealthy, rational in mind and conduct, and happy beyond any thing yet known upon earth; and the desire of all hearts will be thus attained and secured, and the Millennium will commence, and will continue to progress until it shall be permanently enjoyed by all.

To introduce the knowledge by which to terminate over the world ignorance, sin, and misery,—and to establish for ever the reign of wisdom, goodness, and happiness, is the discovery which I claim.

And I am now prepared to explain to the governing powers of society the practical measures which will be required to attain these results, and gradually thus to place the population of the world under the immediate government of the laws of God and Nature.

In due time a public meeting will be called to consider how first to form a society to carry these measures into execution, peaceably and progressively, in the shortest time.

ROBERT OWEN.

August 10th, 1857.

REASONS FOR PROPOSING TO ESTABLISH IN ALL CIVILIZED NATIONS, SOCIETIES OF THE MOST ADVANCED OF BOTH SEXES, TO CHANGE THE PRESENT FALSE, EVIL, AND DEGRADING SYSTEM FOR THE GOVERNMENT OF MANKIND, AND TO PEACEABLY SUPERSEDE IT BY THE TRUE, GOOD, AND ELEVATING SYSTEM FOR PRODUCING SUPERIOR WEALTH IN ABUNDANCE, FOR FORMING THE CHARACTER, AND FOR GOVERNING THE HUMAN RACE, IN SUCH MANNER AS TO MAKE ALL RATIONAL AND HAPPY, AND TO UNITE ALL AS ONE ENLIGHTENED AND AFFECTIONATE FAMILY.

It is evident to those who accurately observe and study the signs of the times, that a mighty revolution over the earth is at hand:—that the present system is worn-out, and has become unequal to the good or rational government of the world,—and more especially since the progress made in the discovery of material knowledge in the science of mind, and in the true principles of training, educating, employing, placing, and governing mankind.

The evils and sufferings created by this worn-out system, constructed and governed by the laws of men, are become so grievous and unbearable, that the mass everywhere desire a change.

Many energetic and well-meaning patriots in various nations desire to effect a change by physical force,—to take the power from one party to give it to another, who, acting on the same erroneous laws, would soon recur to governing as the former, by falsehood, force, and fraud.

All previous physical force revolutions have, through ignorance of our nature, terminated in the tyranny of physical force;—and what is to-day the result of all these physical force revolutions? The establishment of stronger physical force governments. And such will ever be the result.

Even the pet republic of the United States, as well as the British government, the two most advanced nations existing, are now governed in opposition to

the advanced minds of the world and to common sense.

While moral force, based on truth, or the laws of God and Nature, and made to be consistent in its operations, would succeed with the certainty of a law of nature-- and succeed, too, in the shortest time, and with the least evil in its progress.

But moral force, based on the laws of God and Nature, proved to be true by their uniform consistency with themselves and with all facts, has never yet been attempted; because those laws, which constitute true morality, have never been understood.

To change this false and evil system for the true and good has been left to be accomplished at this eventful period, in the present generation—a period when not only Europe, but the population of the world, will be degraded to mental slavery and Cossack ignorance and dependance, or will be elevated to the rank of rational, independant, enlightened, good, and wise men and women, inhabiting the earth made to become by their industry and wisdom a terrestrial paradise.

To prevent this degradation and to attain this elevation, truth, in spirit, principle, and practice, must be applied, to create the moral force which can alone accomplish this task—which can alone regenerate the world, and create full-formed men and women, speaking and acting the truth through life. And these will form a new population, which will attain and secure happiness for themselves and all future generations.

From the practice of the laws of God, in spirit, principle, and practice, will arise true morality, or pure undefiled religion,—for both are one, and they consist in the daily practice of love and charity for all,—in loving our neighbours as ourselves,—loving our enemies,—doing good to those who hate and spitefully use us.

This also is true Christianity, based on eternal truths, which are the same yesterday, to-day, and for ever.

This morality and religion are attainable only by the abandonment of all the laws of men, and by the adoption of all the laws of God and Nature respecting humanity.

But the authorities in Churches and States are yet too ignorant willingly to abandon their cruel and vicious laws; and hitherto the governed have been too ignorant to comprehend what morality is, or its irresistible power when wisely applied.

This knowledge will now be given through the new spiritual manifestations, to those of both sexes who have moral courage to receive and to act it out in their lives.

These men and women must unite, and must agree to form themselves into a society, to be entitled

“The British and Foreign Life and Death Society, to give and secure Happiness to the Human Race.”

To effect this change in the condition of mankind, there is but one mode possible, and that is for the members of this Society to openly abandon the ignorant, false, unjust, and cruel laws of men, by which all are now governed, and as openly to express their determination to constitute new associations of men and women, to be governed alone by the now ascertained laws of God and Nature respecting humanity. And to abide by this determination; and in its defence when opposed, as it will be, by human-made laws, to willingly suffer the penalty of death, in preference to submitting to those laws, which alone continually create falsehood, deception, repulsive feelings, wars, conflicts, crimes, degradation, and misery.

To effect this great and glorious change for man, lives must be sacrificed in resisting error and evil; but these lives will not exceed the lowest number that will be required to attain and secure the desired object.

The lowest number to be sacrificed will be secured by the most conscientious men and women, having sufficient moral courage, offering themselves as willing

victims to the cause of human redemption from sin and misery.

The early Society of Friends sought to attain the same end by the means now proposed, and many of their lives were sacrificed, and their sufferings through the ignorance and superstition of their poor deluded well-meaning fellow men were severe and long-continued.

These self-sacrificing men and women were nearer to the discovery of the all-good and wise laws of nature, than any who have attempted to follow them.

They desired universal truth in language, and honesty of conduct. They desired universal love and charity. They desired universal equality. They desired universal simplicity in their dress, houses, and furniture, and faithfulness in all their transactions with each other.

All these they desired, because many of their leaders were as mediums, inspired to know and feel that all these were necessary in practice to the attainment of the happiness of our race; and they were the advanced minds of their age.

But the time was not yet for the development of the knowledge of these principles, and their application to practice, by which these and greater results could be attained. This discovery, apparently in the due order of creation, has been left to be made and acted upon by the present generation.

But the early Society of Friends have given and left to the world a great and glorious example of self-denial for the good of the family of man.

This example, in its full integrity, and without flinching, must be adopted by those who become members of the

"LIFE AND DEATH SOCIETY,"

to be governed consistently by the laws of God and nature, which laws are alone capable of making man rational, good, wise, united, and happy.

