

Registered for Foreign Transmission,

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!”

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PAPERS SENT TO THE NATIONAL ASSOCIATION FOR THE PROMOTION OF SOCIAL SCIENCE AT ITS FIRST MEETING AT BIRMINGHAM, OCTOBER 12TH, 1857.

No. 1. *Social Science.*

SOCIAL SCIENCE, the most important of all sciences, and without which all other sciences are of much less value, is the latest to which the advanced minds of the world have turned their attention.

Its foundation has been ignored until this period. The principle for practice from which it emanates has been hidden from the human mind through all past ages. Yet are the facts from which the principle is derived the most universal throughout nature; and, when attention is called to them, they are perhaps the most obvious of all facts.

The National Association for promoting Social Science is well calculated, by the elevated station and known talents of its founder, now to draw attention to these facts, and to apply them for the permanent benefit of the human race.

Surely not one of the more advanced minds of the world will now deny that the Creating Power of the Universe gives to all things, animate and inanimate, throughout existence, all the qualities and powers which they possess; and that without this power nothing that has been made could have existed.

And these advanced minds will also admit that the Universal Creating Power is eternal, uncreated, and possessing powers competent to this universal creation, — or existence could not be, either in parts or as a whole.

Knowledge of these facts is the foundation of Social Science ; and on a knowledge of this science, carried into practice, depend the unity, goodness, and permanent happiness of the human race.

The Great First Creating power of the Universe, or God, gives to the human race the faculties to enable them to discover the facts now stated, and, through the acquisition of this knowledge, to become agents or second creating powers to perfect the creation of the race, through the knowledge of the science of forming the human character and the science of society, which sciences combined constitute Social Science.

Having thus laid an immovable foundation for this science,—by keeping the foundation always in view a beautiful superstructure may be made to arise upon it—a superstructure in which all parts will harmonise and become perfect as a whole ; and the Social Science will become the science of sciences.

The superstructure will be raised in this manner.

The Great Creating Power of the Universe, or God, gives to man all the qualities and powers which he possesses. These are divine qualities and powers, coming direct from God ; and God, the Creator of them, is alone, and not man, responsible for them :—a fact, no doubt withheld so long from man for wise and beneficial future results, and now disclosed in the due order of creation.

A knowledge of this fact is directly calculated to elevate man to become, by comparison with the past, a superior being upon our planet.

It will withdraw all anger from man to man,—root out every evil or injurious passion,—prepare him to receive the pure spirit of universal charity and love for his race, to love his neighbours as himself ; not only to forgive, but to love his enemies ; and to do good to those who may now hate or spitefully use him,—knowing that the time approaches when there will be no enemies, or any who will desire to use him ill.

These will be the necessary results of the Social Science when generally understood and applied to practice.

Being based on its true foundation, it will not be difficult to raise the beautiful superstructure.

Previous to commencing this work, a new phase of knowledge is necessary.

This is a knowledge of the influences upon humanity of the surroundings made by man, and of those which man can make.

There are surroundings which produce influences which convey the extreme of evil and misery to man ; while surroundings may be made which shall convey to humanity the extreme of good and happiness.

And surroundings may be made to convey every shade of influences between these two extremes, and by these means to give any character, inferior or superior, bad or good, to any nation or people over the globe.

These surroundings consist of arrangements to lodge, feed, clothe, train, educate, employ, place, and govern the population. And experience will show that not one of these can be well done without having reference to all the others, as parts of a whole, in the right combination of which consists the Social Science, or the science of the happiness of the human race.

The surroundings to lodge, feed, clothe, train, educate, employ, place, and govern all, should be devised, executed, and combined, so as to produce the best influences through life upon every one within those surroundings.

And these new surroundings may be so devised, executed, and combined, as not to disturb the existing progress of society more than it was disturbed by the change from the old graveled roads to the new railways. By wise foresight the change from the existing random-made and most injurious surroundings to a new combination far superior in all respects to the present surroundings in any part of the world, may be commenced, and gradually continued until the whole change can be finally accomplished, without any real injury to one individual, and with unceasing advantages to all.

The means to commence this change, and to rapidly progress towards considerable perfection, abundantly exist over the earth, and it will be for the permanent interest and happiness of all that these means should be now so applied.

A question now arises in the mind of the writer, of the deepest interest to society. "Are the promoters of this association, and the public, prepared to hear the whole on the subject of Social Science, and, when developed, to follow it to its legitimate results?"

If they are,—then indeed is the good time coming, and it will be enjoyed to a considerable extent by some of the present generation.

The writer will hope that the patrons of this new national association, and a sufficient number of the advanced minds of the world, are so prepared; and he will proceed under this hope and gratifying expectation.

He therefore states, without fear of rational contradiction, the following eternal truths respecting this science.

1st. Its base is, that the *Creator* gives to the *created* all the qualities and powers which are possessed by the created.

2nd. That some beings are created with faculties and qualities intended at maturity to become rational, and happy,—that is, to enable the being to perceive what is necessary to its happiness, and how to attain it,—to be consistent,—and to act consistently through life in such manner as to secure the object of its creation and existence.

3rd. That man is evidently a being so created, and intended at maturity to become rational in mind and practice, and to attain a high degree of happiness through life.

4th. For man to be rational, his ideas must be consistent with

each other and in accordance with all facts. And, to be happy, his natural wants must be supplied in such manner that each and all shall give him gratification and pleasure in their use.

5th. That the means have been now attained by society, when it can be united to supply these wants of humanity abundantly for all in the manner required to insure their happiness.

6th. That Social Science, fully comprehended and consistently acted upon, will unite society in such manner that these ever-to-be-desired results shall be attained for all without contest or competition.

7th. And that they will be attained through a new combination of surroundings, so arranged that all shall at all times be lodged, fed, clothed, trained, educated, employed, governed, and placed, in such manner as to enable them to attain the highest state of physical and mental health and rational enjoyment.

But the science of surroundings, to comprehend their influences upon humanity, has been little studied by the population of the world, and is at this day but very partially known by the advanced minds in the most civilized countries.

The sovereigns of these countries are in general within the best material surroundings, but through their elevated position they are subjected to many imperfect mental surroundings. While the highest and more permanent pleasures are derived from the influences of superior mental surroundings.

The writer, early in life becoming conscious of the great importance of both physical and mental surroundings, made the science of their influences over humanity his chief study, and he has had peculiar opportunities to apply the science to practice through a long life, and by which he has attained knowledge applicable to the permanent improvement of society, which seldom falls to the lot of the learned or men of practical habits. From this experience he is now prepared to say, without fear of rational contradiction, that the means abundantly exist to enable society to form new combinations of superior surroundings, which shall permanently secure the happiness of the human race.

And that, to a combination of men familiar with the highest practice in the various departments of the business of life, he is prepared to explain what these surroundings are, and how they should be combined to produce the result stated.

This explanation of the writer's views of the Social Science, and of its importance to the public, may perhaps be as much as the association will yet require, or will desire in this division.

[The preceding paper was read for Mr. Owen by Sir Benjamin Brodie, Bart., F.R.S., President of the 5th department.]

No. 2. Section First, Judiciary.

“ Any general character, from the best to the worst, from the most ignorant to the most enlightened, may be given to any community, even to the world at large, by the application of proper means ; which means are to a great extent at the command and under the control of those who have influence in the affairs of men.”

In a rationally constituted society, based and consistently constructed on Social Science, human laws would be not only unnecessary, but highly injurious. But while society is irrationally constituted, and is based and constructed, as it has hitherto been, in ignorance of and in opposition to Social Science, human laws must be endured and supported, until a new character can be formed for the population, based on and formed throughout in accordance with Social Science.

Until that rational and happy period for the human race shall arrive, it will be useful to consider what human laws, under the existing condition of society, are necessary while the change from a false to the true system of society is in progress, which evidently it is now by the establishment of this society.

In a rationally constituted society, the laws of God, or, as others prefer, the laws of nature, will be sufficient to govern it in unity, peace, wisdom, goodness, and harmony ; but previously all countries must continue to be governed by laws in conformity with its religious and governmental institutions.

The laws of God or of nature respecting humanity being, “ that man is so created or constituted that he *must* believe in obedience to the strongest conviction made on his mind, and *must* feel pain and pleasure, love and hatred, in obedience to his peculiar and individual organisation ;” all human laws now to be made should conform as near as practicable with these unchanging laws of God or nature ; and those laws now existing, made by human inexperience, which the most contravene those natural laws, should be gradually repealed ; and the sooner they can be repealed without too much immediate inconvenience, the better will it be for all parties in the state.

The present condition of the British Empire is most favourable for the gradual repeal of the false and injurious laws made by men, and for the gradual introduction of the all-wise, good, and merciful laws of God, or of laws as nearly approaching to these as the present imperfections of our existing political and religious constitution will admit.

Consequently the best laws now to introduce into the government of the British Empire, are those which will the most favour civil and religious liberty, — provide for a rational, natural, national training and education of the people from birth, — and insure constant beneficial occupation and employment according to age

for all the working classes, not only as an essential part of their natural rational training and education, but as the best means to make superior unadulterated wealth the most abundant, and to terminate motives to crime from want or the fear of poverty.

In a rationally constituted society there will be no difficulty in arranging for perpetual beneficial occupation or employment for all who require them, and this will be one of the greatest blessings that can be now bestowed on society for its safety, comfort, and happiness.

This may suffice to introduce useful discussion to this section and to the general meetings of the association; for, one part or division of the social system cannot be consistently considered without reference to some or all of the others.

No. 3. *Third Section Under the Presidency of the Right Rev. the Lord Bishop of London.*

The Human Race governed without Punishment.

“Any general character, from the best to the worst, from the most ignorant to the most enlightened, may be given to any community, even to the world at large, by the application of proper means; which means are to a great extent at the command and under the control of those who have influence in the affairs of men.”

