

Registered for Foreign Transmission.

ROBERT OWEN'S
MILLENNIAL GAZETTE.

DEDICATED

TO THE

FAITHFUL UNTO DEATH

IN

OPENLY DECLARING AND MAINTAINING THE ALL-IMPOR-
TANT TRUTHS ON WHICH THE PERMANENT
HAPPINESS OF OUR RACE DEPENDS ;

TRUTHS

PROVED TO BE SUCH BY THEIR EVER CONSISTENCY
WITH THEMSELVES AND ALL FACTS ;

THE ONLY SURE CRITERION OF TRUTH
EVER YET GIVEN TO MAN.

No. 15.

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THESE WRITINGS

ARE INTENDED TO EFFECT AN ENTIRE REVOLUTION IN THE SPIRIT, MIND, MANNERS, HABITS, AND CONDUCT, OF THE HUMAN RACE;—A RATIONAL, PRACTICAL REVOLUTION, TO BE INTRODUCED GRADUALLY, IN PEACE, WITH WISE FORESIGHT, AND TO BE HIGHLY BENEFICIAL FOR ALL THROUGH FUTURITY;—A REVOLUTION TO SUPERSEDE A SYSTEM OF INDIVIDUAL IGNORANT SELFISHNESS, BASED ON THE ORIGIN OF FALSEHOOD AND EVIL; AND WHICH CAN BE SUPPORTED ONLY BY FORCE, FEAR, FRAUD, AND FALSEHOOD, SUPERSEDED BY A SYSTEM BASED ON THE ORIGIN OF TRUTH AND GOOD, WHICH CAN ALONE PRODUCE THE SPIRIT, KNOWLEDGE, AND WISDOM, BY WHICH TO GOVERN SOCIETY PERPETUALLY ON SOCIAL PRINCIPLES, SOLELY BY LOVE AND CHARITY;—A REVOLUTION WHICH WILL DESTROY EVERY IGNORANT SELFISH FEELING, WILL UNITE MAN TO MAN, AND WILL THEN HARMONISE ALL TO NATURE AND TO GOD, MAKING OUR GLOBE INTO AN EVER-IMPROVING EARTHLY PARADISE, WHICH IS NOW EVIDENTLY THE INTENTION OF OUR CREATOR. THIS UNIVERSAL REVOLUTION WILL BE EFFECTED BY THE MOST NATURAL MEANS;—SIMPLY BY BASING SOCIETY ON ITS ONLY TRUE FOUNDATION, IN ACCORDANCE WITH ALL FACTS, AND MAKING THE SURROUNDINGS IN WHICH TO PLACE THE HUMAN RACE SUPERIOR, AND ALWAYS CONSISTENT WITH THAT BASE AND THOSE FACTS. THE MEANS TO ACCOMPLISH THIS TASK ABUNDANTLY EXIST, AND BY THE UNION OF GOVERNMENTS IT MAY EASILY BE EFFECTED.

ROBERT OWEN.

March 30. 1856.

MANIFESTO

OF

ROBERT OWEN

ON THE PRESENT FALSE CONDITION OF SOCIETY,
AND WHAT IS NOW REQUIRED TO BE DONE TO
OVERCOME ITS EVILS AND SUFFERINGS.

THE population of the world through all past time has been trained, educated, and placed, on principles opposed to facts and to the unchanging laws of humanity. It has therefore never attained to goodness, wisdom, union, peace, or happiness, or been enabled to use the language of truth on the most important subjects respecting the nature of man and the laws of his being.

In consequence of this long mysterious universal ignorance of and inattention to the plain and obvious laws of human nature, man from his birth has been forced by the injurious surroundings in which he has ever been placed to this day, to become a mere superstitious fighting animal, not sufficiently developed mentally to acquire the first degree of common sense in common things.

And therefore, with the most ample means at the immediate control of society to create a vast superfluity of superior, real, and substantial wealth for all in perpetuity, and to form a good, rational, and superior character for all from birth, man is compelled by the ignorance of society to grow up in utter ignorance of the laws of his nature, to speak the language of falsehood, to acquire the arts of deception, to be opposed to his fellows in feelings and interest, to act continually in opposition to his nature, and to become an artificial fool, in the midst of an animal creation all acting wisely according to the laws of their respective natures, and therefore enjoying much happiness in accordance with their natural qualities and conditions.

But man is now approaching the first step towards becoming a rational being, and to know something of the laws of his

nature. As a localised animal he has now power to look around him and to perceive that in other localities the human animal has been forced to acquire languages, superstitions, habits, manners, customs, and ideas, opposed to his own, which he has been forced to receive and believe to be *the true and right*, in opposition to the innumerable varieties around him, extending in all directions.

But he has yet only just sufficient mental power developed within him to enable him to discover that all those varieties which are opposed to those which he has been forced to believe true and right are the very essence of ignorance and insane superstitions, and he wonders that any one could be made to be sincere in that which to him appears so glaringly absurd:—never in the least suspecting that these parties as glaringly perceive *his* ignorance and superstitions, which are equally irrational; and still less does he suspect the truth, that *he* could from his birth have been easily made to become a sincere believer in the truth and superiority of any one of those varieties which he now deems to be insane and absurd both in mind and practice.

All these errors necessarily emanate from the origin of falsehood and evil, which, happily for mankind, has been now discovered, and will soon be made familiar to the population of the world, and will be superseded by the knowledge of the all-important fact, that “the Creator, and not man, creates every quality and power, physical and mental, of humanity, and also continues them with more or less differences in each individual, so that no two have been the same through the existence of man upon the earth, or ever will be the same as long as the race shall inhabit this globe, and that, therefore, God, the Creator of all within the universe, can be alone responsible for the feelings, thoughts, and actions of beings so created, and more especially of beings so varied in their created qualities and powers.”

Undeveloped man, before he understood facts or how to ascertain them, imagined that, to make his offspring good, he must make them responsible for the feelings, thoughts, and actions, which emanate from qualities and powers which were forced upon them without their consent or knowledge. By this fatal error he necessarily trained his descendants to become through all past time false, deceitful, repulsive, fighting animals, pretending that they were good and wise and competent to know themselves, while to this day they exhibit in all public affairs over the world the most gross irrationality, insanity, or madness, and a total ignorance of themselves and of the most important laws of human nature.

Seeing that this melancholy condition is at this day the actual state of affairs in all nations and among all peoples,—how are the rays of heavenly truth to be made to penetrate all hearts and minds, so as to enable them to comprehend and appreciate these

divine truths, on which the permanent goodness, progress, wisdom, rationality, and happiness of our race depend?

These divine truths must be taught to the existing governments of the world in the spirit of kindness, charity, and love; they must be carried calmly into execution under their direction, in peace, in order, and with wise foresight. And the entire change from the false and evil system, to the true and good, over the world, may be made a plain straight-forward matter of business, far more simple than to establish railways, steam navigation, and electric telegraphs over the earth, as now in progress.