It should, however, be known, before any become

members of this society, that the laws of God and nature cannot be introduced and practised under a system based on Private Property and Opposing Interests.

The laws of God and nature require a system of truth, without guile in language or deception in conduct, and undivided interests, with superior social arrangements for all according to age.

These arrangements are shadowed in part by the superior London Clubs; but the whole system of domestic arrangements for both sexes and all ages would be yet more complete than are the best of these clubs.

And these superior domestic arrangements for all, would be combined with other new surroundings, by which to unite the practical operations of the whole business of life, in which every 3,000 of the population of the world would govern themselves, according to age, as one family; for by this arrangement the greatest amount of individual liberty, compatible with order and permanent individual and public advantages, could be attained.

For more particulars see my MILLENNIAL GAZETTE for the 1st of August this year,—also the HISTORY OF MY LIFE—the first volume of which, with a copious and valuable Appendix, is in the press and will speedily be published.

ROBERT OWEN.

13th of August, 1857.

LIFE AND DEATH SOCIETY.

To attain the millennial state of existence upon earth it is necessary to combine into one system Spiritualism, Socialism, and true practical Christianity or universal religion; and this system may be justly entitled—

“The Rational System for the future government of the population of the world in accordance with and under the guidance of the laws of God and nature.”

But Spiritualism, Socialism, Universal Religion, or practical

Christianity, and the laws of God and nature, are in spirit, principle, and practice, in direct opposition to the system by which the population of the world has been governed to this day, which system is justly entitled to be called the "Irrational System of Society," for forming character, producing wealth, uniting, and governing mankind.

Experience now makes it evident that, in the order of progressive creation, the irrational, undeveloped, or infant state of humanity must precede and prepare the means by which to attain its rational, consistent, and happy state.

And it appears to be in the due order of nature that the change from the irrational and conflicting, to the rational and harmonious state of human existence should take place about this period; but that, to effect the change from the one to the other, lives must be sacrificed, either by fierce physical force, with great slaughter, or by passive self-sacrificing moral courage.

The latter will be by far the most effective, and probably with far less loss of life and demoralising proceeding.

This is the great change from evil to good which now requires the establishment of the "Life and Death Society," for the redemption of the human race from sin and misery, emanating from the irrational impression made on all the past, that the created, animate or inanimate, creates its own qualities and powers, and that man, a created being, should be made responsible for those qualities and powers which he has been forced to receive without his consent or knowledge from the powers creating those qualities.

The change now proposed from the irrational to the rational system of society will completely accomplish all, and much more than all, that the reformers of parts of an irrational system have desired to effect, and which proposed practical changes, if effected under such an imperfect and undeveloped system, in spirit, principle, and practice, would produce little or no good.

The period is happily passed for wasting more precious time in these petty proceedings on false principles.

The system of evil and of good are now placed front to front, and there must be a death grapple between them before evil can be forced to quit the field and to resign its dominion over the race of man.

To shorten this great death struggle, the earnest men and women must now come forth and enrol themselves as members of the Life and Death Society for superseding the laws and governments of men by the laws of God and nature—by those laws which can alone make men good and wise, and give

permanent peace and happiness to the population of the world.

The laws of God and nature have never ceased to speak to the minds and feelings of each child of humanity, in a voice continually unvarying through every succeeding generation, until now, when, by the pain which the disregard of these divine laws inflicts upon our race, it demands to be heard and to be obeyed.

For now the advanced minds of the age perceive and strongly feel the innumerable evils arising from man's most foolish and absurd laws respecting belief and love, disbelief and hate, in direct opposition to the all-wise, all-good, and all-merciful laws of God and nature on these all-important faculties of our created organisation.

Hence these advanced minds with moral courage and fixed purpose equal to the task will now congregate in such practicable masses, as will form the best separate societies or families to perform the most advantageously all the business of life, and to enable them so to organise all their operations and arrangements, that they may be directed and governed, not by men's laws, but by the laws of God and nature.

When the public shall have had time to reflect upon this subject, now far more important than all other subjects united, then a public meeting shall be called, to consider the best peaceable practical means by which, without real injury to any, the crime-creating and most mischeivous and unnatural laws of men may be superseded by the laws of God and nature,—the only laws which can create universal love and charity, unity, goodness, wisdom, and happiness among men, and terminate the insane contests and wars and repulsive feelings which make this earth a pandemonium, when, with so much ease and pleasure, under the laws of God and nature, it might be made a terrestrial paradise.

ROBERT OWEN.

August 15th, 1857.

LIFE AND DEATH SOCIETY.

THIS is an earnest appeal to the advanced minds of the age, who desire to attain and secure the permanent happiness of the population of the world, and to attain it by changing the present false, evil, and repulsive system, for the true, good, and attractive system of society, for forming the character of and governing men; and who, to effect this great and glorious change, are willing, if required, passively to sacrifice their lives to secure its attainment.

To accomplish this result, the laws and superstitions of men, as they now exist in all nations and among all people, must be openly abandoned, because of the errors and evils which they continually create and inflict upon their insane-made victims.

And instead thereof, all must agree to be governed by the unchanging, all-wise, and merciful laws of God and Nature, and the pure practical principles of universal religion or true Christianity.

True Christianity consists in love and charity for our race, and not only in loving our neighbours as ourselves, but in loving our enemies, and doing good to those who hate and spitefully use us; and a true knowledge of ourselves will produce this result.

By this change the world will secure perpetual peace, plenty, goodness, wisdom, and happiness; the true Millennial existence upon the earth; and the will of God and nature will be made to be done on earth, as it is in heaven.

It is evident that God and nature have made the germ of all human faculties with the ultimate view to attain happiness; and that now all things are wonderfully prepared to assist society to accomplish this long-looked-for result.

But my friendly opponents, Malthus, Mill, Ricardo, Place, Torrens, &c, men of great talents and good intentions, did much for a time, by what they called the modern school of political economy, to destroy all common sense on this subject, and to make the attainment of general permanent happiness an impossibility.

With great ingenuity they mistified their own minds and those of their followers with the words "*over population*,"—"*labour*,"—"*capital*,"—"*supply and demand*;" ringing perpetual changes upon these words, without ever understanding the import of one of them.