In a society based on its true foundation—“that the *Creator* gives all the qualities and powers to and possessed by the created,” the punishment of man by man will be unnecessary and unknown.

Look at the deeply interesting and most instructive engraving from Mr. Wehnest's picture representing John Pound's natural method of preventing the necessity for human punishment. Can anyone, having an educated mind, and possessing feelings of humanity, contemplate the details of that engraving without becoming conscious of the overwhelming influences of surroundings for good or evil, for happiness or misery, of the human race?

Is it not then time now to begin to acquire a knowledge of the science of surroundings, so essential to unite with the knowledge of social science, to make it complete?—In fact the two sciences are necessary to well-place and well-form the character of man.

It must highly gratify the best and foremost in church and state, to learn that the discovery has been made by which the human race may be far better governed without punishment, than with any that man can devise.

By the aid of this discovery, the writer governed a population originally very inferior, of between two and three thousand, for upwards of a quarter of a century, without punishment; and

they were by public consent allowed to be for that period the best and the happiest working population ever known to exist in any country. And all the children of this population were so trained, educated, and placed, from one year old, that vice, crime, or evil passions, or unkind conduct to each other, were unknown, and the strongest affection between them and their teachers were strikingly manifest at all times to all who witnessed their proceedings.

These previously extraordinary results were produced by measures which the church and state may gradually make universal throughout the British Empire, and by its example throughout the world.

These measures were,—

1st. To withdraw all punishment or *fear* of it from the children.

2nd. To instruct the younger children to six years of age by natural objects, or by the best representations of them that could be obtained,—these being fully explained to them by familiar conversation between the teachers and pupils as far as the latter could comprehend the formation, use, and other properties of the objects under inspection and examination; the pupils being freely allowed to ask their questions for additional explanation or information.

3rd. The surroundings in their schools and play-grounds for instruction were healthy, pleasant, and so furnished as to be attractive to the children, according to age, and as they advanced from one school to the next above in their New Institution for the formation of their characters.

4th. The teachers and taught were governed in *practice* by the true, simple, yet divine principles of pure undefiled Christianity, of universal love and charity—a love and charity emanating from the knowledge that the *Creator* gives all the qualities and powers to the *created* which it can possess, and that all the works of the Great Creating Power of the Universe are as perfect as the elements or materials for creation will admit.

And this Mysterious Power is the real God, under whatever name, of all nations and peoples.

It is therefore unwise, and indeed most irrational, for man, especially in his yet undeveloped state, to attempt to make laws to contravene the all-wise and all-merciful laws of God; for by so doing he mars and spoils to a great extent the perfect work of God.

No, my friends! the time shall surely come, when the population of the world shall be governed solely under the influences of universal love and charity; and, divine as these principles are, they are yet the principles of common sense for governing mankind and forming the character from birth to death.

Perhaps sufficient has now been said to open this division of the social science for useful discussion by the members of the association.

The writer concludes with the hope that the subject thus explained may be accepted by the Right Rev. Lord Bishop who presides over this section, and by the meeting, in the same spirit in which it has been written.

[This paper was read for Mr. Owen by M. D. Hill, Esq., Q.C., the Recorder of Birmingham, President of the third department in the absence of the Bishop of London.]

No. 4. For the Educational Section.

“ Any general character, from the best to the worst, from the most ignorant to the most enlightened, may be given to any community, even to the world at large, by the application of proper means ; which means are to a great extent at the command and under the control of those who have influence in the affairs of men.”

EDUCATION, or the formation of character, forms the most essential division of Social Science. Education being understood as part of the Social Science, may now be made to effect, and with the certainty of a law of nature, the highest and most substantial services for the permanent prosperity and happiness of our country and of all countries.

If there is now sufficient moral courage in the public to look this subject fairly in the face, and to pursue it to its legitimate results, it will be found competent, united with the other branches of Social Science, to terminate, gradually and most beneficially for all, the present ignorance, poverty, disunion, evil passions, vice, crime, and misery, so prevalent at this day throughout society in all countries.

In fact, education, or the formation of character, when comprehended in its full extent, will be found to include within its legitimate range every other division of Social Science, as now divided by the association. For it includes,

Instruction in a knowledge of the laws of God and of men, and of their influences upon humanity when applied to practice.

Instruction in the causes which have created humanly-devised punishments, and their influences upon society as now instituted ; and in those causes which when applied to practice will expose the error and great evil arising from man's ignorant and puerile attempts to punish man justly or with any permanent benefit to society.

Instruction in the never-ceasing beneficial influences, in a rationally constructed system for conducting wisely the affairs of life, arising from the punishments of nature, when punishment can be of use to the individual or to society.

Instruction in the Laws of Health, and their application to practice, as to food, dress, dwelling, air, exercise, occupations,

sites for habitations, and how to warm, ventilate, and secure from fire.

Instruction in the principles how to create wealth in the most advantageous manner for the individual and for the aggregate of society.

Instruction in the formation of the best combinations for societies, and in a knowledge of the spirit, principle, and practice, by which these should be governed.

These and much more will be included in a *rational* system of national education, or in the *rational formation of character*, to train humanity into full formed men and women, or superior rational beings.

It will now be said, previously to sufficient knowledge and reflection upon the subject, that thus to educate the human race or any part of it is impracticable.

It is so on the old principles and practices of forcing false instruction upon humanity, and tormenting it to induce it to accept a most unnatural treatment to acquire superficial, useless, and often injurious knowledge.

The writer knows that by the principles on which half a century ago he established and continued the practice for upwards of a quarter of a century to new-form the character of humanity, by the most simple and natural method, in spirit, principle, and practice, and in strict accordance with the pure undefiled practice of Christianity, so far as the inventor's instructions could be carried out amidst many obstructions, he was eminently successful in demonstrating the truth of the principles and the advantages of the practice, until interfered with by old prejudices and quaker sectarianism.

Under the principle and practice of this then new mode of forming character by the eyes, by observing material objects, and by familiar conversation between pupil and teacher—the pupil was freely allowed to ask his own questions, and to receive rational answers. Under this principle and practice, fully understood, with proper arrangements, and conducted by the teacher without deviation in the true spirit of universal charity and love, more real, useful, well remembered knowledge of facts will be given and retained in one day, than is now received and retained through the old scholastic mode of giving instruction, in one month, and often in six months.

It is extremely gratifying to learn that our government has made a commencement in this direction in an establishment now in progress at South Kensington, which, as described to the writer, is much in advance of the general public, and is well imagined for the population of the metropolis, as society is now conducted. Its founders are in advance of the present instructors of the public. But until the different divisions of the science of society shall be united to act harmoniously as a whole, no one can have a correct conception of the superior character which may be formed for the human race.

One man thus full formed, physically, intellectually, morally, and practically, will be of more real value to society, than hundreds of the present misformed inhabitants of our earth.

The president of this section, if he pursues this subject through all its ramifications and extent, will open a new mine to the population of the world, of a value yet beyond human estimate. and will enter upon a cavern of more substantial wealth than the surface of the globe now contains.

That he may fearlessly enter this mine, and may succeed in working it with daily increasing satisfaction to himself, and lasting benefit to society, is the ardent wish of the writer.

The prize to be gained deserves the best efforts of the best men.

ROBERT OWEN.

Sevenoaks Park, Sevenoaks.
September, 1857.

No. 5, *For the Section of Health, under the Presidency of the Right Honourable Lord Stanley.*

“ Unfavourable or inferior surroundings create disease and misery ; favourable or superior surroundings insure health and happiness.”

This is intended to be a paper to interest the population of the world through futurity : by exposing the origin of evil, and developing the means by which to establish the language of truth over the globe,—destroy all motive to falsehood, in look, word, or action,—and elevate man to the attainment of rationality, superior knowledge, and permanent happiness.

All who reflect will readily admit that sound health in body and mind of the population of the empire is of the first importance.

But society having been everywhere based on the false foundation that the *created* determines and forms its own qualities and powers, and being constructed in strict accordance with this fatal mistake, has given little attention to the laws of nature, or to the causes which alone can produce permanent health and happiness.

Hence old society has proceeded so far in error, in opposition to the laws of health, that not much can be done, even by large expenditures, to remove the causes of disease, as now experienced in London and other large cities and towns.

The laws of health, on which so much of our happiness depends, require that attention should be given in choosing sites for dwellings, to their plan and construction, the manner of

warming, lighting, and ventilating them, &c., Also to the arrangements for training, educating, and employing their inhabitants, and to the aggregate combinations of these dwellings. And, in short, to the whole arrangements of the business of life; and these are combined in one act or action.

These considerations, with innumerable others, show that it will be far the most economical and best course on all accounts to begin to re-arrange society from its base, on new sites, and to construct it throughout in accordance with the true principles of Social Science; which will be explained.

This change may be now easily effected, gradually, in the same manner as were the changes from the old roads, one by one, to the new railways, which required for adoption new sites, new principles and practices, and greatly superior surroundings for travelling.

Of course, innumerable ignorant and futile objections will be made to the proposed change from an old worn-out irrational system, only fertile in producing every kind of error, evil, and suffering, to another system, greatly superior in spirit, principle, and practice, and in its combinations for general permanent happiness, and which, by avoiding the errors, will *prevent* the evils and sufferings of the old system.

Superior as this new system will be in every respect when compared with the present, society will be strongly opposed to the change from the one to the other.

There is a recent strong warning to society respecting such changes.

Let the public call to recollection the varied absurd notions and fanciful objections made to a fundamental change from an inferior to a greatly superior mode of travelling, when first proposed by the untaught but nature-inspired George Stephenson, and how strongly he was opposed by the learned in the law, by the wealthy, and by many of the most powerful in the land, all combined in opposition to a simple untaught man of truth and integrity, but of native genius.