And under their direction also, the press in every country should immediately promulgate these divine truths, that they may speedily become universally known, in order that real knowledge may "cover the earth as the waters cover the seas."

And thus, in the fulness of time, and in the due order of nature, shall falsehood, evil, ignorance, and misery, be changed to truth, goodness, wisdom, and happiness.

ROBERT OWEN.

Written in Sevenoaks Park,

Sevenoaks, February 16th, 1858.

SOCIETY OF SOCIAL SCIENCE CHARTISTS.

PREAMBLE.

THE members of all governments can know only that which they have been taught in their respective localities; and this instruction, however apparently different, being only varieties of the same system of falsehood, repulsion, and evil, which through all past time has been taught to and forced upon all the preceding generations of men, governments cannot know the true and good attractive system for governing wisely, or for forming a rational, useful, truthful, and superior natural character for any portion of those over whom they govern.

This knowledge in principle and practice, valuable beyond all estimate which can be made in the present state of human faculties, is yet known only to a few of the most advanced minds over the world, and to these only in the general outline, and they will not know more until the discoverer of the origin of falsehood, repulsive feelings, and evil shall disclose to them and to the population of the world the full system of truth, goodness, and of universal attractive feelings between all of the human race through faculty.

And the most rapidly to promulgate this knowledge, which to

our race is beyond price, I propose to found the "*Society of Social Science Chartists*," to effect in peace, in order, and with wise foresight, the change of the false, evil, and repulsive system of society for governing mankind, for the true, good, and universally attractive system for forming a superior character in man and for the government of our race in accordance with the unchanging laws of God and nature.

In addition to this all-absorbing change of system, from falsehood to truth, from evil to good, and from repulsive to attractive feelings, this society will be established to give immediate relief to all the suffering working classes,—suffering solely from the general ignorance of society, and from the want of a true natural formation of character from birth, to give them the spirit of universal charity and love for their fellows, and also from their want of the natural, perpetual, beneficial, reproductive occupations and employments which may now be so easily given to all.

For the means everywhere amply exist to insure this character and employment for all, and this character and employment may be given to all through their own well directed industry.

This industry could be now applied to insure the creation of new combinations of surroundings, in which all, without contest or competition, could be permanently well-fed, clothed, lodged, trained, educated, occupied, recreated, and locally governed. And now to have these secured to all is the birthright of man over the world; and they are to be secured simply by man being well placed from his birth.

Let there be, therefore, no more wasting of most valuable time, wealth, and talents, in agitating for a reform in parliament, which, if obtained to the extent of the six points of what is called "*The People's Charter*," would not for twenty years or more benefit the working classes, or put one penny into their pockets, nor indeed until they can have an unexclusive, national, natural formation of character from birth, and permanent beneficial occupation.

These two united can alone permanently and substantially benefit the working classes; and for the attainment of these they should continually agitate society until they shall be secured to them in perpetuity.

This change, now so loudly called for by the unnatural and most unnecessary suffering of the producing classes, would essentially and speedily improve the condition of all classes above them; and these classes in various ways also call loudly for improvement.

The six points of the Charter which the people are now taught to ask for are of the least possible value, except when united with the superior natural formed character, and with permanent beneficial occupation. With these first obtained, their real value will become known; but the formation of this character must be

immediately commenced, and the occupations provided, both of which may be made to be in active progress this year.

These are the reasons for now commencing the "*Society of Social Science Chartists, for improving the social condition of the industrious producing, peaceable, working classes.*"

CONDITIONS OF MEMBERSHIP.

1st.—As in the present false and artificial state of society no important permanent benefit can be obtained for the poor and working classes without sufficient funds and practical knowledge how to apply those funds, each member must pay an entrance fee of twenty shillings, or £1. sterling, and subscribe regularly one shilling per week.

2nd.—Every member must possess a knowledge of some useful occupation, in which, as employer or employed, he is daily engaged.

3rd.—The members must abandon all party politics, and give all their spare time, from business and necessary recreation for health, to promote the objects of the Society of the Social Science Chartists, these objects being paramount to all others except employment for existence and a respectable living.

4th.—All sectarian dogmas and superstitious notions and ceremonies to be given up and entirely abandoned, and these to be superseded by the spirit, principle, and practice of universal charity and love for all of our race, exercised on all occasions without deviation, based on the knowledge "that the natural faculties and qualities of every one are forced upon them, and that the wise or foolish direction from birth is alone the work of the society by which they are surrounded; and that a good or bad, a truthful or a false, a useful or a useless character may now be forced upon all of the human race."

5th.—That each member, thus knowing how every character is formed, shall treat all kindly, and consider them as brothers and sisters of one family, and who, if in error, physically or mentally, or both, deserve our aid and sympathy, and never our anger or abusive language. And this conduct to be uniform to all, whether members of the society or not. For the members must be known by their love and charity, not only for each other, but for all of their race, knowing no exception of colour, country, class, creed, or any natural born differences, physical or mental.

6th.—That all attend the Sunday meetings of the society, which shall be always held, in every locality where a branch society shall be established, at least once on each Sabbath day, for rational enjoyment, and to assist constant progress in all useful knowledge. None to be absent except from unavoidable necessity.

7th.—The non-payment of the weekly subscription, or absence from the weekly meeting, except from unavoidable necessity, will preclude the continuance of membership—members who are indifferent to the objects and proceedings of the society being worse than useless.

8th.—At the social meeting on Sunday, some one of the members should deliver a useful lecture on the views and objects of the society, or read some paper, valuable for its information, explanatory of the difference which will arise when society shall be governed by the all-wise laws of God and nature, instead of the absurd and evil-creating laws of undeveloped men. The members of the society should govern themselves and be governed, as far as practicable in the present false and artificial state of the laws and customs of all countries, by the known unchanging, merciful, and all-wise laws of humanity, as given to man by his Creator.

The society to be inaugurated the 14th May next. .

ROBERT OWEN.

February 18, 1858.

FURTHER PARTICULARS.

THE greatest change ever made in the condition of humanity, or perhaps the greatest that ever can be made while man inhabits the earth, may be thus briefly stated.

1st.—All to be taught to know and to abandon the Origin of Falsehood and Evil, which, be it ever remembered, is the insane notion “that man creates by his will his own physical and mental qualities and powers, and should be made responsible to “his fellow men for the thoughts and actions which they directly “or indirectly create.”

2nd.—All should be taught to know and to abandon the insane combinations of surroundings for governing society, under all its apparent varieties over the world, and which have necessarily emanated from the Origin of Falsehood and Evil.

3rd.—All must be taught to know and to adopt the Origin of Truth and Good, which is the knowledge “that man cannot make “one of his physical or mental qualities or powers, or rationally “be made responsible for their actions.”