They were all men of theory, devoid of all practical knowledge, in consequence of their having been taught from birth in a false system; and through their energy and industry in inculcating their entangled imaginary notions on the passive recipient mind of the public, these words, meaning nothing but wild imaginary conceptions, had a great influence for a time over governments, and over a part of a very influential portion of society.

So far from their unnatural theories being true, the great want of the world has ever been, and is now, a want of a greatly increased population, well trained, educated, employed, and placed, from birth.

For this population there will be an increasing demand

until the whole earth shall be highly cultivated, and the rivers and seas exhausted of their supplies.

Until this period, such a population will with ease and pleasure be enabled annually to over-supply all its wants many fold in a superior manner, each using every kind of wealth to the full extent desired, without money and without price.

The real capital of the world is now far in advance of the requirements of society, and ever will be so in a properly educated population.

This capital exists

First.—In the fixed labours derived from the brains and hands of all past generations, as possessed at the present day by the population of the world.

Second.—In the experience derived from all past ages.

Third.—In the present state of the cultivation of the earth.

Fourth.—In the knowledge of mining, and of minerals with their uses.

Fifth.—In the roads, canals, shipping, and knowledge of navigation.

Sixth.—In our knowledge of the extent of the earth and seas, and of the past, although very imperfect, history of our race.

Seventh.—In the machines for carrying on the active business of the world. But especially does the capital of the world consist,

Eighth.—In the brains and hands of the existing generation, to give life and motion to the fixed capital.

Consequently, in a population placed, trained, educated, employed, and governed, in accordance with common sense or the laws of nature, there can never be any waste of capital, or of superior labour, which is the highest degree of capital, nor can there be any waste of wealth of any kind.

As to demand, it is always one and the same through every succeeding generation. It is for the supply of all our wants in a superior manner, in accordance with the individual natural qualities given to each at birth, and the education given by society,

The supply to meet this demand can be always produced with the regularity of the seasons, with high delight, by a population rationally placed, trained, educated, employed, and governed.

Gold, Silver, and Copper, are parts of capital, as metals for their respective uses, required for the business of life; but as money capital, and applied to represent real wealth, they are an evil, the extent of which no words are equal to describe

or express, and well may such money be called the root of all evil.

A writer on the exploded subject of over population has within these few days obligingly sent me a copy of his work, entitled the "*Political Economist*," in which my name and views are mentioned, and the latter are attempted to be disproved. The title and contents inform me that the industrious author, to enable him to become a teacher of mankind, has yet to acquire a knowledge of human nature, of society, and of the practical business of life, of which he appears at present to be without useful information, though learned in applying words without knowing their value and import, to mystify himself and his readers.

Were it not for ignorance and erroneous government, capital and labour would always exist to create supplies far beyond the most extended demands of the population of the world, without any being over worked, and without vice or crime.

The most valuable capital, to an amount which baffles all calculation, which might be applied to advance the progress and increase the happiness of the human race, is now insanely wasted over the world, by the misdirection of the brains and hands—

1st.—Of the Priesthood and all engaged in the various forms and ceremonies of the opposing superstitions called religion, as now in practice over the earth, and as now used to destroy the rational faculties of all, and to keep the world in ignorance, discord, and misery.

2nd.—Of the Armies and Navies of the world, who are now trained and employed to waste and destroy capital upon the most magnificent scale, by murder and destruction of property, proving to what extent by training and habit men may be made with ease to think and act insanely and madly.

3rd.—Of those engaged in making and executing the Laws of men, on the insane notion that the created being or thing creates its own qualities and powers. This notion, so opposed to all facts, past and present, is quite sufficient to derange the faculties of the past and present race of men.

4thly.—Of medical men, as now trained, and placed, and employed,—not to have an interest in *preventing* disease, but in its continuance and spread through the earth.

5th.—Of dealers in money and traders for a money profit, who, necessary as they are under a system of falsehood, deception, and repulsion, would be far worse than useless in a rationally constituted society.

6th.—Of the aristocracies of the world, and all who are

tormented by being so placed as to live, unfortunately for themselves, a life of idleness or of uselessness.

But the greatest of all waste of capital of the most inestimable value arises,

7th.—From the ignorance and undeveloped state of the higher faculties of humanity, which faculties have been kept in a dormant state in consequence of society being hitherto based on the insane notion that the created being or thing could by any possibility create its own qualities and powers.

Ask any manufacturer or maker of anything, if any thing he manufactures or makes gives itself any of its qualities,—and the endless absurdities arising from the fundamental error on which society has so far been based must become obvious to all possessing common sense and moral courage to express their true convictions.

For surely, if one truth can be more obvious to the mind than another, it must be the fact that all things created throughout the universe must possess the qualities given to them by the power or powers creating them, and that they can possess those qualities only as they are given to them.

This now most obvious fact, so long hidden from the searchers after truth, opens to our race a new mine of truths and of happiness which time will fail to exhaust.

But to open this mine, and to work it to attain these glorious results, the sacrifice of many lives may be required, in resisting the ignorance, error, irrationality, insanity, and madness, of the system which has so long governed and afflicted the populations of all nations and of all peoples.

For so deep-rooted are the prejudices and habits in favour of the continuance of the ever-creating-evil system—so established are they by erroneous training, education, and surroundings, that the existing authorities under this system opposed to common sense for governing mankind, will endeavour to maintain it, with all its absurdities, even to the taking away the lives of those who attempt to introduce into practice the rational and true system for the universal government of mankind through all future ages.

Nevertheless the time is come for earnest foreseeing men and women, who desire to secure the permanent rationality and happiness of their race, to make this sacrifice, and now to unite for this purpose in such manner as by perseverance will be certain to effect their object.

This will be accomplished by the formation of a society which may be called “The Life and Death Society, for changing the government of the population of the world, from the absurdly false, ignorant, unjust, and cruel laws of

“men, to be under the government of the true, wise, just, and merciful laws of God and Nature.”

The duties of the members constituting this society will be,

To attain a correct knowledge of the laws of God and nature respecting humanity.

To commence a new mode of life based upon, and constructed throughout in perfect consistency with, those divine laws, and and to maintain this new life in all its purity, even, if necessary, with the passive sacrifice of their lives, without attempting to resist, or to inflict evil upon their falsely educated opponents and oppressors.

This society will therefore be based on the knowledge—

“*That the Creating Power gives all the qualities possessed by the created, and that the created can possess no quality or power not thus given.*”

Consequently individual reward, praise, blame, or punishment, will be unknown in this society, composed of created beings, whose qualities and powers are known to be all formed for them.