George Stephenson, strong in his internal convictions, persevered in what he felt and knew to be the truth and right; and he thus overcame all the obstacles so unwisely brought to oppose his progress to the third great discovery of the age and the fifth of all ages for the benefit of universal man—a discovery which already, in a few short years, traverses the greater part of our globe, and promises soon to extend over the remainder.

And it will now soon appear to the astonished world, that for upwards of forty years the same false, futile, and frivolous objections have been continually opposed to the greatest discovery yet made by man, to enable him to attain and to secure the highest permanent happiness of his race—to a discovery which goes at once to the origin of evil and to the removal of its cause for ever;—a discovery of the fundamental error on which society has been based and constructed, and in accordance with which

the character of man has been misformed from the beginning to this day. And yet, like all the great truths of nature, it will be discovered to be simple, and will soon become obvious to the common mind of general society, and will be easily taught to children!

What, then, it will be now asked, is the origin of evil, and the great fundamental error which has been made by all of humanity?

It is the fatal, and, it may truly be said, on account of its consequences, horrible mistake, "that man, a created being, could " by any possible means determine upon or create one of the " qualities or powers which constitute his physical, intellectual, " moral, spiritual, and practical nature."

Yet, without deep reflection and much consideration, the truth cannot be made to enter the mind already filled with opposing ideas and associations of ideas; and so filled because, from the beginning, through all past ages to this day, all have been forced to receive the religions, laws, governments, and institutions, emanating from and based solely on the mere imaginary notion that the created determines upon and makes its own qualities and powers.

All, no doubt, will be anxious to learn what are the evils which have been and are produced and continually reproduced by this fatal, this horrible mistake of our early undeveloped ancestors, and transmitted through all succeeding ages to the present.

The catalogue would include all the evils experienced by man during this long dark night of mental insanity, moral degradation, and physical suffering.

To enumerate these in detail would exceed the limits here allowed, and indeed, would be endless. And to name a few of them now will suffice for present purpose.

This mistake of our poor ignorant inexperienced first parents has placed death obstructions to progress in real knowledge through every succeeding generation. It is therefore the cause of the gross ignorance which at this day pervades so large a portion of the population of the world.

Through this ignorance it has created innumerable obstructions to the production and preservation of real wealth; and it is therefore the cause of all the poverty and fear of it now suffered by the human race. For there exists no other necessity for poverty or the fear of it to be experienced by one human being.

It has created the repulsion so general between man and man and nations and nations, and has thus caused the religious and political wars, the sufferings, and the deaths, of the martyrs of all superstitions, and the present divided and opposing state of all creeds and political parties.

It is the cause of the atrocious cruelties of the Hindoos and Musselmen this day in India, and of our attempts to revenge them.

It represses the best and most attractive feelings, and creates the general falsehood and deception now in practice over the world.

It has created prostitution with its heart-rending unimaginable miseries and degradation,—the murder of children by their mothers,—murder of wives by husbands and of husbands by wives,—with all the hidden sufferings of forced cohabitation, directly opposed to the laws of God.

The mind of man cannot, but the mind of woman may perhaps imagine some of the dreadful sufferings created by this ignorance of an unchanging law of our common nature.

But few men or women can form any conception of the physical and mental diseases created by all the previously named causes of sufferings from ignorance, from poverty, from religious errors and repulsive feelings, from prostitution, from child murders, from bearing natural children, when not extended to the murder of offspring, from family feuds and quarrels arising from improperly forced legal cohabitation, and from the falsehood and deception existing between these parties.

These loathsome, degrading, and painful physical and mental diseases, are nature's punishments, continually increasing, for opposing her good, wise, and merciful laws; and they will increase until they shall compel men to perceive their errors and evil doings, and to abandon them altogether, by adopting the all-efficient laws of their Creator, and a new system based on everlasting truth.

Heartrending and numerous as the before-mentioned sufferings and diseases have been, and are, innumerable others remain to be noticed, but which notice the limit of these papers will not now admit here.

It is, however, not to be forgotten that this fatal error in founding society on so false a notion or mere undeveloped imaginary supposition, has caused men to make ignorant, absurd, inconsistent, and most presumptuous laws, in opposition to, and in defiance of, the laws of nature never known to change, and which, if attended to and consistently acted upon, would direct into the right path to wisdom, unity, peace, and happiness.

But what will the untaught mistaught among all classes, creeds, and parties, in all countries, say or do to the man who thus openly opposes these cherished errors in principle and practice, but which errors from their infancy they have been forced by a false instruction to believe to be truth and right?

They will agree in saying, that he cannot be in his right senses, that he is a dangerous man, and ought to be confined or put to death. I well know that these must be the feelings and desires of the unthinking and unreflecting, as well as of the erroneous thinkers and reflectors;—and this state of the human mind I have been conscious of, and calmly contemplated, from the commencement of my public proceedings. Witness what I said and did in the great public meeting held in the City of London Tavern, August, 21st, 1817.

Knowing the extent of the mental darkness in which so large a portion of my poor deluded fellow-men have been so long kept

by the errors of our forefathers, and the horrible sufferings men have experienced from the same cause, I am conscious that strong, even that life and death measures, can alone arouse the human race from its present mental degradation and physical suffering, and that the most powerful medicine is now required to cure the bodily and mental diseases with which humanity has been so long afflicted.

This strong but nauseous medicine is now given under the heaviest responsibility, with full reliance in its efficacy to complete a perfect cure, and thus ultimately to create in the population sound minds in sound bodies.

ROBERT OWEN.

October 1st, 1857.

The following papers were not sent.

**A TREATISE CALLED FOR BY THE PRESENT STATE
OF THE POPULATION OF THE WORLD, EXPLANA-
TORY OF THE ORIGIN OF EVIL AND OF GOOD TO
THE HUMAN RACE, AND OF THE PLAIN PRACTICAL
MEASURES TO SECURE THE HAPPINESS OF ALL
THROUGH FUTURITY.**

THE origin of evil is the impression made on the mind of all, through past time to the present, that the *created* creates its own qualities and powers, and should be made responsible for their actions.

The origin of the good which is to be experienced by the human race is the knowledge, derived from all facts, that the Creator determines upon and creates all the qualities and powers of the created, and is alone responsible for all the consequences of such creation.

What mortal man can trace and explain the errors, miseries, and sufferings of mankind, through past ages to the present, which have emanated from the fatal introduction of the origin of evil at the commencement of society ?

Or who can foresee and foretell the happiness which will be enjoyed by all through future ages, when the origin of evil, and its consequences, shall be peaceably superseded by the origin of good and its consequences ?

An attempt, however, shall be made, to give a slight sketch of both, but these sketches will be slight indeed, compared with realities.

The belief that man, a new created existence, creates his own qualities and powers, deranged the rational and reasoning faculties of humanity, and made all of our race to see all things through a false medium, and to err in all their attempts to attain happiness—the ever-enduring object of human existence, and the ultimate destiny of all.

This derangement of the rational and reasoning faculties introduced the various superstitions, called religions, which have created the repulsive feelings between man and man and nation and nation, and which have filled the human race with erroneous ideas of truth and falsehood, and have generated the most savage feelings between those who differed on these matters ; all, at the same time, being most ignorant of the subjects about which they differed, and of the cause of their differences.

These superstitions, all dignified with the name of religion, soon created a favoured class to teach and maintain them; and this class became the priesthood in all these opposing superstitions.

These priesthoods gradually became masters of the human mind, and consequently the directors of all human affairs; and the population of the world during the darkest ages were completely under their control and government, possessing power to dethrone and degrade the highest secular potentates of the earth.

And for a long period they have ruled the population of the world with physical burnings and mental torments, to an extent unbearable to humanity, and which at length aroused some daring minds to question their claimed divine authority to assume the powers of God over their fellow men.

These daring minds, at the imminent hazard of their lives, met with some small success; just sufficient to induce others to follow their examples. Their attacks upon the superstitions of religious dogmas opened to view more and more the extent of tyranny which the priesthoods had for ages assumed over the intellects and affairs of men born with faculties equal to their own.

But the priesthoods, having acquired this power, gave to themselves high sounding titles, honours, and exclusive privileges, to enable them to keep the mass of the people in physical and mental slavery. Assuming to be made by some forms of their own contriving the equals and representatives of God, they claimed the direction in all things, from birth to death, of the entire population, but most especially the training of the young mind, that they might form it to perpetuate their influence and power over them when at maturity.

To this end they must name the child,—church the mother,—have the child taught and forced to receive their creed, however unintelligible to child and parent.

Then all their invented absurd ceremonies must be daily and weekly observed.

Then they assume to know better than their Creator when the sexes should be united, how long these unions should remain, and whether they were made and continued in accordance with or in opposition to the laws of God and of their nature; while, before and after these new-made, misery-producing, marriages, they must attend continually to their priestly instructors and teachers, in order that they should not acquire sufficient common sense to discover the fallacy and folly of their teachings, and the false foundation of all these superstitions conceived in opposition to all facts, to the first indications of common sense or sound judgment.

The whole of the proceedings of the priesthoods of the world through all ages, having emanated from the most gross and now,

palpable error "that the created makes its own qualities and "powers," nothing rational could proceed from that foundation.

In fact, the priesthoods of the present generation are, in consequence of their erroneous training, education, and placing, the unconscious obstructions to the elevation of man to the rank and state of a rational being.

With the ample appliances of materials, and of science to work them, all from birth, by being placed within such surroundings as society can now with ease and pleasure create to well-train and educate them, may be made, with the certainty of a law of nature, to become, not only consistent in mind and practice, but good, wise, healthy, united to their fellows, prosperous, and happy through life.

The priesthoods of the world, by their unconscious false teaching, and by the prejudices and injurious habits which they sanction, are the cause of the present wretchedly confused Babel condition of society, and of all the evil passions and immoralities of the human race.