4th.—All must be taught to know and to adopt universally the new combinations of surroundings which will necessarily emanate from the Origin of Truth and Good

Men of all ranks and conditions!—from the highest to the lowest—from the supposed best to the supposed worst! learn the

preceding short lesson! The study of it will open your minds to perceive the truth in all things, and the practical measures by which the present and future of our race may be made to become good and wise, and may be secured in an *everlasting joyous happiness*.

To commence this change in the present year, and to make it to progress steadily onwards, the following is proposed and recommended to every shade of reformers who sincerely desire to permanently speedily improve the condition of their poor unnecessarily suffering fellow men, who, millions upon millions, are at this moment grievously afflicted, physically, mentally, and spiritually, without knowing the cause, or that it may now be removed with the certainty of a law of nature.

Then behold! a short, direct, and certain road to the speedy relief of all, from falsehood and evil, and their innumerable direful effects in practice,—among which are ignorance, *poverty*, *crime*, tyranny, and slavery.

This change must commence by improving the condition of those now made the degraded poor and the working classes; for until these are elevated to become rational and superior in mind, manners, and habits, no permanent good can be effected for society.

This can only be done by giving to these classes a new natural national training and education, and by arranging practical measures to give them a constant supply of beneficial employment.

As there are no other means under heaven by which they can be permanently raised from their present degraded state of slavery and suffering, no time should now be lost in commencing those measures in practice.

To accomplish these results in peace, in order, and with wise foresight, two new societies are necessary, to new train and educate both the working and the upper classes, and to give them the necessary knowledge to comprehend the spirit, principle, and practice, by which alone these superior results can be obtained for all.

The first of these societies may be called "*The Society of Social Science Chartists, to improve the social condition of the poor and working classes, and ultimately to prepare them to become, in mind, manner, and habits, equal to any class.*"

This Society to be composed of the Working Classes who desire their social condition to be improved by a national, unexclusive, natural training and education from birth, and by a national, natural, reproductive, beneficial employment according to age, provided for them through life, and thus *prevent* the continuance of *ignorance*, *poverty*, *crime*, or the necessity for punishment of man by man.

This society to be inaugurated on the 14th of May next, in St. Martin's Hall, Long Acre, at seven o'clock in the evening, when

the details of the practical working of the society will be explained.

These proceedings are intended to prepare a solid and lasting base on which to construct a superior society, new in spirit, principle, and practice, for the human race, and to give permanent peace, harmony, and happiness to the population of the world.

To perfect this work a second society will be required.

This second society to be formed from what are now called the upper classes, of well-intentioned, thoughtful, and reflecting men and women, superior in mind, manner, and habits.

These classes now have accomplished the work for which they were destined, and are now worse than useless in their present positions; while under the new combinations of surroundings in which society will place them, they will become highly useful, greatly superior, and much happier than they are or can be in the existing system.

This society will be called "*The Social Science Society of the superior Middle and Upper Classes who sincerely desire to improve the general condition of humanity.*"

These will show to the world what may be now attained by man for man with the means which an all-wise and all-good Providence has provided in the due order and progress of nature's creations, to enable man, through his present advanced development and wisely directed industry, to attain permanently the happiness of his race through all succeeding generations.

The period for the inauguration of the second society will be announced at the inauguration of the "*Society of Social Science Chartists*" on the 14th of May next.

Let it now be distinctly impressed on the minds of all, that without a real substantial and permanent equality in training, education, and condition, according to age and physical and mental capacity, there can be no public truth, justice, or moral and honest proceedings in society:—that under the present classifications over the world there can be no real liberty, equality, or fraternity; for all existing classifications necessarily create tyrants and slaves, under various denominations:—consequently, that while society shall continue to be governed under the system of falsehood and evil, it will be useless for the democracies to expect to attain their long cherished desire for "liberty, equality, and fraternity." For so long as those who are now made poor, ignorant, and degraded, shall continue to be by society so wickedly and insanely trained, educated, placed, as they have been and are, there can be no practical equality for them with those made by society to become the upper classes, by being differently trained, educated, and surrounded with ideas, habits, and manners so opposed to those by which the minds, habits, and manners of those who are now called the lower orders are

formed. Nor will it be possible for this desire of all enlightened humanity to be attained until all from birth shall be nationally equally trained, educated, placed, and surrounded.

Let it now be had in everlasting remembrance, that abundant means have been provided, even far more than sufficient to train, educate, and place all over the earth within much superior surroundings to those now possessed, and to any that can be attained by the *greatest* and most *powerful Potentate* upon *earth*, under the satanic working of society while governed by the origin of evil.

With this knowledge now disclosed, can men continue so blind as to persevere in maintaining this system, now no longer necessary or useful, of satanic superstitions and governments, ever supported by fire and sword, by force and fear, or by fraud and falsehood, and which can be supported only by these scourges of humanity—a system which has perfected its destiny, of creating limited evils, that far greater illimitable good may be known by its contrasts, and enjoyed for ever by all through knowing these contrasts by their authentic details as past history; a system which nature, in her own quiet and effectual way, is now actively preparing to destroy all over the world, and to supersede it by the system of truth and good, and then to govern mankind solely on the divine principles of love and charity for all humanity; when, in consequence, evil and suffering, physical, mental, and spiritual, will be unknown, and the inhabitants of the earth will enjoy perfect harmony, and be in possession of real liberty, equality, and fraternity.

But to effect this glorious change for humanity,—a change yet difficult for the most advanced in knowledge to comprehend or appreciate, nature's course must be pursued, and no impossibility in practice attempted.

As stated, a second society will be required, composed of men and women superior and refined in mind, manner, and habits, in order to become an example to teach all others to acquire the same attainments, to be united with a knowledge of practice in all the business of life.

This knowledge will be acquired by those placed within the new combinations of superior surroundings—superior for training, educating, and employing all, according to age, in the best manner for the individual and for the whole of society.

By this change, which will be found simple and beautiful in practice, all necessity for standing *Armies* will soon cease, and their enormous waste of labour, property, and life, with all their demoralizing effects and inexpressible sufferings to the millions, will become so glaring to all, that all will cry "shame! shame!" on them, and the people will acquire too much knowledge and power, and too much love and charity for each other, to allow the practice to continue.

The knowledge of the origin of truth and good will open the

eyes of all to the enormity of this great, standing, satanic evil—this hydra, with its millions of heads continually pouring forth the most scientific discoveries of tremendous power to destroy the life, liberty, property, and morality of the peaceable inhabitants of the earth.

These armies now waste and destroy more labour and materials, ten times told, than if they were wisely applied and directed would create superior surroundings for the population of the world, in which through all future generations they would all become *good, wise, united, ever prosperous, and happy.*

With the ceasing of standing armies—the greatest scourge of humanity—must cease also their great and main support, the insane ever-contending *Superstitions* of all nations and peoples—superstitions which ever have been, now are, and, while continued, ever will be the hydra of obstacles to prevent the possibility of the human race being taught to acquire, in heart, mind, and practice, the divine spirit of universal love and charity, to be applied in every day practice by each to all of our race; and this is the only True Religion that can be taught to man while living upon the earth.