And as the laws of God and nature respecting humanity are,

That all *must* believe in obedience to the strongest impressions made on their minds ;—

And *must* like and love those things and persons made to be agreeable or lovely to their individual organisation ;—

And *must* dislike and hate those things and persons made to be disagreeable or hateful to their individual organisation ;—

Therefore, in this natural or rational state of existence, effective arrangements will be devised to give to all from birth true convictions only—that is, convictions derived from unchanging facts and self-evident truths, all consistent with each other,—which they must be if true.

And arrangements also must be devised and combined with the former, to give from birth to all, kind, good, and lovely qualities only, in order that all may be loved according to their degree of kindness, goodness, and loveliness, as these are combined in their character.

By these arrangements no injury to individuals or to society can ever arise from all freely expressing their compelled convictions and compelled feelings ; and more especially because it will be the duty and interest of society to take especial care that the received convictions shall be true to facts and to nature, and that the feelings should be also naturally directed for the happiness of the individual and of society.

These arrangements will render it imperative that all from birth, as soon as the society shall be united for action, shall

be trained, educated, employed, placed, and governed, in accordance with these divine all-wise laws of God and nature.

But none can be rationally placed, trained, educated, employed, and governed, under the individualised selfish system of society, based on unnatural repulsive feelings and private property.

To be governed, therefore, by the laws of God and nature, entirely new arrangements and surroundings will be required, with a new classification of society according to age.

With these arrangements, consistently carried out and properly executed, universal peace and harmony may be made to reign perpetually over the earth, and mankind bound in chains of love and everlasting brotherhood.

But who are the parties willing to sacrifice their lives to break the existing bondage of sin against the laws of God and nature, and to establish the reign of the latter for ever over the population of the world?

Will the members of the *Society of Life or Death* first come from the superior and most conscientious of the Spiritualists, Shakers, Rappites, Zoarites, Full Socialists, or Fourierite half Socialists?

Or will a yet more advanced band of martyrs arise out of all parties and nations—a select band of brothers and sisters, knowing the truth, and daring to act, and to persevere in acting, that truth, against the combined powers of this wretched old worn-out system of wars and conflicts, of error, ignorance, sin, and iniquity—a system based and constructed on the insane imagination, opposed to all facts, that the made and the created make their own qualities, and give to the made and created the powers which they possess?

Time will show whence will arise these self-sacrificing men and women, who will thus dare to confront and oppose with their lives the hosts of evil interests by which they will be assailed by an ill-taught, erroneously placed, and most injuriously surrounded population.

May the contest be short, and the sacrifice of lives few, although the change would be cheaply bought by the sacrifice of many.

ROBERT OWEN.

August 17th. 1857.

THE DIFFERENCE BETWEEN THE POPULATION OF
THE WORLD AS GOVERNED BY THE LAWS OF
MAN, AND WHAT IT WILL BE WHEN GOVERNED
BY THE LAWS OF GOD AND NATURE.

THE laws of men, as I have so often stated, are based on the imaginary notions, opposed to all facts, that man, (the created by God, nature, and society,) creates his own qualities, physical and mental, and determines his belief and his feelings.

This false foundation on which all the laws of men have been constructed, created evil, and is its sole origin. It is the source of all repulsive feelings between man and man and nation and nation. It is the source whence proceeds envy, hatred, anger, jealousy, and revenge. It is the cause of the ignorance of the human race at this day, and of all the poverty experienced through past ages. It is the cause of the general insanity and madness of the human race, and of their more severe partial paroxysms of these maladies. It is the cause of the artificial divisions of society into opposing classes, sects, and parties, and of the past and present Babel contests and confusion in all nations and among all people. And while these everlastingly changing laws of insanity shall govern the human race, these evils must continue from generation to generation, creating evil, every kind of crime and contest, and then irrationally and madly punishing what society has thus blindly created.

Such has been and ever must be the condition of society while governed by laws based upon an insane imaginary notion.

See the latest results of these laws in the war of the Western Powers against Russia; in the present war in India; in the rivalries of nations; in the tyranny and slavery of the existing classification of society; and in the universal mental degradation which these laws force upon all.

See also the unnecessary poverty; its especial crimes and sufferings, continually experienced; or the fear of it by so large a portion of the population of the world.

In addition to this, see the mass of error and evil; the loss of knowledge, wealth, and of universal progress and happiness, arising from the higher faculties of humanity lying dormant, uncultivated, or most erroneously directed.

These are beyond all human estimate, and will not be imagined until the difference shall be experienced when men shall be taught and governed by and under the laws of God and nature, unobstructed by any laws of men.

When men shall perceive the immense evil arising from

their laws made in direct opposition to facts and to the eternal unchanging laws of God and nature, and shall agree to abandon them, and to be governed solely by those laws given by the creating power to all humanity, they will all become conscious of the grevous wrongs and sufferings which man through all past ages to this day has inflicted upon man, to his own injury and to that of his race.

Under the laws of God and nature, based on the fact that the *Creator* gives all the qualities and powers to the created which it can possess, a new earth and a new heaven will be opened to the human race in perpetuity.

The broad path will be opened, freed from all obstructions, to give at once a superior character to all who shall be born under this change.

Arrangements will be made to give to the natural organs, faculties, propensities, and powers, their right direction from birth through life.

Attractive and lovely qualities will be given to all ; charity and kindness, by this instruction in nature's own laws, will be made to pervade the hearts and minds of each ; the knowledge to be derived from facts unmystified, will increase as all advance in years ; and this knowledge will be such, that each new fact will confirm the truth of all the preceding ; for truth is derived from facts, and truth is one throughout the universe.

Each will have an interest in the progress and happiness of all ; and all will aid the progress and endeavour to increase the happiness of each.

Human slavery and servitude will be unknown ; the sciences, wisely applied to practice, will be the faithful slaves and perfect servants of the human race.

These will be employed to cultivate the earth ; to make and manufacture superior things of every description ; and to be effective to aid all nations gradually to form a terrestrial paradise within their dominions

There will be no necessity for armed men, police, officers for punishment, priests, lawyers, medical or commercial men, nor for any separate class or sect in society, opposed in interest and feeling to other classes and sects.

From one enlightened class, naturally trained and educated to be so from birth, when divided into classes according to age, and every division of age being on a just equality, and occupied according to age and natural capacity for the benefit of society, harmony to the highest practical degree will be attained.