Enormous and innumerable as are the evils and sufferings which the priesthoods of the world at this day inflict on themselves and on all of our race, yet the application of the Divine Principles of universal love and charity, teach all to avoid anger, or ill-will, or any injurious actions or proceedings against one of them in any part of the world, however erroneous, absurd, or foolish their teachings may be, and not even to deprive them of their living. And this for the strongest of all reasons:—because they have been so placed, trained, and educated by society, as to believe, and most likely the very great majority of them do believe most conscientiously, that they are right and good, and are doing the Great Moving Power or Spirit of the Universe, (blasphemous as is the idea) great service, by their creeds, forms, and ceremonies.

This is said from the knowledge of our nature, "that any one "from birth might have been so placed, trained, and educated, "as to be compelled by the force of surroundings to believe the "most contradictory to nature of these creeds to be divine "truths, and to be willing to sacrifice his life in many cases to "sustain and defend them as such."

O! My poor deluded fellow men! What have you not suffered?—What do you now suffer from the want of an unexclusive, sound, consistent, rational training and education from birth,—physical, intellectual, moral, spiritual, and practical. All that the population of the world now requires, to enable it to make a rapid progress in goodness and knowledge, to lead it to the full rational enjoyment of its existence, is the creation of common-sense surroundings, to well-form the character of each from birth; for on the good or bad formation of character depends the good or bad, rational or irrational, miserable or happy state of the populations of all nations and peoples.

How easy, then, will it now be for the leading civilised governments to unite in peace to create these new, good, and superior surroundings, gradually so to train and educate their respective populations, that all shall become full-made well-formed superior rational men and women, knowing themselves, knowing society, and knowing how to act in such manner as to make each other permanently happy!

SECOND TREATISE ON THE ORIGIN OF EVIL AND OF GOOD TO THE HUMAN RACE.

THE leading liberal minds among the upper classes of society have now entered upon the right course to secure the progress and happiness of the human race, and it is hoped that, having commenced, they will now steadily pursue it, without stay or retrogression, or turning to the right or to the left, until full success shall crown their efforts.

The path now opened is probably new to many who have thus entered it, and it may appear to them to be full of thorns and briars and many perplexing obstructions.

The writer has employed many years, in fact a long life, in surveying every part of it, from its commencement to its termination, and he assures these young travellers on this most interesting road, that although formerly the obstructions to progress upon it were numerous, and indeed until lately insurmountable, yet have the most formidable now been removed or overcome, others are disappearing, and it is probable that the entire path will be soon cleared, and that the road may be with safety and great pleasure travelled through its whole course.

To cease metaphor;—until lately no one desirous to retain respectability, so called, in modern society, could venture to discuss the full subject of social science. All the educated prejudices of the public were so opposed, that it was tabooed, except among a party whose limited views and education precluded them from comprehending a science which provides for all the wants of humanity, and which, in fact, includes all other sciences and the whole business of life.

For it includes the development of the best means to place, train, educate, employ, feed, clothe, amuse, and govern the human race, in health, and so as to enable it to attain wisdom and happiness, increasing through futurity.

Until the origin of evil was discovered, no progress could be made in social science; for the origin of evil being opposed to the laws of God and nature, and the social sciences being founded and constructed on those laws only, the one has been throughout, in every department of life, opposed to the other; and it is utterly vain and useless to attempt in any manner to unite the

ever-changing laws of ignorant men, with the unchanging divine laws of God and nature.

Let all now pause and reflect well on what is now going to be solemnly stated as an eternal truth. It is, that the population of the world must continue to be placed, trained, educated, employed, and governed, in accordance with the origin of evil, as it has been to this day,—or it must be placed, trained, educated, employed and governed, in accordance with the origin of good, the true and only foundation of social science.

The one, it is now evident, is now driving the human race to a state of Babel confusion which will lead to a pandemonium ; while the other will lead direct to knowledge, wisdom, goodness, unity, harmony, and ultimately to a terrestrial paradise.

There can be no permanent happiness so long as society is based, constructed, and governed on the supposition “ that the “ created creates its own qualities and powers and should be “ made responsible for their actions.”

Nor will there be any permanent misery when society shall be based, constructed, and governed consistently on the knowledge of the universal fact “ that the Creator gives all the qualities and “ powers to the created, and is alone responsible for their “ actions.”

But, it will be said, this will overturn the whole principle and practice of existing society over the world.

The writer knows it ; and the sooner the old principles and practices of society are so overturned, the better it will be for every child of man, provided the change shall be effected in the spirit of universal charity and love for our race, with wise foresight, in order, in peace, gradually, and with harmony between the governors and governed.

The writer has now placed truth and falsehood, good and evil, discord and harmony, before the population of the world.

To do this was his mission from his birth. This mission is now fulfilled ; and he can do no more than trust to the Great Creating Power of the Universe, which has enabled him thus to feel, think, and act through life.

This power is the writer's God, from his infancy. What may be the God of others, he knows not, nor has he any business to pry into the interior thoughts and feelings of others : but as they are those which have been taught to them from their birth, he respects them as much as his own.

And let the republicans and democrats of all countries be assured, that these are the principles and practices by which alone true liberty, practical equality, universal unity, and a cordial fraternity, can ever be attained or maintained.

Let all now mark, learn, and inwardly digest what has been stated in this little publication. This is all that is asked.

**EPITOME OF THE PRACTICAL MEASURES BY WHICH,
IN PEACE, AND IN THE SHORTEST TIME, TO
ATTAIN THIS ELEVATED, SUPERIOR, AND HAPPY
STATE OF EXISTENCE FOR THE HUMAN RACE.**

THE knowledge "that the Creator gives to the created all the qualities and powers which they possess, and is alone responsible for the action of those qualities and powers," is the broad and solid foundation for this new superstructure of society.

This knowledge at once becomes the base of the true universal religion for man, by creating within him that love and charity for our race, which can alone make him sincerely desirous to do to others as he would wish others to do to him, or, in other words, to love his neighbour as himself.

There is, then, but one road by which this practice may be made to obtain through the lives of all of our race.

The ruling powers of the civilised portions of the world must unite to abandon the false and fatal error on which society to this day has been based, and from which all its wars and wickednesses have of necessity emanated.

They must then make the required preparations well and wisely to re-base and re-construct society, on the divine truth,— "that God, and not man, gives all the qualities and powers of thought and action possessed by everyone of our race;" and to re-construct society in undeviating accordance with that glorious truth, and solid foundation by which forbearance, love, and charity will be made to pervade the hearts and minds of all, and the wants of all will be provided for by the most simple, rational, natural, and effective practical arrangements, which in execution will give health, security, satisfaction, and happiness to everyone through futurity.

The ruling powers of the civilised divisions of the earth will then have gradually to re-associate those whom they govern, into such masses as will be the most convenient to provide for their wants, and to enable those thus happily new-placed the most effectually to assist others to attain to this elevated and superior condition.

These arrangements will provide in the best manner for the training, education, employment, amusement, government, and surroundings of all—which surroundings will include all that superior made rational beings can or will desire to enjoy.

But to perfect these new combinations of arrangements, the permanent peace of nations is required; and there never has been a period in the history of the world so auspicious for the inauguration of the universal and perpetual peace, first between the Christian nations, and by degrees to include all others.

There is now ordinary peace between Austria, France, Great Britain, Prussia, Persia, Russia, Sardinia, Turkey, and the United States.

The ordinary treaties of peace now subsisting between these parties, could easily be made into federative treaties, giving security and prosperity to each. These powers by such union could command the permanent peace of society, and induce all other powers gradually to join their great federation.

With a fair share of common sense and good intention among the present ruling powers of the world, that which has been stated would be found not difficult of practice.

And instead of the separated subjects proposed for discussion by the newly instituted "*National Association for the promotion of Social Science*," which can lead only to confusion and endless unsatisfactory discussions, let this association direct its attention in the manner now stated to the whole subject as one.

For upon reflection it will be obvious that social science includes every part of the business of life, in union; because each part has a direct reference to all the others, and cannot be considered separately.

I have thus explained the origin of evil and its necessary evil consequences, and the origin of good and its permanent happy consequences to the human race, by unfolding the true and superior surroundings necessarily emanating from the origin of good, and in which the human race should be placed for the perpetual advantage of every individual, whatever may be his present, country, creed, class, or political party.

THE ORIGIN OF GOOD AND EVIL, OF HAPPINESS AND MISERY, TO THE HUMAN RACE.

"Truth alone can set you free."

IGNORANT undeveloped, and inexperienced man, is a being of fear of unknown imaginary powers, and the very great majority of the human race are in that condition at this day.

As the mind gradually developes, this fear diminishes by a knowledge of facts superseding superstitious notions. Not, however, until this present period, had any minds acquired sufficient development and strength of mental powers to oppose facts to the oldest and strongest superstitions.

But now these facts are too obvious and palpable to be longer resisted, and superstitions must give way, strongly as they may be cherished, and at length "truth will prevail" over all opposing obstacles.

Mental liberty, so long repressed by ignorance and superstition, is now so far advanced, that the most developed minds of the present age will now venture to listen to truths heretofore tabooed by society; and listening, must reflect; and reflection will bring conviction.

The advanced public will now listen to the fact, which is an eternal truth, "that the maker makes the qualities of the made, "and is alone responsible for them;" or "that the Creator creates "all the qualities and powers of the created, and is alone responsible for their actions."

These facts are eternally true, and are all-important to be known to man, because they are the *origin* of good, and will guide all of our race through futurity to knowledge, wisdom, goodness, unity, health, and the permanent rational enjoyment of existence from birth to death—all-important to be known,—because the superstitious suppositions and imaginary notions,— "that the *made* makes its *own* qualities, that the *created* creates "its own nature and powers, and that the made and created "should be alone responsible for these qualities and powers," are the origin of all evil and misery to man; and these fatal errors, emanating from our ignorant, undeveloped, and inexperienced early ancestors, and transmitted by them to us, have created all the superstitions, falsehood, deception, opposing interests, repulsive feelings, misguided education, erroneous social arrangements, defective governments, a false formation of character, and most injurious surroundings within which the human race has been placed through past ages to this day.