The gradual ceasing of these two monsters of iniquity and hydras of evil will make room for a new and just and good classification of mankind—a classification according to age, formed into armies of civilization, to create, with the most beautiful order, wealth and goodness and happiness for every portion of the human race, leaving no child of ignorance, poverty, and misery to be found in all the earth.

Human made *Laws*, all being based on the origin of falsehood and evil, and all in direct opposition to the laws of God and nature, as written unchangeably in the constitution of all humanity and in the feelings of every one born of man, will be entirely abandoned, with all their demoralizing and misery-producing results, by all of the human race; and man will thereafter be forever governed by the known laws of God and nature.

Wealth will be naturally produced and naturally used, and in consequence will be always superabundant for the population of the world. It has hitherto been artificially produced and artificially used; and this error has alone created poverty through all past ages, and alone continues to create it at this day.

These combined hydras of evil one and all emanate from the origin of evil.

CHALLENGE TO BOTH HOUSES OF PARLIAMENT.

It is time to bring the worldly contending contradictions of an insane system, based on the origin of falsehood and evil, for governing the human race, to a speedy termination, that the po-

pulation of the world may be trained and educated to become sane, good, wise, united, and happy, and be for ever hereafter governed in the spirit and practice of universal love and charity, emanating direct from the origin of truth and good, on which foundation alone man can ever be taught to know his own nature and the laws which govern it, or be so trained, educated, and placed, as to become a sane being, consistent in mind and practice, or to become, or to know what is, good or wise, or to be competent to understand or to enjoy rational happiness.

Having year after year, with exceptions only when I was pursuing the same great objects in foreign lands, exhausted without success all the usual legitimate means according to the usages of what is deemed respectable society to bring these now become all absorbing subjects before Parliament for fair and full examination and open discussion, I must now for this purpose resort to the only means left to me by which I can speedily and permanently benefit my poor suffering insane fellow men. It is the last resource which I possess to give that divine knowledge in spirit, principle, and practice, by which alone man while inhabiting the earth can be made to become sane, good, wise, united, or happy.

I now come forward to this great and good work, not in my own strength or powers—for I have none. Those which I possess have been given to me by that Power which gives their qualities to all things and beings created, and which excites them to every movement of action.

Say not, then, that this proceeding emanates from the presumption of Robert Owen, to whom one particle of merit never did and never can be rationally attributed. That which Robert Owen is about to do, he, as a passive agent, is forced into action to do, by that Power which, although yet unknown to men in essence and mode of action, does all things well and wisely for ultimate good and happiness—evil itself, as previously shown, being an essential means to this end.

Having stated in all sincerity, in good feeling, and in good faith, the preceding preliminaries, I now challenge the British Parliament, in its aggregate of members of both Houses, to discuss with me, in any manner it may prefer, the following all-important subjects, involving the permanent happiness or misery of the human race:—

I will maintain:—

First.—That society over the world is based on the origin of falsehood and evil, and that all existing surroundings have emanated from the origin of evil, and are everywhere producing avoidable misery to mankind.

Second.—That the existing contending *Superstitions* have all emanated from the same source, and are at this day producing

incalculable disease, crime, and misery, in all countries, and which may now be easily prevented.

Third.—That all *Governments* emanate from the same source, and, in consequence, are of necessity governments supported only by force, fear, fraud, and falsehood, and are in their varied forms of action, highly injurious to and destructive of the rationality and happiness of governors and governed.

Fourth.—That all human *Laws* have proceeded from the fountain of evil, and that to this day there has not been one human-made law which has not been productive, directly or indirectly, of crime and misery, and opposed to the laws of God and nature, as permanently existing in humanity. And that it will be for the perpetual good and happiness of mankind these laws of men should gradually cease, and that man should be governed alone by the well ascertained fixed laws of God and Nature respecting humanity.

Fifth.—That the existing *Classifications of society* over the world have emanated from the origin of falsehood and evil; that they are directly calculated to make the human race insane, divided in interests and feeling, and to degrade physically and mentally all classes. And that a far more simple and much superior and more beneficial classification may be now easily adopted.

Sixth.—That the present *Financial Arrangements of society* are absurd, insane, and highly injurious to every class over the world; destructive of good feelings between men, the cause of great suffering from poverty and of more from the fear of it, and most uselessly occupy and waste nine-tenths or more of the faculties and time of humanity, both of which, rightly applied, are of inestimable value, and capable of producing knowledge, wealth, unity, and happiness, utterly unknown to or unimagined to be capable of being attained by one member in either House of Parliament. I say this, because I have been made conscious that all are yet without knowledge of the mine of superior goodness and faculties now kept dormant within each individual in consequence of being coerced by the whole system of falsehood and evil.

Seventh.—In short, I engage to prove that the *Entire of the present system* of the world is satanic evil, having its origin in error; and that it is false and injurious in spirit, principle, and practice; and that it is incapable of any change for the happiness of our race, except by an entire change of system, in its spirit, principle, and practice, and by a new combination of surroundings, based upon and emanating from the system of truth and good, and which would insure the permanent happiness of all through futurity.

Eighth.—That it will be for the highest interest of every

British subject, and of the population of the world, that these subjects should be openly discussed and decided upon by the British parliament, before it proceeds to discuss and debate uselessly upon the petty temporary matters of no real interest to one human being—for with such only has the parliament of Great Britain been engaged through its whole existence. It has been occupied in making laws to endeavour to oppose the laws of God and nature—the most vain of all attempts in which men could occupy their time.

It is true that, at this day, the British parliament is the most advanced and free of all public assemblies now existing, or which perhaps ever existed, or can exist under a system of falsehood and evil. Nevertheless it is now useless, except to effect the change in peace and with order and wise foresight from this miserable state of existence, to the system of truth and good, which will of necessity produce universal goodness, wisdom, and happiness.

I could proceed in the same manner to all the details of the old, false, evil, and now thoroughly worn-out system for the future government of the human race; but I deem it unnecessary, and hope that sufficient has been said to induce parliament to enter with fairness and fulness upon the investigation of these subjects, involving the happiness or misery of the human race.

ROBERT OWEN.

March 1, 1858.

THE FALSE, EVIL, AND REPULSIVE SYSTEM, BY WHICH THE WORLD HAS BEEN HITHERTO GOVERNED, AND THE TRUE, GOOD, AND ATTRACTIVE SYSTEM, BY WHICH IN FUTURE THE WORLD WILL BE GOVERNED. AS SOON AS THE FIRST GLIMMERINGS OF COMMON SENSE CAN BE IMPRESSED ON THE MINDS OF GOVERNORS AND GOVERNED, MASTERS AND SERVANTS, TYRANTS AND SLAVES.