Let the observing and reasoning faculties of all be now opened to calmly examine all nature, and they will discover

that all that have life upon the earth, except man, act in obedience to the laws of their nature or of God, and are, when not obstructed in doing so, in the enjoyment of peculiar pleasure according to the organisation of each.

Man, while his faculties of observing and reasoning are slowly developing, is the only animal making laws to force his fellows, contrary to their natural feelings and wise instincts, to oppose the laws of God and nature; and in consequence he is the only animal that experiences so much physical and mental suffering, and the only animal so much or nearly so much afflicted with insanity and madness, or whose conduct through life is so inconsistent and irrational.

When, if rightly trained, educated, and placed, to act consistently in accordance with the laws and interests given to him by God and nature, man would become a superior being, actively engaged to the extent of his powers in promoting as far as practicable the happiness of all that has life upon the earth.

Let man then cease vainly to imagine that he can do good to, or alter the laws of the Power which creates him and all things created; and let him learn that the important lesson to be acquired is, to increase the happiness of earth's creations, and that the more he adds to this increase, the higher and more perfect and permanent will be his own enjoyment through life.

The only possible rational worship by man, of the creating intelligence of the universe, is for him actively, to the extent of the powers given to him, to endeavour to promote the happiness of all sentient beings created.

Ages of experience will prove that this is the whole duty of man.

And let it be held in everlasting remembrance, that the material means to give and secure this happiness for the human race in perpetuity, now abound, and are continually on the increase over the earth.

ROBERT OWEN.

Sevenoaks, August, 19th, 1857.

TO THE GOVERNMENTS, LAY AND ECCLESIASTIC, OF THE CIVILISED WORLD.

LISTEN now, and attend to the advice of a friend who has never deceived you, who has often told you most important truths;—one who has spent a long life in

the investigation of the causes which continually produce sin and misery to mankind, and of those causes which in future will prevent their recurrence over the earth.

The causes which have, of necessity, produced sin and misery through all the past generations of men, have been the undeveloped state and inexperience of our early ancestors, in concluding, without thought, that the created could and did create its own qualities;—which upon reflection must appear an utter impossibility, being opposed to the laws of nature.

On this false and insane foundation the characters of men have been formed, human laws have been made in direct opposition to nature's laws, and society has been constructed in conformity with these fundamental errors.

In consequence, the characters of all have been lamentably misformed, from birth through life; and society has been constructed in the most inconsistent and absurd manner, through all its ramifications in every department of life;—making it literally true that all are “doing that which they ought not to do,” for their own happiness, and “leaving undone all that they ought to do.” And truly may all say, “there is no health in us,”—physically or mentally.

In consequence, the world is filled with conflicting and contending feelings and interests, making a perfect Babel of confusion, in language and conduct,—exciting many to the madness of destroying life and property to a fearful extent for no rational object,—making light of human suffering and rivers of innocent blood.

While, by forming character and constructing society on true fundamental principles, consistent with common sense and all facts, attractive and kind feelings would be universally created; men would be made to become good, wise, and happy; society would be constructed to produce perpetual prosperity; and

truth and harmony would reign uninterruptedly over the earth.

By adopting the true principle respecting the created and Creator, and by your union in applying the principle consistently to practice, these results, with the enormous means now at the disposal of society, may be speedily attained, with the certainty of a law of nature; and there would be found little or no difficulty in the execution. And this I now state in the most grave and solemn manner, on the faith of a true Christian, in spirit, principle, and practice, which teaches us to love our enemies, and to do good to those who hate and spitefully use us.

This, at my age, (upwards of eighty-six,) is probably the last communication I shall be enabled or impressed to make to you. May it be attended to, and thus prevent the impending conflict between the systems of good and evil; which conflict, if commenced, will probably be the most obstinate and bloody known in history.

May the Heavenly Powers of Goodness and Wisdom avert it!

ROBERT OWEN.

August 23rd, 1857.

THE EXPECTED-TO-BE LAST LEGACY OF ROBERT OWEN TO THE HUMAN RACE.

I HAVE previously published several legacies, supposing that each one would be my last; but my life has been prolonged much beyond my anticipation—perhaps for some yet more useful purpose.

I now give to all my fellow men my experience and most matured thoughts, condensed into the fewest words.

The people, simply by their will and moral force, may now emancipate themselves from all the evils of life hitherto experienced through past ages and to the present time.

The *First* measure is to abandon the false foundation on which from the beginning to this day society over the world has been based,—that is, “the supposition “that each one creates his own qualities, physical and “mental;” and to establish society on its true foundation,—namely, “that the Great Creating Power of “the Universe creates before birth all the divine physical and mental qualities of each of the human “race, and that society from birth gives these divine “qualities a false or a true, an evil or a good direction, “through the life of every individual of our race.”

As soon as the people of the world can be taught the first elements of common sense, they will adopt this practical measure.

The *Second* step will be, for the people, by their will and moral force, to induce their present governments to form Federative Treaties with each other, until all governments and people shall be thus united to secure permanent peace over the earth; and this may now be easily accomplished.

The first Federative Treaty, commencing with Great Britain and the United States of North America, will show to the remainder of the world the incalculable permanent benefits to be derived from these justly formed Federative Treaties.

The *Third* practical step will be, for the people to induce their respective governments, by the same united moral power, to reconstruct society, gradually, with wise foresight, in order that there shall be no confusion, disorder, or suffering, in any class in any country, while the change shall be in progress. As was the case to some extent during the late changes from the graveled roads to the new railways.

This reconstruction of society to be effected by a gradual superseding of the existing false and evil surroundings, in which the human race are now placed, and which have all emanated from the false fundamental error of the imaginations of our ancestors, adopted in ignorance, and on which error all society has been so

long based, and has therefore been made to become thoroughly irrational.

These evil surroundings to be superseded by a new class and combination of superior surroundings, which will necessarily arise from the new and true base of society.

These new combinations of good and superior surroundings will require the population of the world to be congregated into manageable masses, to enable each mass to conduct the whole business of life in the best manner, so that ultimately each one of our race shall be from birth through life better taken care of by society than any one has ever yet been, or than any can be under the existing irrational system for forming character, producing wealth, governing humanity, or devising and executing surroundings in accordance with the laws of our nature.