The paths of good and evil are thus now opened to all. The path of good leads to truth, wisdom, goodness, unity, health, and rational enjoyment through life. The path of evil leads to falsehood, ignorance, poverty, opposing interests, disunion, conflicts, wars, the injurious passions of anger, hatred, jealousy, malice, revenge,—to murders, prostitution, loathsome diseases, and all manner of crimes, arising from a false formation of character and a combination of irrational surroundings.

The path of evil has been the one universally followed, in opposition to facts, and to the direct and unchanging laws of God and nature.

The path of good will be universally pursued as soon as the advanced minds and ruling powers of society can be induced to attend to facts and to common sense.

It will be now seen which of these paths the men of influence in society will prefer. But the path leading to happiness being now made plain and easy to pursue, the public will not be long in finding out that the discovery of the path to good is the greatest discovery made by man for man; because it will insure his everlasting peace and happiness.

The discoverer of the new path which leads direct to universal charity and love for our race,—to truth, goodness, knowledge and happiness,—will endeavour to make it plain to the public by an imaginary conversation between one of the most advanced minds of the age and himself.

And for this purpose, apologising to his lordship for the liberty

he takes, he selects, as the representative of the active advanced minds of this country at this day, the Right Honourable Lord Brougham, Ex-Lord Chancellor of England, and now founder, patron, and president, of the "*National Association for the promotion of Social Science.*"

AN IMAGINARY CONVERSATION BETWEEN THE RIGHT HONOURABLE LORD BROUGHAM AND VAUX, EX-LORD HIGH CHANCELLOR OF ENGLAND, AND FOUNDER, PATRON, AND PRESIDENT OF THE NATIONAL ASSOCIATION FOR THE PROMOTION OF SOCIAL SCIENCE, AND ROBERT OWEN, FORMERLY OF NEW LANARK IN SCOTLAND,—INVENTOR AND FOUNDER OF THE FIRST RATIONAL INFANT SCHOOL AND INSTITUTION FOR THE TRUE FORMATION OF CHARACTER, IN SPIRIT, PRINCIPLE, AND PRACTICE, AND THE INTRODUCER OF THE SAME SPIRIT, PRINCIPLE, AND PRACTICE, TO AN INFERIOR POPULATION, TO ELEVATE IT FROM IGNORANCE, POVERTY, RELIGIOUS DISSENTIONS, AND GREAT DEMORALIZATION, TO COMMON SENSE PROCEEDINGS, RELIGIOUS TOLERATION AND FRIENDSHIP, AND TO A GREATLY IMPROVED SOBRIETY AND GENERAL MORAL CONDUCT.

[L. B. will signify Lord Brougham, and R. O. the writer.]

L. B. You desire a conversation with me,—upon what subject?

R. O.—Upon the most important of all subjects,—Social Science; which appears to me to be the science of sciences, because on its true development depends the permanent happiness of our race.

L. B.—I agree with you as to the importance of the science; and for the general benefit of society I am willing to discuss the subject freely with you, although I know you entertain upon some matters what are deemed by many to be extreme opinions. But I apprehend no evil from any principles which can be demonstrated to be true or in accordance with facts.

R. O.—I am aware that I have long been deemed to hold extreme opinions; but all new truths are at first considered by the public to be extreme opinions, and not to be true.

L. B.—Admitted, as a general principle, to which there are exceptions. But now to the object of your visit. What are your views respecting the divisions of the science which the association is preparing to examine and discuss next week at Birmingham?

R. O.—I think the arrangements as stated in the printed papers so far issued to the public may prepare those who attend the

meetings to begin to enquire in what the Social Science consists, and how it ought to be considered, to be understood for useful practical purposes.

L. B.—The association desires the subject to be so considered and discussed. To what do you object?

R. O.—To this science being attempted to be advantageously considered in sections; when it is a science composed of such parts as cannot be understood separately. Education, health, punishment, laws, all blend together and form one science, including the whole business of life.

L. B.—I do not yet see any reason why each of these subjects should not occupy the attention of the association as given in the prospectus. Let me hear how you would have this science investigated and discussed.

R. O.—Social Science refers to the aggregation of men into societies, so constructed as to call forth the best qualities of each into daily action, by giving to each a good physical, intellectual, moral, spiritual, and practical character, in strict accordance with the laws of human nature, which are the laws of God:—into societies so constructed as to enable them to produce the greatest amount of the most valuable unadulterated wealth, in the shortest time, and in the best manner for the producers and consumers:—societies so constructed that the laws of health shall be systematically applied through all their details. So constructed that all shall be well placed to perform all the duties of life in the best manner, and to enjoy the greatest amount of rational happiness during the performance of those duties.—So constructed as by the placing, training, and education, the punishment of man by man will never be required or useful, nor one human-made law, in opposition to nature's or God's laws, necessary for the good government of such societies.—So constructed that all the members shall be so placed, that each one shall be well cared for by the societies from birth to death.—So constructed that by this placing, training, and education, such attractive feelings shall be created between all the members of each society, that there will be no anger, ill-will, jealousy, or unkind feelings, at any time, between them, and they will have but one interest and one universally prevailing desire to promote the rational permanent happiness of each other.—So constructed that wealth shall always superabound in these societies, and be freely used by each member according to his or her wants.—So constructed that all the surroundings within and around each society shall be well considered with respect to their influences upon humanity, and shall be combined to create in all the members the best and most happy influences.

L. B.—To effect these results will require superhuman powers, and they are beyond human nature to accomplish.

R. O.—Herein is the great error of the governing powers of the world, and the mistake of all statesmen. Let society be at

once placed on its true foundation, and all these results, with universal peace and harmony among men, will speedily follow.

L. B.—Why! What do you mean? Is not society now based on its true foundation?

R. O.—No, my lord. It never has been based on its true foundation. But it ever has been, and is at this day, based on the origin of evil. And hence the sin and misery,—the repulsive feelings between men and nations,—the religious and civil wars,—the language of falsehood and conduct of deception,—the hatred of truth and opposition to open sincere minds,—the ignorance, poverty, superstitions, disunion, counteraction, cruelties, and Babel confusion and repulsive feelings now so prevalent over the globe.

L. B.—These are indeed strange doctrines; and well may they be called extreme opinions. Will you explain what you mean by a *false* foundation of society, the origin of evil; and by the *true* foundation of society?

R. O.—With pleasure. For on a right understanding of these GREAT FUNDAMENTAL TRUTHS, depend the permanent peace and happiness of the human race. But to make the explanation more easy to be fully comprehended, perhaps your lordship will have the kindness, for the public good, to first reply to a few plain questions.

L. B.—I can have no objection to do so, provided they are relevant and are proper questions to answer.

R. O.—They shall be such in your lordship's estimation.

L. B.—Pray proceed—for my curiosity is now excited.

R. O.—When an inventor discovers and makes a curious, complicated, and most valuable machine, chooses his own materials, finishes it, and sets it to the action intended,—Is the inventor and maker, or is the machine itself, responsible for its working?

L. B.—The question answers itself. Who would ever blame the machine, however imperfect might be its actions?

R. O.—Good, my lord. But yet another question. When the Supreme Spirit and Great Creating Power of the Universe invents and creates the most complicated and wonderfully combined physical, intellectual, moral, spiritual, mechanical, and chemical, living machine, and places it within conditions, also of the Creator's creating—the living spiritual machine, thus wonderfully constructed and combined, not knowing how a particle of itself was created,—Should the existence thus produced,—the created, or should the Creator, be responsible for the action of the qualities and powers thus given to the created?

L. B.—This is a question which requires to be well considered before a rational answer can be given.

R. O.—I know it, my lord, and while you have time to think of it I will proceed to reply to your lordships questions. *First*, the false foundation on which society has been based through all

past ages, is the imagined notion that the made, made itself; in other words, that the created creates its own qualities and powers, and ought to be responsible for their action. This is opposed to all known facts, and is the true origin of evil to the human race. *Second*, the true foundation on which to base society, is the fact that the Creator gives to the created whatever qualities and powers the created possesses. And that the Creator is therefore alone responsible for their action.

L. B.—Why this would be to upset the existing state of society over the world.

R. O.—I know it, and I have long foreseen that this is the great change, and the only reform that can ever benefit the human race. On this true, solid, and unassailable foundation, it will be plain sailing to make the population of the world good, wise, united, ever prosperous, and happy.

L. B.—This, without much more elucidation, must be a mystery and enigma to every one.

R. O.—Only because every one has been taught to think, believe, and act on a false fundamental principle—on a principle opposed to nature and to all facts.

L. B.—Hitherto it has been universally received that man could be made to become good, only by being made responsible to man for his thoughts and actions.

R. O.—And this has been the direct road to make all men irrational in thought and action, as they are all over the world at this day. And it has been the obstacle which has hitherto made it impossible that the pure spirit of universal love and charity for our race could ever enter the mind, or be reduced to practice. While, on the knowledge of the fact, and therefore divine truth, that the Creator creates all the qualities and powers of the created, and is alone responsible for their action, every mind will be pervaded with this spirit of universal love and charity for our race, and it will be evident throughout the whole practice of their lives; and evil thoughts and evil actions will be unknown among men.

L. B.—If this were not a mere fanciful idea of yours, but were a reality, it would be indeed the greatest discovery ever made by man for man.

R. O.—Upon fair and full investigation, by your lordship and other advanced minds of the age, it will be ascertained to be the most important reality known among men.