THIS change, the greatest ever made in the condition of humanity, and the greatest which can be made while man retains his present physical condition upon the earth, may be thus briefly expressed.

It will be a change from ignorance, violent and injurious passions, disunion, repulsive and uncharitable feelings, competition, conflicts, wars, poverty, crime, human punishments, and deceit of every shade and character, all of which have emanated directly from the origin of falsehood and evil; to an entirely new state of existence, emanating from the origin of truth and good, which will form a new character for the human race—a character which will combine wisdom or real knowledge rightly directed, attrac-

live feelings for the confidence and sympathies of all humanity; a character which will create in all the true spirit of universal charity and love for our race, knowing no exceptions of colour, country, creed, sex, class, party, or born differences, but viewing each as a brother or sister of one united and enlightened family, forming by the union the aggregate of humanity, or the combined full-formed man and woman.

As soon as this character shall be well and wisely formed from birth, and all shall be rightly placed to be well occupied through life, the universal harmony of a useful active life for each will commence, will be perpetually progressive, and will be highly enjoyed, freed from all contending ignorant and most repulsive superstitions, and leaving this earthly state of existence for the future amidst superior eternal joys.

Such has been the past—such will be the future.

Let the watchword of all future agitation be “The society of Friends of Social Science, established to give peace, prosperity, unity, and harmony to man while upon earth, and to prepare him for more joys when leaving this state of existence for the future.”

All classes, but more especially the producing classes, are now deluded and made antagonistic to other classes, necessarily creating a most miserable and irrational condition. This change will be effected by the creation of new combinations of surroundings, to give a national, rational, natural, good character, and perpetual national or local employment, to all within those surroundings.

These surroundings to be purposely devised to enable those within them, by their own well-directed industry, to be well fed, clothed, lodged, trained, educated, employed, recreated, and well locally governed by themselves, in gradations of office, according to age, without election or selection, after the death of the present generation, all born within these surroundings being from birth so well trained and educated as to be more than superior to the business of the office to be filled.

Such has been the error of the system under which the human-made part of the character of the population of the world has been formed, and all nations and people governed, that all classes in all countries appear to be overwhelmed with the ignorance and prejudices of localities which this system has inflicted upon all through the past ages of human existence, and all now are incapable of perceiving the most obvious and important truths.

Through the errors forced into their minds from birth, they cannot see the plain straightforward road to the attainment of those never-ceasing desires implanted by nature in every child of humanity—the desire to be good and the desire to be happy—the one unattainable without the other.

This ignorance we must conclude has been retained over all

humanity for some ultimate wise and good purpose, or the universe is not governed by infinite wisdom and goodness. But all the works of God will be gradually justified to man; for now, in its right time and due order of nature, this ignorance is removed by the discovery being made of the plain, simple, practical means by which, with the certainty of a law of nature, all of our race through futurity may be made to become good and happy, and gradually to increase in knowledge and in the power to use it wisely for the benefit of our race.

This discovery, by far the greatest ever made for the happiness of man, consists in the knowledge of the means by which a *national, natural, and superior training and education* may be economically given to all; by which *national, natural, beneficial reproductive employment* may be for ever insured to all; and by which training, education, and employment, all, by being rightly placed, may be for ever well fed, clothed, lodged, and have leisure for healthy and pleasant recreations, and to acquire high attainments in arts and sciences; while their habits and manners will be refined to the highest useful degree attainable by humanity.

This discovery includes a knowledge of the science of surroundings, which may truly be called "*The Divine Science* to insure the permanent happiness of the human race;" for on the good or evil, wise or foolish surroundings, depend the destiny of man.

Surroundings may now be formed to give to the entire family of man the qualities which men have attributed to angels, and to place them within an earthly paradise. Or to give to all the character attributed to demons, and to place them within a pandemonium.

It is for the new administration now to look immediately to this subject; for it will no longer be allowed to sleep. Man cannot remain as he now is made to be; he must be made to become much superior, or he will be made a slave in mind and station.

The Earl of Derby and his friends will have to decide this matter with the British public and with foreign powers; for the change will affect all nations and peoples. And it will also now have to be decided whether this change shall be effected calmly, in peace, with wise foresight; or through opposition or Babel confusion.

The change by the one or the other will soon become inevitable; for the present system, or rather disorder, of society, physically and mentally, cannot long continue without producing a sanguinary revolution over the world.

ROBERT OWEN.

March 3rd, 1858.

A NEW GOVERNMENT.

AN experienced, faithful, and talented Prime Minister of this country, seeing now the cause of its past ignorance, poverty, and fear of it; of its disunion, its language of falsehood and conduct of deception; of its erroneous superstitions, fatal classifications, and injurious institutions; its neglect or ignorance of the true principles and by which to give a substantial good character from birth to all; of its laws, based on falsehood, professing to prevent crime, while in reality they *create* and *encourage* it; of its foreign public wars, with their wasteful expenditure, and destruction of valuable life and property, moral degradation, and endless miseries; of its civil dissensions, conflicts, competitions, and endless opposing interests, with the miseries and sufferings which this cause has inflicted upon the human race through all past ages, and which at this day it inflicts upon all of our race, from the highest to the lowest, from the youngest to the oldest, of every rank and of every class—a faithful and talented Prime Minister, knowing these truths, as he ought to know them, would, at once, openly declare his determination to abandon this system of falsehood, evil, and misery, and to adopt the spirit, principle, and practice emanating direct from the origin of truth, goodness, and happiness; but that he would effect the change so gradually that none should be injured by it, and all should be in their respective stations and conditions essentially benefited by every step made in this progress from the false and evil to the true and good state of our earthly existence.

All this a faithful, experienced, and talented Prime Minister could now effect, without any real difficulty or successful opposition to his measures.

A sufficient number of details for carrying this change into successful practice have been given in the preceding pages of this publication, and the results may be thus briefly stated.

1st.—A good understanding for perpetual peace, and an offer of a federative honest treaty, with all foreign nations. Without this peace the nations of the earth can never become good, rational, wise, or happy.

2nd.—The establishment of the Bank of the British Empire, for the sole benefit of the nation; to supersede the private Bank of England and all other private banks, making full compensation to all parties suffering by the change.

3rd.—A liberal, good, practical reform of Parliament, which shall give a vote to all competent to make a rational use of it.

4th.—Practical arrangements of new combinations of surroundings, which shall enable the government, by the wisely directed talents and industry of those within them, to well-feed, clothe, lodge, train, educate, employ, re-create, and amuse, and locally govern in perpetuity.

5th.—While this change shall be in gradual progress, a natural national system of training and education by object teaching and through familiar explanations and friendly conversations between teachers and taught,—the only rational mode of giving real knowledge and forming a consistent or sound mind in a sound body.

6th.—Perpetual national employment in forming these new combinations of surroundings for those who cannot better employ themselves or obtain superior occupation..