These new, rational, and superior combinations of surroundings will enable society, by a natural progressive process, to secure, by measures which will be made easy of execution, superior food, clothing, habitation, useful and pleasant occupation according to age, a good valuable character, physical and mental, for all, while all shall be better placed within these new and superior surroundings than any one is now, or ever has been, or ever can be under the existing false system and present irrational surroundings.

The new and true foundation on which to base society will open the path by which all anger, hatred, and jealousy between man and man will cease,—a new spirit of love and charity will be made to pervade the hearts and minds of all of our race,—the art of war, with all its cruelties and demoralising effects, will be known no more,—the earth will be made a fertile and beautiful paradise,—and the human race will be made to become rational, peaceable, wise, united, and happy, and at length, through a long, but perhaps necessary preparation, will be enabled to enjoy their natural existence under the All-Good and All-Wise Laws of God and Nature.

Hence is the plain broad road opened for the population of the world, to attain in peace the true, universal, permanent Millennial State of Existence on Earth.

It is but for the government and people to agree to abandon the fundamental false imagination on which society from the beginning has been based ; to abrogate the laws of men which have all emanated from this false fundamental imagination, are opposed to the eternal laws of nature, and are therefore productive of all the vice, crime, and misery which now exist over the earth ; to give from birth to each, a good, useful, and superior training and education, physically, intellectually, morally, spiritually, and practically ; to enable each one so trained and educated to assist to produce, with pleasure to himself, his fair share of superior wealth to supply all abundantly with the necessaries, comforts, and highly beneficial luxuries of life ; to create the new combinations of superior surroundings, scientifically calculated and arranged to effect all the preceding results with the certainty of a law of nature.

That the period for this change may speedily arrive is the ardent desire of, your old friend,

ROBERT OWEN.

August 25th., 1857.

THE CREATOR CREATES ALL THE QUALITIES AND POWERS OF THE CREATED.

It must be for some wise purpose, or from necessity in the order of creation, that man, a created being with certain intellectual faculties, should have been so long withheld from discovering a fact universal throughout nature, and on a knowledge of which depends the rationality, the well-being, and the happiness of his race.

That the created or made receives all its qualities and powers from its creator or maker, appears from observation and reflection now to be so obvious, that it appears like a miracle that it should have remained undiscovered for practical purposes in the affairs of men for all the generations which have passed. And more

especially as the knowledge of this simple and now obvious fact leads direct to results of the highest and most lasting interest and importance to each of the human race through all time.

The knowledge of this fact opens the path to and develops the means by which the happiness of the human race may be attained and secured in perpetuity, and man may be made to become highly intelligent, consistent or rational, and through life superior in mind and conduct.

The knowledge that all the qualities and powers of thought and action are given to each individual of our race without his consent or consciousness, by a dual creation, will lead direct to universal happiness.

The *first* creation is directed by the Great Creating Power of the Universe, which gives to each at birth mysterious qualities and powers, to be afterwards cultivated and matured for thought and action.

Some, perhaps many, of these mysterious qualities and powers, which are made to differ in combinations in each individual, are yet unknown to man.

The *second* creation commences sometime prior to birth, and continues through life to death.

This is the creation of each from the birth-germ, by the combined surroundings of nature and those of human institutions for training, educating, employing, placing, and governing, all of our race.

It is important to know and always to recollect that no two of our race are created the same, either in the first creation, by God, or in the second creation, by nature and man; nor does it appear to be possible for any two individuals to be created to be the same in qualities and powers during any period of their first or second creation; and the first is the foundation for the second.

The knowledge of this dual creation in forming the character of our race, opens a new book of life to those who can observe accurately, compare correctly, and deduce just conclusions from those comparisons. The first page in this new book of life exhibits in strong colours the errors of our forefathers through all past generations, respecting a knowledge of themselves, or how their characters were formed for them individually.—much more respecting the means by which, with the certainty of a law of nature, all could be well formed by their immediate predecessors.

The second page of this new book shows the overwhelming influences of surroundings in the second creation of character by the union of nature and society, and that by the kind and quality of these surroundings any character, from the best to the worst, may be forced upon all that are born.

The third page will explain what are those surroundings made by man which will give the best character—physical, intellectual, moral, spiritual, and practical—to all of our race.

And the fourth page will show how those superior surroundings are to be attained, and to be applied to produce the best character for all.

This is the true foundation on which to construct social science.

The knowledge that the *Creator* gives all the qualities and powers possessed by the *created*, is the only true and solid foundation on which to construct social science, and to implant in man the pure spirit of universal charity and love for his race, and to make it easy and pleasant for him on all occasions to practice those truly divine qualities, without which no true social science can exist.

And it is this knowledge which can, and which alone can, unite the human race as one enlightened family, with one language, one interest, and one universal feeling, to promote at all times the permanent happiness of each other.

And this is the ultimate natural result of the true social science.

Some, even at this day, affecting to be wise men competent to lead the public mind, attempt to ignore the idea of the population of the world being made good, wise, and happy; or that to attain a millennial state of existence upon earth is possible. To these men it may appear to be so; but these are mere men of words, unknowing what is or is not practicable—men without a knowledge how character is formed, or on what base society is constructed.

They know not themselves, or the laws of nature which govern humanity. They know not that society has the means and the power to create a good and superior character for everyone, and that the common-sense surroundings required to create such character for all can be now easily devised and executed, and these surroundings and this formation of character might be made to be the means by which to attain and secure the millennial state of society, or the ultimate result of the true social science.

Little do these men of an old expiring system, too degrading and degraded to be much longer maintained or endured, imagine that it will soon be much easier to introduce the true, rational, social system, for the government of the world, than to continue to govern it by force, fear, fraud, and falsehood, which can only misform the character and misgovern society.

See, at this day, the confusion of all nations, and the contentions of all sects and parties in all countries over the globe,—all arising from the insane notion, opposed to all facts, that the *created*, and not the *Creator*, gives the qualities and powers to the created,

Never were any parties more mistaken than those now esteemed and believing themselves to be the clever practical men of the world, as writers for the periodical press, or carrying on any of the ordinary business of society in any of the branches

of business or commerce, when they imagine that they understand the true principles and practices of society.

From society having been based on a principle opposed to all facts, all have been, to this day, trained, educated, employed, placed, and governed, so irrationally, as not to know their own nature, or the fixed laws of humanity, and are made to act continually in direct opposition to their own happiness and to that of their race—to approve, in words, of universal charity and love for our race,—and yet through their lives to forget or neglect these divine principles, which by their practice can alone make men to become consistent, rational, and happy.