L. B.—May it prove to be so, to terminate the sad sufferings of so large a portion of our fellow men.

R. O.—No efforts on my part shall be wanting to make this knowledge known to all, for the lasting benefit of all.

L. B.—But eternally true and highly important as you may imagine your discovery of the origin of evil may be, you will be strongly opposed by the conservative principle at every step of your progress, and the vested interests of the privileged classes

will be insurmountable, supported, as they will be, by all the influential members of society. What chance then have you of success ?

R. O.—From an early period in life, in fact, when I had made up my mind to bring the origin of evil before the public under the least offensive phrase I could devise, merely saying “ that the character of man is formed for him and not by him,” I knew I should be opposed by every class, creed, and party, in every country, and I was prepared calmly to meet the result of that opposition, whatever form it might take, having full confidence in the ultimate success of the principle for the universal practice of the population of the world.

L. B.—Against the powers of such combined opposition, on what grounds was your confidence in success founded ?

R. O.—On the yet stronger powers which aided me.

L. B.—What are these ?

R. O.—*First.* An eternal truth, opposed by no one fact, and supported by all facts through all time. *Second.* Universal humanity, or pure unprejudiced human nature. And *Third.* The everlasting future happiness of all of our race.

L. B.—You are a strange man, so singular and extreme in all your ideas and combinations of ideas, I do not know what to make of you in your new system. Good bye.

THE GREAT CREATING POWER OF THE UNIVERSE AND MAN.

It is at this period of the first importance to the human race, that man should acquire consistent or rational ideas respecting the Great Creating Power of the Universe.

Without this knowledge, man may accumulate fact upon fact without limitation, and yet never progress in wisdom to apply those facts to attain goodness, unity, or united feelings, and happiness.

What, then, is this Eternal Power of unceasing action ? Where does it exist ? How does it act ?

In reply to these ever-recurring questions, the combined knowledge of the human race can only answer—“ We know not. Our faculties are too limited and undeveloped to comprehend the What, Where, or How.” We see the effects, and are conscious the cause of them exists, and must exist somewhere, and in some manner, eternally ; because nothing could never begin to create or produce something.

This power, in whatever form existing, is the All-Pervading Spirit of Eternal Action throughout the Universe ; and This is the God of the Human Race—by whatever name called, or in whatever manner worshipped.

This Power—the Eternal Godhead invented the mechanical, chemical, and spiritual parts of humanity, and wonderously combined them to form man and woman, the most mysterious of all living earthly existences—for they are yet mysteries to themselves; knowing but little of their own divine nature.

They are, however, conscious that they are created with a never-ceasing desire to attain and secure happiness.

This undying desire in man, to seek for happiness, is the germ which stimulates all his actions.

It is this germ which gradually develops the superior faculties combined within humanity. It is this stimulating germ which will enable him to progress until he attains the ultimate object for which he has been created—that is, the permanent happiness of his race.

But while man shall continue so undeveloped in his rational faculties as to degrade the Great Universal Spirit of Creation by attributing to it the present weakness and failings of humanity, very little progress can be made in a knowledge of our nature, or towards the permanent happiness of our race.

Men somewhat in advance of ordinary minds would deem themselves degraded were it imagined that they could consent to make machines, if they possessed the power, to worship, to praise, or to attempt to flatter them. To suppose that the Great Moving Spirit of the Universe should create beings for this purpose would be to give to God the attributes of inferior humanity.

The first rational step towards human wisdom, goodness, and happiness for our race, will be to abandon all ideas of worship, of praise or flattery of God, on the conviction that God can and will do, in the due order of creation, everything that, ultimately, is to make all humanity good, wise, united, and happy. And also that man, the created, cannot do a particle of good to the Power who or which created him.

Let men then cease contending about the attributes of an Eternal Existence of which they know nothing, and which cannot in any manner be effected by their puerile imaginations. Instead of which, let the advanced minds of the age pause, and ask themselves—“Do we understand the laws of nature which are inherent in humanity, and which are evidently “the laws of the Great Creating Spirit of the Universe?”

The reply must convict them of ignorance of themselves, or of direct opposition to the laws of God.

For these laws of humanity declare that God has so created man that he *must* believe in accordance with the strongest conviction made on his mind, and that for this belief he can have no merit or demerit. And, again, that he *must* like and

dislike, love and hate, according to the organisation forced upon him without his consent or knowledge, and that for thus liking or disliking, loving or hating, man can have no merit.

Should the question be now asked—"Do the advanced and "ruling minds of this age obey or disobey these laws of God?" The reply must be "they disobey them."

They not only disobey them, but they make and enforce laws in direct opposition to those unchanging laws of God, and they thereby introduce innumerable unnecessary errors, contentions, and sufferings, among the population of the world, and make the language of truth impossible.

Instead of absurd ceremonies, intended for worship, useless praise, and puerile flattery, all combined meaning nothing rational,—let the laws of God be obeyed, and man will become a superior happy being.

ROBERT OWEN.

THE FIRST MEETING OF THE NATIONAL ASSOCIATION FOR THE PROMOTION OF SOCIAL SCIENCE.

THIS is the most advanced association which as yet been established, and it will prove of the highest importance to the future permanent progress and happiness of the civilised world.

The first step for the first time has now been taken by the governing and most influential class, commencing with the British statesmen of the most advanced minds of the three great contending political parties. These noblemen and gentlemen have thus come forward to establish an open association for all parties, for the free investigation of truth, when supported by facts, to develop Social Science in principle and practice, for the improvement and elevation of the working classes, and thus to raise them from ignorance, poverty, and consequent degradation and crime.

The men who have done this will have their names remembered through future ages as the best friends of humanity.

It is true the association has only taken the first step, but it has taken that step well, in the right spirit, and in the right direction.

And it appears that the three contending political parties have chosen the men best calculated to conduct the association prudently through its preliminary difficulties, and in such manner as to satisfy all experienced intelligent parties who understood the variety of opposing small views which they had to conciliate and to unite for the general good.

As a proof of the fairness and fulness of the views of the council and committee who selected the papers which were to be read in the several sections,—two out of the five papers which I sent to the general Secretary of the Association were selected and read;—No. 1, on *Social Science* ;” and No. 3, on “*The Human Race governed without punishment.*”

The selection of these two Papers out of the five, & once convinced me that the directing minds of the association were honest and sincere in their search for valuable and important truths, when consistent in themselves and in accordance with all facts.

The reading of these two papers must convince all who reflect on what they read, that the association is prepared to examine all statements, however startling they may at first appear, or from whatever source they may emanate.

It is but just in me to state, that the proceedings throughout the session of five days were so open, impartial, and liberal to all parties, that they greatly exceeded my most sanguine expectations on this occasion, and anything that I expected to witness during my life.

These proceedings are indeed the sure sign that the good time is coming, and that its commencement is near, and is not, as many suppose, afar off.

ROBERT OWEN.

London, Jermyn Street,
October, 18th, 1857.

**SPIRITUAL SOCIALISM IN TEXAS AND MEXICO—
A LETTER ADDRESSED TO ROBERT OWEN BY
R. B. HANNAY, OF CYPRUS TOP, HARRIS CO.,
TEXAS.**

Cyprus Top, 28th May, 1857.

ROBERT OWEN, ESQ., LONDON.

MY DEAR SIR,

At our spiritual circles in Texas for some time past we have been directed by the spirits to investigate the principles of association, for the purpose of forming an association in Western Texas next Spring. The subject has taken hold of some advanced and vigorous minds, and a party of gentlemen will go west this Summer to explore the country, and there is every appearance from communications which we have received from socialists in the north, (where it appears they have had the same kind of spiritual communications,) that there will be a great many spiritualists and socialists at Galveston this winter, and that an important move will be made.

The spirits assure us that there are a sufficient number of advanced minds now in the world to make a successful beginning. Visions have been seen by mediums, from Maine to Texas, of the buildings of the association, and they are represented to be magnificent. Only those who are spiritualists and in interior harmony should be permitted to join; and the object of my writing you is to open a communication with our English brethren on that subject, and to urge some who have the means, if any, to pay a visit to Galveston this winter,—where they will be welcomed.

I am a merchant and have to write in the distraction and interruption of a crowd in a country store. I am therefore unable to put my ideas into shape, and must write to you without any order. I have no time to do otherwise. I will therefore state that it is the spiritual communications at our circles which have stirred us up to think on this matter. I have seen a young man who will get up in the unconscious state, take a quire of blank paper, and read a most beautiful lecture, (professed to be from the spirit Swedenborg,) on association. Spirit wisdom would guide us, he said;—spirit hands would aid us to build our buildings. We would hear music which mortal ear never heard;—and by obeying the laws of harmony, would be filled with an interior delight which never had been felt.

They also impressed on us the idea that they could teach us laws of nature which would enable us to control the weather,—and that by organisation we could produce ten or twenty fold the wealth which we can now produce.

The occupation of the valley of the Rio Grande, the reception and spiritualisation of the poor and destitute of the world, and the establishment of a Great Spiritual Empire on the table lands of Mexico, which should in time revolutionise the world, seemed also to be the impression made on most of us. And it so happens, fortunately, that several of those most strongly interested are large land owners in that portion of the country—the door to the interior of Mexico, and that there are no physical obstacles in the way.

We see that society is in an inverted state; that no man ever did or ever will gain any advantage over another which he will not have to repay, principle and interest, by the operation of the law of eternal justice or compensation; and that we only have what we give, not what we reap; that therefore in our present state of society we are toiling to heap up wrath against ourselves. As we become more *en rapport* with high spirits, and more sensitive to spiritual influences, the way we live becomes more and more unbearable. I find this to be the case with

all those who have sat at circles for two or three years, and we must as a matter of necessity attempt a new system; for we cannot much longer live as we do now.

Our ideas as to the details of organisation are very crude and imperfect. We consider that practice and experiment alone can determine. But as to the general principles, the idea is, to cultivate all our faculties in harmony.