7th.—The establishment in India of a just and rational government for the natives and for the Europeans who may live and settle among them. This government to proceed from and be under the direction of the British government, until it shall be so organised and experienced in governing as, with a federative treaty with this country, to be competent to govern by its own knowledge and power.

8th.—A national property tax, graduated to increase according to the amount of increased wealth, and the abolition of all other taxes.

9th.—Liberty to express, in speech or writing, on all proper occasions, the convictions and feelings which we are compelled, by the laws of our nature, to feel.

10th.—To abandon, as speedily as practicable, the unwise and most injurious laws of men, all directly or indirectly creating crime and misery, for the all-sufficient and all-wise laws of God and nature.

By these simple practical changes, ignorance, poverty, or fear of it, disunion, crime, and human punishments, would speedily become unknown within the British Empire at home and abroad.

ROBERT OWEN.

March 8th, 1858.

THE CONCLUSION OF MY MISSION TO THE HUMAN RACE.

THE experience derived from all facts through the past history of man demonstrates, that from the beginning the true nature of his formation and of the laws by which he should be governed have never been understood, and hence the Babel confusion and unnatural sufferings with which every generation to the present has been afflicted.

Let the nations and people of this globe now, for their permanent progress and happiness, attend to the following.

Man is created, unknown to himself, by the Great Mysterious

ever-Creating Power of the Universe, or God; and every organ, faculty, propensity, quality, and power, is directly calculated, when comprehended and naturally used, to promote the continued pleasure and happiness of the individual and of society, and ultimately, by the natural action of these combined qualities and powers, to make every one good, wise, united to his race, consistent in mind and practice, and, therefore, happy.

Evidently, now, God has created man to be happy in all his thoughts and actions, as soon as his reasoning faculties and judgment are sufficiently developed and matured; and facts prove that some individuals must make the advanced progress in these respects in order that the multitude may see and follow.

God has not created man to flatter his Creator by useless words or ceremonies; but to obey the laws of that nature which God has given man solely for the happiness of the individual and of humanity; this being the only possible means, if possible, to add to the happiness and satisfaction of the Great Creating Mysterious Power of the Universe.

To imagine that man could originate any of his natural qualities and powers, or unite them in the wonderful manner in which they are combined and entwined in each of our race for such a complication of action during the life of each, is opposed to all facts and is blasphemy against God; nor is this the natural way by which it is possible to make man a good, wise, consistent, and happy being, or enable him to become charitable and kind to all, or to acquire the spirit to give him the motives and power to love his neighbour as himself, and to forgive and love his enemies, as being made to be such because they had been mis-educated and mis-placed by the ignorance of their ancestors.

On the contrary, to suppose man competent to create his own will, or any one of his own qualities or powers, and to make him responsible to his ignorant and undeveloped fellow man, as now so generally practised over the world, is to compel him to become unnatural and to be false and deceitful and full of miserable and most injurious errors in mind and conduct, as he is at this day.

Man of himself cannot think a thought or do an action, but as he is empowered by his Creator.

“Man of himself can do nothing;” for by the laws of his nature he is *compelled to believe* and is *compelled to feel*; and it is a proof of general insanity for man to make man responsible to him for either his beliefs or his feelings; for this is the sure method to make him deceitful and a weak coward, and to cause him to lose the character of humanity and never to attain to being a full-formed man or woman through life.

Ascertaining these fixed and unchanging laws of humanity, I was led to the discovery of the Origin of Falsehood, Evil, and Misery, and of the Origin of Truth, Goodness, and Happiness:

hence to the knowledge of the Science of Surroundings, or of the Social Science; and hence to all the practice necessary to ensure the new Millennial Existence of Man upon the earth through futurity.

The Science of Surroundings or the Social Science develops the means by which, with the most useful and beautiful surroundings, the human race through futurity may from birth be well fed, clothed, lodged, trained, educated, employed, amused, or healthily recreated, and locally self-governed; and these results to arise from all being well or naturally placed.

Thus shall "old things pass away and all become new;" and yet the change may be made so quietly, peaceably, and so beneficially for all, that it will come "like a thief in the night," and disturb no one interest throughout the whole of society, nor injure one individual during the whole change.

If the Earl of Derby and his political friends desire to establish their administration on a permanent foundation, they must govern through the knowledge of the Social Science or the Science of Surroundings; for as these surroundings are wise or foolish, so will mankind be.

The present surroundings over the world are an absurd compound of folly. These may now be made by the governing authorities in churches and states gradually and quietly to pass away, and be superseded by new combinations wisely imagined and wisely executed.

Let the population of the world mark, learn, and inwardly digest what has been now said and written for durability.

ROBERT OWEN.

March 9th, 1858.

ADDRESS

TO THE SOCIAL CHARTISTS OF THE BRITISH EMPIRE.

This address is intended not to flatter, but to express to you truth, without mystery, mixture of error, or fear of man, that will for ever essentially benefit you and your children's children.

Hitherto you have been taught to be politicians—tell me now, what good have politics ever done for you, or can ever do for you? They have kept you, and now keep you, ignorant talkative slaves, about that of which you appear to have no knowledge—that is, of your interests,—your duties to yourselves, to your families, and to society,—and your natural rights. And they

have thus kept you ignorant slaves, for the imagined benefit of others, who have thought that they had an interest in giving your minds a wrong direction.

Your rights are—the best natural practical training and education from birth that society possesses the knowledge and means to give you, and without this you must continue ignorant slaves to the idle, whom you alone support.

Your duties are—to learn your rights, and how to obtain them by rational proceedings.

You are now born and bred, grow up, and live, within *slave surroundings*; and so long as you are continued within them you must remain *ignorant oppressed slaves* to task-masters a little less ignorant than yourselves.

While you are continued within these surroundings, neither you nor your children can ever receive a natural, practical, rational, useful, and good training and education.

The surroundings in which alone you can receive this training and education require to be such as will, by their natural combinations and progress, of necessity enable you, without contest, to be permanently well employed, and by that employment to be always well-fed, clothed, lodged, healthily recreated, rationally amused, and locally well governed by yourselves; and all this in consequence of being well placed within surroundings all devised to be in accordance with the natural constitution or general organization of humanity, and in perpetual harmony with the laws by which it ever has been governed.

Your duties, therefore, are to learn the theory and practice of these surroundings, and the social science from which they emanate, and also the natural or best mode to make the change from the present false, artificial, and most injurious surroundings, to the true, the natural, and the good surroundings.

Your interests are to unite cordially and heartily as one man, and quietly, peaceably, but in the most firm and determined manner, to petition or rather memorialize government and parliament now to give you your rights, in such manner as shall not prematurely disturb the existing order (if order it can be called when all is disorder,) of society, and to effect this change by the usual organs and agents of government, without your inexperienced interference.

And, above all things, eschew all attempts at violence, and avoid abusive language; for both exhibit total ignorance of human nature and of common sense.