So thoroughly blinded by a false education are what are called the learned and the clever practical men of the world, that they are taught and teach continually that the *Creator alone* creates all things in the heavens and in the earth, and that without this Universal Creating Power nothing is or can be made; that man and all that have life are thus created, and to each is given its own peculiar and distinctive qualities and powers: and yet is man trained, educated, employed, placed, governed, punished, and rewarded, individually, and society constructed through all its departments, on the imaginary notion, and now palpable falsehood, that he creates his own physical and mental qualities and powers! In other words, that the *unconscious created* gives *itself* its own *qualities and powers*, and *not its creator*!

While such errors shall be taught, believed, and acted upon, by the population of the earth, and society shall continue to be constructed throughout, in all its departments, on this most erroneous foundation, this planet must as heretofore be inhabited by a race trained to be opposed to their own happiness, and to be irrational in mind and practice through life.

The approach towards a true and rational system of society, (so strongly indicated by the government education through material objects, as now commencing in South Kensington, and by the forming of the Association, under the advanced minds of the aristocracy of this country, for the promotion of social science in all its departments and to their legitimate conclusions,) requires that the whole truth upon this subject should be now faithfully stated to the public.

The foundation on which to construct the true social science, in spirit, principle, and practice, was first published by me in 1813, in four essays, entitled "*A New View of Society*," or the Formation of Character,—the teachings in which were at that period too new and too much in advance of the public to be then adopted in practice.

It may now be useful that the history of this publication should be made generally known before this well-timed and most important meeting of the Association for promoting social science, in Birmingham, on the 12th of next month, takes place, in order that it may be known what has been done in principle

and practice to prepare the world for the introduction of a true social science—for that science which can alone make man good, wise, and happy, to be cordially united to his fellows over the world, to abound in wealth, and to live in peace and without contests or competition; and this must be the result of introducing a true social science to the public.

Knowing how little society was prepared in 1813 for a "New View of Society," or for the adoption in practice of the true social science, based on its only sure foundation—the formation of a superior natural and rational character, I adopted very singular and extraordinary measures to have the spirit, principles, and practices, advocated and put forth as the foundation of the only true social science in those Essays, scrutinized in a manner seldom or perhaps never practised in any other publication.

And in consequence of so trying an examination of that which was then so new to the world, I now refer to that publication, and to my "Address on opening the New Institution for the Formation of Character," on the 1st of January, 1816, in which I explained the objects to be attained by the Infant School which I had invented, and which I intended to exhibit and did exhibit in practice for upwards of twenty years in that institution.

And this Infant School was the first step in principle and practice of the social science explained in those Essays.

The history of its introduction to the public is as follows.

When the "New View of Society, or the formation of character," was written, I was a novice respecting the deep rooted influences which the old system of society had upon every class, sect, party, and colour, in all countries. I was then so inexperienced in the knowledge of the strength of early imbibed and long continued habits, and of what is called vested interests, that I imagined a plain statement of truths in accordance with all facts, and highly beneficial in their application in practice to all of our race, would be readily received, and would be applied to practice by those who had power and influence in society; and that the publication of my Four Essays on the Formation of Character would be sufficient to induce all who felt an interest in the improvement, well-doing, and happiness of humanity, to accept the principles and adopt the practice which I advocated and explained in those Essays. And the extraordinary excitement generally created by their publication; the interest taken in them by those then in authority in church and state; the avidity with which five superior large editions were called for by the public, and the unlooked for attention paid to me by those in the highest stations, tended for a time to strengthen my impression that a speedy change in the principle and practice of society would follow.

This impression was the more easily made and increased, because doubting my new knowledge when it appeared to be

opposed to the principles and practices of society past and present, I felt the necessity of subjecting the principles to the severe examination of the then most esteemed learned men of different sects and parties and classes, being conscientiously determined not to promulgate any new error, or to teach that which was not important for the public to learn.

I therefore first sought for the most learned men in the universities, and in the cities of Edinburgh and Glasgow, among the professed Church of Scotland and dissenters from it. Then I enquired for the esteemed most learned among the Unitarians, and I was directed by Mrs. Fletcher of Edinburgh, to apply to the Rev. Mr. now Professor Turner, of Newcastle,—to the Rev. Mr. Wellbeloved, head of the Manchester College in York,—to Mr. Belsham, Unitarian Minister, Essex Street Chapel, London

I then enquired for the most learned theologian in the Church of England, and was directed to Dr. Marsh, then Margaret Professor at the University of Cambridge, and afterwards Bishop of Peterborough; then to the Archbishop of Canterbury, (Sutton,) to whom, after he had read the First and Second Essays, I, at his particular request, read in his palace at Lambeth, in manuscript, the Third and Fourth Essays; and to his death he was ever after most friendly towards me.

And during this singular tour among the most popular in religion and politics, and with the heads of the banking and commercial classes, I was generally introduced also to the most learned and esteemed friends of each, and with whom free discussion was courted, and generally much interest created.

Finding much and often strong and warm approval, and no valid objection by these parties to the principles and practices which I advocated, I then submitted them to our government, (then under the administration of the Earl of Liverpool,) for its consideration, and the MSS. were returned to me, saying "the government saw no objection to them, and wished to know my further intentions respecting them."

My reply was, that upon a subject so new I was most anxious not to promulgate error, but was desirous to give important universal truths for practice to the population of the world, and therefore I wished to ascertain if the most learned men in the governments or universities of Europe or America could discover error in the principles or practices which had been submitted in manuscript to them, and for this purpose, if government approved, I would have two hundred copies of the four Essays printed, and bound with alternate blank leaves, for our government to send to all the governments with which they were in communication, and to the most learned universities at home and abroad, and to request these parties to have these Essays thoroughly examined and scrutinised, and if errors or objections could be discovered, that they should be written on the blank sheets, and returned

to our government—a promise being given that for every one so returned a corrected copy should be sent in exchange.

To this proposal the government readily assented, and they were highly pleased, they said, with the spirit and principle from which it originated.

The two hundred copies were sent, and in due time many were returned with remarks on the blank pages; but in no one case was a direct objection made to the principles or practices advocated.

This seemed very much to gratify Lord Liverpool and his cabinet, and I was asked what course I now intended to pursue with these Essays.