Every one will thus do his duty; and in that case every one able would supply himself with the necessaries of life in the field or the workshop, and would not deprive others of the time necessary for their moral, spiritual, and intellectual development. It requires labour to develop—to give stamina to body and mind.

In the first or material sphere there should be exact justice or reciprocation;—which principle contains all the higher and undeveloped; and this it appears can be best carried out by—cost the limit of price.

You will see from this we want to throw overboard the lawyer, money-lender, banker, merchant, doctor, priest. The man must not lean on those expensive props. He must be thrown on his own resources, and stand alone.

We want those to join with us who have passed the Rubicon of selfishness—who have something of the heroic in them, and are willing to work for humanity, or, I should rather say, who are devoted to that work.

Although I have little respect for the fashionable drawing-room lady, yet I could fall down on my knees and worship the elegant and refined lady in a kitchen, working for humanity or a principle. Strong arms and true hearts would be there to help her.

I will also mention that most of us are successful men of business, and able to contend with the world; and it is not helplessness nor want which has directed our minds to this subject.

I am informed that several in the north have sold out their property by spirit direction, and are waiting with funds to make a beginning; but money is not of so much consequence to us, as the right kind of people.

I have expressed myself very imperfectly and have written so far, merely to give you an insight, however imperfect, into our views;—knowing well that you understand those matters better than I do.

Col. Ebenezer Allen of Galveston, an eminent lawyer there, is one of the principals in this move.

If yourself or others should answer me, he will correspond with you on the subject. In the mean time,

I remain, yours respectfully,

B. B. HANNAY.

P.S. Since writing the inclosed I may as well state that the country where we expect to locate is hardly settled. We are informed that land there can be purchased for from three to five hundred dollars per league of 4428 acres; and on the other side of the Rio Grande for one hundred dollars per league.

Ebenezer Allen has a league over the Rio Grande, which will be devoted to that purpose if suitable.

One spiritualist owns 100,000 acres in the very part indicated by the spirits.

My friend Henry Allen is endeavouring to exchange 100,000 acres of Brazzos land, for land there; and others will do the same. At present it is an Indian country; but a farmer here, who intends to join, and who is a medium, and a great hunter, and who is taken possession of by Indian spirits, says they tell him that the Indians there are spiritualists, and that they will be our best friends.

Some of us are slave owners; but slavery will not be carried into the association. Although slavery is considered best for the Negro in our present organisation of society, yet it is not so in the new. As society is at present constituted, it is a protection to him; but in the new, slavery would introduce discord—and we expect machinery to be our slaves.

A party of men headed by spiritualists went to Northern Texas hunting for gold three years ago, and they saw some beautiful valleys. In one, the valley of the Sacramento, (one hundred miles long and from two to four miles broad—a beautiful clear stream running through the whole length of it, one hundred feet wide, knee deep, and full of fish, and with a desoent which would turn a mill every 40 yards,) they found strawberries, raspberries, peaches, cherries, and many other fruits, growing in vast quantities. There were high mountains on each side covered with timber,—the tops covered with snow around the valley, any quantity of minerals, lead ore, plaster of Paris, silver ore, marble, &c., &c., Deer, antelope, bears, in great number:—I cannot toll half of what they told me. Their health was so much improved I scarcely knew them. They left here yellow and dyspeptic; and returned with the blood almost bursting out of their rosy complexions. Several have sold out and returned, but I have not heard of them since.

The spiritualists aim at occupying that as one of their homes or associations some day, with some other valleys, particularly as by law each family who settles there can have a pre-emption right to 160 acres of land. I would draw the attention of the English socialists to this; and if one or two delegates will pay us a visit at Galveston next winter, every

information will be given them. Those valleys are principally in New Mexico—the part ceded to the United States, and perhaps the greatest mineral country in the world, as well as the healthiest.

There were vegetables of enormous size, particularly onions; but when they planted the seed here, they grew no larger than any of our seeds.

They found a tribe of Apaches in the centre of the valley, who were very friendly.

Victor Considerant's association is succeeding. Although many have left, yet their places have been more than supplied by others from France; and he is now, I am told, contracting for 300,000 acres of land north of the city of Austin, for a large colony of French Socialists; and it appears to me that the foundation is laid in this State for a social revolution in time. And I cannot help being impressed with the idea, that it will be of importance to English Socialists and Spiritualists, to direct their attention to this country, and I do not see any other part of the world so well adapted to making a permanent beginning in effecting a social revolution in the world.

I will shortly write to S. P. Andrews of New York—author of "*The Science of Society*," to communicate with you on that subject. I have had a correspondence with him; and he amongst others will be at Galveston this winter.

We do not expect to make a beginning before the spring of the next year, and we want only men who are actuated by the loftiest and purest motives to associate with us at first—men whose highest ambition is to progress—to climb the steep heights of goodness and truth—greater heroes than those who can march to the cannon's mouth. We want experienced mechanics and men of science; men who can create wealth with a clear field before them.

Let it be clearly tested once, and successfully, and thousands are prepared to unite.

The Spirits say they are impressing men's minds to that effect.

I cannot say half of what I wish to say:—if you have an interest in this, you will write to me.

I remain, &c.,

R. B. HANNAY.

[The idea of individual sovereignty mentioned in the preceding letter, is opposed to nature, and is impracticable. Man is individualised and unsocial, while ignorant, inexperienced, and irrational. When the time arrives for him to be made rational, he will become eminently a superior social being. R. OWEN.]

CONCLUSION OF THIS PUBLICATION.

SINCE the previous articles were put into type, the printer informs me that a few pages more are required to complete the last sheet, and I desire to add that which will be of everlasting benefit to my poor deluded fellow men, who are so severely suffering from erroneous teaching and non-attention to the most obvious facts which have existed through all ages to the present day.

As soon as the population of this country can be taught how to overcome the strong prejudices of gross errors forced upon all from birth, not excluding any class or individuals of any rank or condition, and can be thus enabled to examine facts, past and present, to compare them accurately, and to deduce just conclusions from them, the most obvious of existing errors will be the total disregard of our ancestors, through the previous history of our race to this day, of the influences of circumstances, or of the effects of the surroundings in which all are placed from birth.

Attention to this subject would at any former period have stayed the evils which have been experienced by mankind, and would have put them in the path to become, without chance of failure, *rational, good, wise, and happy*. For the means have always existed, increasing through every succeeding generation, to effect these results, had the science of surroundings been known, and its application to practice understood.

Wealth for all would have been easily produced in abundance; union among the race easily effected; the spirit of universal love and charity would have been made to pervade all hearts and minds; and long since the earth would have been made a highly cultivated terrestrial paradise, inhabited by one brotherhood of full formed superior men and women, living in accordance with the laws of their nature, and all actively engaged in promoting each other's happiness, and knowing the true principles and action by which to attain it.

The British population is, in many respects, the most advanced practical nation, and it is perhaps in a better position at this day to make in peace and by wise foresight a yet greater advance than any other people.

I well know how difficult it is to move my countrymen out of their beaten track of error; but when this can be done, I know also how ardently they will pursue an improvement, when it can be made obvious to them that that which is proposed for their adoption is a real improvement.

In consequence, this population has at length, after years

of repeated reiteration of the influence of circumstances over human nature, been aroused by the no longer bearable bad circumstances in which so large a portion of it has been and is now placed, to make an infant commencement to try the effects upon the previously worst placed of this population, by removing it into somewhat better surroundings; and for this purpose it has become almost the fashion to patronise ragged schools and reformatory institutions—thus making the most puerile attempts to acquire some knowledge of the overwhelming power, for good, of the science of surroundings, when understood over the human race.

But these puerile attempts so slightly to improve the condition of the most ill-placed are already abundantly sufficient to prove the great truths,

1st. That as is the organisation of man, and as are his surroundings from birth, so must the individual become.

2nd. That through this knowledge, fully understood and applied to practice, the worst or the best character may be forced upon every one of our race.

3rd. That the surroundings are now known and could be easily applied by all people and governments, to force from birth a good and superior character upon every one.

4th. That it is now especially the interest of all of our race, that a good and superior character should be forced upon every child from birth.

5th. That this character might be easily given to all, by placing them from birth within surroundings which may now gradually be formed for the population of every country.

6th. That there is now a vast superfluity of dead and living capital to create these new surroundings, in comparatively a short time, in all nations and among all people; but more immediately in the British dominions and in those of the United States.

But in both these rich, powerful, and extensive empires, the metropolis of each (London and New York,) exhibits at this day a compound of the worst surroundings to promote health and goodness that could be well combined and hustled together, without foresight, knowledge of human nature, or common-sense observance of common facts.

These ragged schools, reformatory institutions, and every well-conducted experiment to improve humanity by placing it within improved surroundings, are sufficient to demonstrate that as are the surroundings—bad, indifferent, or good—so will be the children, men, and women, placed within them.

Now the conditions of London and New York are long since too far gone for any substantial improvement to be

effected to make the surroundings in either sufficient to form, maintain, or retain, a rational population. All attempts to improve either will be time, talent, labour, and capital, wasted; and the various expensive plans proposed to be adopted to diminish in a small part some of the worst evils now suffered in both capitals, will avail little to remedy them.

The same labour, capital, and talent, applied to create new surroundings on new sites, gradually to draw off the population of these already greatly over-crowded cities, would effect an hundred fold more benefit; and if made with a knowledge of the science of the influences of surroundings, and how in the best manner to apply the science to practice, the permanent advantages of such change would be beyond estimate.

For not only are very large cities very evil surroundings} but all towns and villages, with streets, lanes, courts, and alleys, and all such arrangements of dwellings, are bad and inferior, on account of their injurious influences upon their inhabitants, when compared with the scientific surroundings which may now be made for human habitations all over the world.