If you firmly unite among yourselves in asking for your rights, no government that can retain its position will refuse that which you require of them. It is their interest and safety to willingly and pleasantly grant you your rightful request.

It is true that, as members of an artificial representative government, you have a just right to *all* the points of the so-

called people's charter,—but, my friends, in your present ignorant and dependent slavish state, mentally and physically, and in the ignorant state in which those are who would solicit your votes, of what possible use would the full charter be to you for many years to come? The whole Charter, if granted to-morrow, would not put one penny, except bribes for votes, into your pockets, for half a century to come.

Your wants are immediate, and, to a considerable extent, may be relieved this year.

Your friend,

The discoverer of the true social science

And system for practice.

ROBERT OWEN.

Sevenoaks, March 10th, 1858.

ADDRESS

TO THE MIDDLE CLASSES INCLUDING THE PROFESSIONS WITHIN THE BRITISH EMPIRE.

FRIENDS,—You now possess the most ample means to secure to yourselves, your children, and society, in perpetuity, a superior character, increasing prosperity, and wisdom to attain a high degree of happiness, constantly progressing as your knowledge of facts shall extend.

But for want of that which now appears to be the rudiments of the most useful and valuable practical knowledge, you are retained slaves and pack horses to the upper classes, to your and their permanent loss and grievous injury; for the upper classes appear to have nothing to do but to devise laws to keep you in bondage, physically and mentally, to make you task masters over the working classes to provide wealth, not only for luxurious living, but for them to squander in the most insane manner in fomenting wars highly injurious to the entire family of man over the earth, and in the support of the most irrational superstitions, which serve no good purpose whatever, but which, on the contrary, derange the rational faculties of humanity, by promulgating and teaching the most gross falsehoods as divine truths which no one must doubt or call in question,—being, as they say, too sacred to be discussed. And they say this, knowing them to be so false as easily to be proved so in the first common sense discussion to which they shall be submitted without the fear of man.

For the heads of all the superstitions in the world say—"Be-

“ believe what I tell you to believe ; disbelieve what I tell you to disbelieve ; reverence me ; and pay me well ; and you will be God’s good children, and when you die you will go to heaven.”

Such, and such only, is the true meaning of every superstition invented by man from man’s creation upon earth ; for there never was, there is not, there never will be, a particle of merit in any man or woman for any belief whatever, any more than they can have merit or demerit for the colour of their hair or the complexion of their skin. All are compelled by the laws of their nature to have their hair and skin of the colour given to them by their Creator, and all are compelled to have their belief in accordance with the strongest convictions made on their minds by the circumstances in which they are placed. And facts, from the beginning of man’s history to this day, in all the nations of the world, prove that *any* belief may be *forced* into the mind of any child, commencing in its infancy.

Who can tell of the severe mental and physical torments which have been and are experienced by man through this taught error of all the superstitions known to the human race, of which those which history narrates are comparatively few compared with those endless untold sufferings which no history narrates or can narrate ?

Again ; who, possessing the first grains of common sense, does not know, that by the laws of his nature, fixed more firmly than the stars of heaven, he must like and love, dislike and hate, according to the feelings of his organisation ; and that by his will he cannot create those feelings, or prevent circumstances changing them at any moment.

What right, then, in the name of common sense, have any of these insane superstitions to interpose their absurdities to direct these feelings according to their whims and fancies, in opposition to the direct laws of God and of human nature, never known to change ?

Do they know the crimes and diseases which they by these errors have *created* and *inflicted* upon *man* and *woman* through past ages ?

Do they know the crimes, the diseases, and the hellish torments of prostitution in Europe and America ?

Do they know that, erroneous as Smith’s Mormonism is, in many ways, it is not so demoralising as prostitution is at this day in all Christian countries, nor the cause of a tythe of the crimes, including child murders, husband and wife murders, loathsome disease, and mental and physical sufferings, occasioned by the marriage laws without divorce ?

This last error, by creating prostitution, is by very many degrees worse than Mormonism. Mormonism is also one of the innumerable superstitions emanating direct from the origin of falsehood, evil, and misery, and it has as much right to be tol-

rated by society as any of the other insane isms which now cover the earth and torment the human race.

These isms have all originated from the source of all falsehood, evil, and misery, and are all based on the two insane errors of all past and present superstitions:—"that man has merit or demerit for his belief, and for his feelings of liking and loving, disliking and hating persons and things;" and all human laws have the same insane base, although that base is opposed by all known facts. Now you, the middle class, including the professions, are in a position the most effectually to aid the other classes to make the change from ignorance to knowledge, from folly to wisdom, from poverty to wealth, from an inferior and irrational character in all, to a superior and rational character for all, from crime and punishment to the absence of both, in short, from this insane Babel confusion of society through all its ramifications, to a new state of social existence upon earth, nor yet imagined by statesmen or even poets.

But none of you know how to begin to make such a change—Your training, education, habits, and prejudices, have so blinded you, as to prevent you seeing your highest permanent interest, or deriving wisdom from the most common facts daily existing around us.

You perceive not the overwhelming influence of the science of surroundings over all humanity; you are deaf and blind to its hourly practical teaching around you in all directions, and to its teachings through all past ages in every district over the earth.

And yet, how simple are these teachings! They continually say to the unprejudiced observers,—“make rational, good, and superior surroundings, and you will make the human race rational, good, superior, and consequently peaceable, wise, and happy.”

Your position and your interests call upon you to know the principle and practice by which in the best manner to create, use, and distribute wealth; yet are you profoundly ignorant of both the principle and practice.

Your position and your interests direct you to form the best character, physical, intellectual, moral, spiritual, and practical, for your children and for all society. You take this task especially upon yourselves. You attempt by your teachings to form the character of the upper, your own, and the lower class; and a pretty mess of confusion have you made by these attempts through all the ages which have passed, and by your supposed increase of knowledge on this subject even at this day! You have made, and continue to make, of the human race, blind, prejudiced fools, unable to see one of their true permanent interests, and who prefer an inferior, disunited, repulsive, and miserable state of existence upon earth, to a superior, united, attractive, and happy existence.

It is especially your province to show good examples of local

self-government; but you are without knowledge of the science or practice of good government, and spend your time, wealth, and talents, in vain talking, and in attempts to govern on erroneous principles, and by practices directly opposed to the unchanging laws of humanity.

You take upon yourselves, when members of the House of Commons, to make laws for the nation; while you are too uninformed in a knowledge of yourselves to make one law to benefit one of our race permanently, or which is not indirectly or directly opposed to the eternal, all-wise, and all-efficient laws of God and nature.

Learn the origin of falsehood, evil, and misery,—the origin of truth, good, and happiness, and the science and practice of surroundings; and then you will possess some useful practical knowledge now unknown to your class.

ROBERT OWEN.

March 12th 1858.

ADDRESS

TO THE UPPER CLASSES IN THE BRITISH EMPIRE.