I said —“ It appears to me necessary that they should undergo “ the criticism of all parties, and should pass the fiery ordeal “ of the conservative principle of society; and if the government “ had no objection I would publish a large superior edition, and “ would thus ascertain the influence which they would have on “ all classes, sects, and parties.”

The government agreed cordially to this proposal, for I afterwards discovered, from Lord Liverpool's then private secretary, subsequently Dean of Westminster, that his lordship and several of his cabinet were disciples and most friendly to “ my New Views of Society,” and were desirous that they should have a fair trial in practice.

But the church was at this period all-powerful in the state, and was opposed; and being united on this measure with the Conservative Peers, headed by Lord Lauderdale, were too strong for Lord Liverpool's party in the house, and he was obliged to relinquish it as a government measure; but the debates in both houses at that period when this subject was under discussion on my petitions, will show the opinion and temper of the government and popular members on both sides of each house.

I published this first edition in 1813, and four other editions were speedily called for by the public; and it is worthy of remark that so popular were they, until I publicly denounced all the religions of the world as containing too much error in each for beneficial practice, that all the first London publishers of that day were desirous to have their names added to Longman and Co's., as publishers; and there they are now, in the copies which have been preserved of these several editions. While, subsequent to that denunciation, such is the all-powerful influence of the church over the book trade, not one of these parties dared to publish another edition or work of mine, nor any of what are called the respectable booksellers to offer a copy of my works for sale.

And the press caught the alarm, and was closed against my writings.

In fact, for forty years every means that could be devised have been resorted to by conservative power to keep my writings from

what are called the respectable part of the public, and to prevent the principles and practices which I have so long advocated being known by the present generation; and I could have them circulated only to a limited extent by a considerable private expenditure.

And even so late as this year, at the Educational Conference, many of the leading members of the church were alarmed lest I should explain my views on the subject for which the Conference was professedly called.

But in justice to the several administrations by which this country has been governed from that of Lord Liverpool to the present, I must state that they, knowing the truth and importance of the principles which I have now for so many years advocated without turning to the right or to the left, without private object, and against all the prejudices of an old worn-out system, have never at home or abroad attempted to interrupt my progress or to place obstacles in my way; but, on the contrary, they have often given me important facilities to aid my progress, when they could do so without compromising the government, as in the case of Lord Liverpool, the Duke of Wellington, and Lord Melbourne; the last, when prime minister, by presenting me to her Majesty, even at the hazard of his tenure of office.

Although for forty years I have been incessantly and strongly opposed both by honest and sincere and by interested opponents, I have never doubted the ultimate triumph of truths so important for the ultimate happiness of our race.

By the measures adopted, as previously stated, to ascertain the powers of the most advanced minds in the civilised world to discover error in the principles or practices advocated in these Essays to open to all a new view of society, founded on a new principle and practice of forming the character of the human race, I was well assured of their unassailable truths before I submitted them to the general public by printing the five editions in the manner explained.

I therefore at the termination of the Fourth Essay concluded "by stating—" Yet, as evil exists, and as man cannot be rational, "nor of course happy, until the cause of it shall be removed, the "writer, like a physician who feels the deepest interest in the "welfare of his patient, has hitherto administered of this un- "palatable restorative the smallest quantity which he deemed "sufficient for the purpose; he now waits to see the effect which "that may produce. Should the application not prove of sufficient strength to remove the mental disorder, he promises that "it shall be increased, until sound health to the public mind be "firmly and permanently established."

In conformity with this promise I have from that day to this been actively engaged in fulfilling it.

Knowing that the medicine of new ideas, in direct opposition to old deeply-imbibed conservative ideas, was most unpalatable

I have very gradually increased the dose, but to the full extent that the constitution of society could bear without altogether refusing to take it.

My medical practice with the national, or rather universal malady, has been, although slow, eminently successful; for, nauseous as this new medicine has been to all classes, sects, and parties, in all countries, yet it has now prepared the body politic to receive the last dose, which will effect a perfect cure, and will change this planet, from being the abode of irritable irrational beings, to becoming the habitation of superior, enlightened, wise, and good, full-formed men and women, always thinking and acting rationally, and ever engaged in promoting each other's progress in excellence and happiness.

In continuance of this practice I have now my last disagreeable task to perform for my poor hitherto benighted fellow men, and have to declare to the esteemed learned, wise, and powerful of the earth, that the time has come for man's emancipation from ignorance, crime, and lunacy, and that the system based on a false principle, by which the world has hitherto been governed, by falsehood, force, and fraud, cannot be longer continued.

This system, so based and maintained, must now yield to a system based on truth, and supported by universal love and charity for our hitherto poor, blind, and deluded race.

And I tell the present rulers and teachers of mankind, from a practical experience with human nature and society, little imagined by the world, that it will be far more easy and practical to devise, form, execute, maintain, and govern society, when based on truth, and when *all* shall be well-trained, educated, employed, placed, and governed, and society thus made consistent in all its parts and as a whole, than it is now to hold this worn-out old system of false hood, ignorance, and crime, much longer together.

For there is a good time coming; and it is near at hand, for the permanent benefit and happiness of every class, creed, country, and colour, over the world.

And this change will be the commencement of a New Era or Existence of Man upon the Earth.

ROBERT OWEN.

Sevenoaks Park, Sevenoaks,
Sept. 20th, 1857.

PUBLISHED BY EFFINGHAM WILSON,

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This apparently miraculous change in the condition and conduct of mankind will be effected by the most natural means,—simply by basing society on its true foundation, and making all the surroundings of man's producing, consistent with that foundation—surroundings, in and by which to new train, educate, employ, and place the population of the world, to make it natural, rational, wise, good, enlightened, and happy.

These new surroundings will emanate from the knowledge that the **CREATING POWER** of the **UNIVERSE**, called **GOD**, **GIVES ALL THE QUALITIES AND POWERS WHICH ARE OR CAN BE POSSESSED BY THE CREATED.**

The means and materials by which to produce these new surroundings abundantly exist over the earth.

Thus, in the due order of nature, by the gradual progress and development of the superior faculties, will order, unity, and harmony be established for ever.

And thus will terminate the first, or infant undeveloped state of man, while trained, educated, employed, placed, and governed, under the influences of ignorance, force, fear, fraud, and falsehood, and of the inferior surroundings which these necessarily produce.

This is the greatest discovery yet made by man for man.

ROBERT OWEN.

Sevenoaks Park, September 1857.