By the change of system, from the false in principle and irrational in practice, the existing cities, towns, villages, and isolated dwellings, would gradually and peaceably disappear from the earth, and be universally superseded by convenient magnificent palaces, amidst gardens, orchards, and highly cultivated pleasure fields and groves, all made to have the best influences upon all of our race.

These palaces would be erected to accommodate in a very superior manner from two to three thousand souls, and with every requisite, by their well-directed exercise, physical and mental, to maintain themselves in the highest state of comfort and of superior existence, in perpetuity, and in cordial union with the human race.

And in this new rational existence, with these new surroundings, wars, conflicts, contests, or disunion of any description, would be unknown over the earth, and peace and harmony among men would be universal and everlasting.

These ever-to-be-desired results are to be accomplished to their full extent by the most simple means, based on truths which may now be made obvious even to children before they are twelve years old.

And it is the high permanent interest of governments and people, that these surroundings should be immediately commenced in all countries.

To effect this change in the condition of humanity, no sacrifice can be too great.

It would be cheaply purchased by the lives, not only of thousands, but of myriads.

And it might be accomplished with the sacrifice of few lives, and in a comparatively short period, by a few determined men and women, having sufficient wisdom and moral courage to live passively opposed, even to death, to all human being, and obstructions—to live a natural life of truth, love, and charity, and by their own well-directed physical and mental powers.

For man to attain this superior state of existence upon earth, he must be taught to comprehend, in spirit, principle, and practice.

1.—Pure, undefiled Christianity,—which is love and charity in practice for our race.

2.—Socialism in its full extent, without which Christianity cannot be introduced or maintained in practice, to enable us to love our neighbours as ourselves.

3. Spiritualism, rationally used to obtain from superior Spirits consistent knowledge how best to regenerate the present population of the world, and to unite all as one family, speaking only the language of truth, and living upon earth, as far as practicable, as they do in heaven.

Undeveloped men and women may continue to talk and to act at random, without compass or rudder to guide their thoughts or direct their actions to be consistent with each other or in accordance with facts; but by so doing they will never attain wisdom, unity, goodness, or happiness.

The road to good and to evil is now opened to all. Who will now prefer the evil and reject the good.

Having now said all that I have to say on the means by which to give permanent happiness to the human race,—my mission is ended; and this number will terminate the publication of the *Millennial Gazette*; and I trust that sooner or later it will accomplish the object for which it was commenced.

ROBERT OWEN.

Sevenoaks, September, 5th, 1857.

SECOND CONCLUSION.

I had, as I imagined, concluded the publication of my *Millennial Gazette* by the preceding article, when to my high gratification I was informed of the announcement that the "*National Association for the Promotion of Social Science*" would be inaugurated in Birmingham on the 12th of October—a glorious and auspicious day for the future permanent peace and happiness of the human race.

Until this ever-to-be-remembered announcement was made to the public by the leading British statesmen of all parties, little did I imagine that the seed which I had sown half a century ago and had daily cultivated and watered with the unceasing care of an anxious, cautious, and careful planter, had put forth such strong roots while in the earth and hidden from the cheering sun of public aid and encouragement; and still less did I suppose that it had made such vigorous shoots upwards as to defy the assault of the groveling and petty insects of the earth, the birds of the air, and the most savage beasts of prey.

But the proceedings during the conferences of this new-born wonder-working association in Birmingham have made these results certain, and the "Social Science" will henceforth be openly acknowledged to be, as it is, the *science of sciences*—the science which shall direct to the certain, easy, pleasant, practical, and peaceable means, by which through futurity to well-place, feed, clothe, lodge, train, educate, employ, unite, and govern, the human race.

Many will now ask—"Is it possible that this can be done?" I fearlessly answer that it may be done, and that with the open aid of the patrons and leaders of this new national association it may be commenced with the certainty of rapid progress to ultimate full success.

Do the Lords Brougham, John Russell, Stanley, and Lyttelton, the Bishop of London, Sir John Packington, Sir Benjamin Brodie, and the Recorder of Birmingham, desire to know how this great work can be legitimately commenced and successfully pursued? The path is clear.

I will petition both Houses of Parliament to appoint committees or commissions to examine the spirit, principle, and practice, which constitute Social Science in its outline and in all its details.

Or perhaps, yet better, to examine me on these matters at the bar of both Houses; because by this means all the members of the public will the more speedily learn the all-importance of this science for the practice of all people and nations.

The permanent progressive prosperity and happiness of the human race are now in the hands of the noblemen and gentlemen whom I have named, and of the British Parliament; and if there is sufficient wisdom and moral courage in these parties to pursue with persevering vigour the measures now proposed, they will soon terminate the present erroneous waste of the higher faculties of humanity, of the best feelings of our nature, of incalculable wealth, and means for its increase, of human blood, and of the certain means of universal happiness in perpetuity for our race.

I am just now informed that some parties interested in the success of these measures have decided to publish a weekly

paper to instruct all parties in a knowledge of their own interests, by a full development of this science of sciences, now so little known, but so important to be known by all.

For the communication thus made to me, I beg leave in return to offer the following advice.

Let it be not connected with any party, class, or sect.

Let the spirit of universal love and charity, for all parties, classes, and sects, pervade the paper from its commencement through its entire progress; and without being turned aside from this course by the uninformed or deluded of any sect, class, or party.

Treat all your opponents with courtesy and consideration; knowing that, unfortunately for themselves, they have been from birth, not owing to their own fault, mis-placed, mis-trained, mis-educated, and mis-guided, as well as mis-governed. They will therefore really require your sympathy and pity, instead of anger or sharp rebuke.

And especially let all which you advance originate from the true first principle of society that "the character of man is formed *for* him;" and let every sentence be consistent with this divine truth; and then what you write and advocate will be of necessity in accordance with all facts, and you need fear no opponent,—for you have thus the sure criterion of truth to direct you always aright.

The all-important truth which I have so long endeavoured to teach the world—"that the character of man is formed *for* him," and without a knowledge of which, applied to every-day practice, Christianity must for ever remain a dead letter, may now be more fully explained as follows:—

"The *made* receives all its qualities and powers from its *Maker*. The *created* receives all its qualities and powers from *its Creator*."

Now that this first great and glorious step has been taken by the leading statesmen of the age, it will be seen how much longer the inhabitants of this planet will continue to prefer falsehood to truth,—ignorance to knowledge,—folly to wisdom,—poverty to wealth,—disunion to union,—wars to peace,—injurious and bad passions to beneficial and good feelings,—universal inconsistency to universal consistency,—universal action in opposition to facts, to universal action in accordance with facts,—universal counteraction to universal agreement,—and, consequently, irrationality to rationality and misery to happiness.

November 1st, 1857.

ROBERT OWEN.

Just Published, Vol. I. of the Life of Robert Owen, written by himself, with Selections from his Publications and Correspondence. Price 10s. Effingham Wilson, Royal Exchange.

THE ROYAL CONSORT'S SCHOOLS FOR ALL CLASSES.

AFTER this work was concluded, and while printing off, I visited the new establishment forming by the government, and aided by and under the patronage of the Royal Consort of the Crown of the British Empire.

Are the subjects of the British Empire at all conscious of what the Prince Consort and the government have already done for and are doing for them, have in fact done for all nations and all peoples?—No, they are not; their minds have not yet been trained and instructed to comprehend the truth, the value, and the magnificence of the ideas and combination of ideas, so beautifully, yet so quietly and unostentatiously given to the British people, and placed thus before the world for its inspection, admiration, example, and benefit.

When that which has been and which is now in progress of being done, shall be received into the minds of the public understandingly, they will know that a government for the first time in its records from its commencement has taken the first right step in practice in the right direction, and has thereby done more for the human race than all the heroes of war, who have murdered man, destroyed his property, and made his progeny beggars and miserable.

The Prince Consort and the government have fairly commenced to re-create the British mind by

so openly and liberally creating the most useful and valuable influences to act upon it, under the best conceived and most beautiful arrangements. All who can appreciate the magnificence of the conceptions now in progress in this new and greatest wonder of world for the permanent benefit of mankind, will be enabled to judge of the fortunate wisdom, of a mind then so young, when her Majesty chose for her Royal Consort Prince Albert.

And all classes in all nations will hereafter have cause to bless the day when that union was ratified ; but more especially the British population, from the highest nobles to the lowest in mind and station, whose ignorance and sufferings the results of this, apparently from the silence of the Press, unheeded magical establishment will speedily put the public in the way effectually to remove.

SUGGESTED BY READING TO-DAY OF THE MONEY PANIC.

If the British public now possesses any practical common sense, it will take advantage of the present financial confusion in the general affairs of life to stay the absurdity of man being made the slave of metals. And it will now, without loss of more time, elevate the Bank of England to become the Bank of the British Empire, based on the credit of the whole wealth of that Empire, and then there will be no more money panics or bankruptcies, but progressive prosperity to all. And let the New Bank at once issue

also one pound notes. Then could the British public and the government give and secure to all who required it, perpetual, highly remunerative, and most valuable employment.

Whatever any parties may now think, both these measures will be soon required for the safety and benefit of all.

Is real wealth created by man being idle or well-employed?

ROBERT OWEN.

London, Nov. 5th, 1857.

P.S.—In my haste to give an account in this publication of the Royal Consort's New Schools for all classes, I forgot to mention my satisfaction and pleasure while in the midst of my wonder at all I so unexpectedly saw around, to perceive a number of charity looking children passing me with gay and cheerful expressions of countenance. I asked one of the superintendents who was near me, how those children were there? "They are the children of schools for the "poor." But how admitted? I paid sixpence. "They "are admitted on these days free of expense."

And thus, with an intelligent leader for a teacher, may these poor children acquire far more useful knowledge in one day in these schools, than they could attain in any time in the present ordinary day schools.

ROBERT OWEN.