I address you as members of a class which has directly or indirectly influenced for a long period the destinies of the human race, savage, barbarian, and civilized.

With your power and influence, had you possessed the practical knowledge now familiar to a few of the most advanced and experienced of our race, and had you known how to apply it wisely, you might centuries ago have taught the population of the world to live in peace, to attain high prosperity, without knowing crimes or experiencing any of their direful consequences, but, on the contrary, to be now enjoying permanently increasing happiness without chance of stay or retrogression.

Yet you, like all of our race, have been and are the natural and necessary results, physically and mentally, of your surroundings. You could not have been any other, and you were therefore without the knowledge of the power which your position gave you, to make yourselves and the population of this globe, good, wise, united, and happy.

Much of the power, influence, and respect, possessed by your ancestors, even in the last century, have been lost, and what remains is daily diminishing. Many causes, too obvious to be detailed, now contribute to this result, and if not arrested, these causes will ere long greatly lessen that which remains.

You have thought, and those below you in rank and station have thought, that you had reached the highest attainments that

humanity could enjoy; and the anxious concern of your class is to maintain its order and present position.

Fortunately, however, for your class, this is now impracticable.

Progress in the sciences, material, mental, and spiritual, has outstripped all your esteemed noble acquirements, and you must, as a class, yield to them; but not to your injury, but for your highest permanent advantage.

Those privileges and honours which you now so much prize, and which are so much envied by all in inferior stations, have been derived solely from the origin of falsehood, evil, and misery, and can now be supported only by the force, fear, fraud, and falsehood, emanating directly from that source.

To maintain this position is no longer possible. The powers which have so long supported you were the powers of the darkness—superstitions, which, for wise purposes, have so far been made to govern the infant progress of humanity.

These superstitions have performed their mission, and will now be deprived of all their power and influence, and man will now be made to become a rational being, instead of an irrational animal, which he has been made to be through this infant period of his past existence.

It has been said that, "fortunately for you and society," your present position cannot be much longer maintained. It is a position desirable only in a false and artificial state of society, emanating from the origin of evil.

This origin must now give way to, and be superseded by, the origin of truth, good, and happiness, which will create a new state of existence for man upon the earth, the lowest condition of which will be greatly to be envied by the highest condition attainable under the systems of society emanating from the origin of falsehood, evil, and misery.

You have stretched the human faculties to the utmost to place yourselves within the best surroundings that wealth and power could devise under a system of such base origin. And what do these surroundings effect for you, although obtained at an extravagant expense and waste of valuable materials?

They give you a grossly false and irrational training and education; they give you a most injurious estimate of yourselves; they surround you with flattery and deception; they induce you to be miserably idle, or to be actively occupied in various public and private affairs to the injury of society, while pretending to benefit it; often indeed, intending to do so, but without having the ground-work in principle, or having the practical knowledge to ascertain any mode of effecting any real benefit for society.

Your order and class are essentially at all times highly injurious to every other class, and you keep all other classes in bondage, while you are yourselves subject to the most grievous bondage of an artificial system, based on falsehood, evil, and

misery; a bondage which is so opposed to the rational happiness of all humanity, that it can be supported only by the extremes of force, fear, fraud, and falsehood; and these will soon fail you through the rapid progress making in physical and mental knowledge.

Your lives now are far from being rational or happy. They are too artificial to satisfy any one who can comprehend a well and highly cultivated natural existence, enjoyed with others equally well and highly cultivated.

But you are especially favourably placed to escape now from the evils which you suffer, and from those greater dangers to which you will be exposed from unguided, ungoverned, and uncultivated human passions.

You may so direct the wheels of state, as to turn them into a new direction, so as to give you safety, and more valuable power and permanent substantial happiness than in your present uninformed and artificial condition you can form any adequate conception of.

This path can be easily opened for you, and you may pursue it daily through your lives, in accordance with all the laws of God, with increasing pleasure, until you attain the happiness to be enjoyed by the highest cultivation, physical, intellectual, moral, spiritual, and practical, that the human faculties can receive.

These joys are in store for you.

ROBERT OWEN.

March 14th, 1858.

A PROGRAMME

FOR

THE EARL OF DERBY

BY WHICH

HE MAY MAKE HIS ADMINISTRATION PERMANENT.

ROBERT OWEN'S REPLY,

Upwards of twenty years since, to the Question

“WHAT WOULD YOU DO IF YOU WERE PRIME
MINISTER OF ENGLAND.”

AN intelligent friend, who has long studied with deep interest the system which I recommend for general investigation, and who approves of it to the extent to which it has been explained, lately suggested the great utility that would arise to the public from my supposing myself invested with full power to administer the affairs of this country, and stating the measures which in that case I would adopt to obtain and secure the permanent prosperity and happiness of the people.

And as many of my disciples in this and in other countries have at various times expressed a similar wish, and as the continuance of life, especially at my age, is uncertain, I now feel it a duty incumbent upon me to comply with the request.

But to perform this task as it ought to be executed, it is requisite that I should take into consideration the existing prejudices, customs, and practices of the lower, the middle, and the higher orders; the present state of parties, religious, political, and commercial; the new position in which late events have placed the two Houses of Parliament with respect to each other and to the country; the condition of Ireland, as it bears upon the general interests of England and of the empire; and our present foreign relations.

Under the supposition, then, that I was appointed by the Crown, with the consent of the People, to effect for them the greatest amount of advantages, in the shortest time, and with the fewest evils to individuals, the question is, What course would I adopt, and what are the practical measures which I would recommend?

My answer to these questions is, that I would change all the existing low, inferior, and vicious circumstances, for others of a

very superior character. I would, therefore, commence my administration by informing all foreign states that the British Government was about to change its national proceedings, both domestic and foreign; that it was going to effect this change in consequence of having detected the source of the errors on which all governments have been hitherto founded and governed, and from which, in fact, all laws and institutions have emanated; and because it had discovered the principles on which society ought now to be based, and upon which all laws and institutions ought now to be established, for the general benefit of all nations;—that the whole extent of the change should be fully explained to them, and their aid and cordial co-operation solicited to carry it into effect, without injury to individuals or nations; that the old mode of conducting the diplomacy between nations, should, on the part of Great Britain, be abandoned: and, instead thereof, the plain, simple language of truth should be used, and no attempt should be made to deceive any party, or to take advantage of their ignorance or weakness; but, on the contrary, that Great Britain would exert all her power and energies to promote the improvement and happiness of all nations

I would also inform them, that, while this change from wrong to right principles and practices was in progress, Great Britain would adopt, and maintain, an attitude of national power that would render all attacks upon her from without so hopeless of success, that none would be attempted. While, on the other hand, all nations would become conscious that the new principles which she had adopted would prevent, on her part, any aggression or injustice of any kind.

Great Britain would by these means acquire the confidence and friendship of all nations and people, and soon terminate the necessity for the continuance of the present extravagant and injurious system of diplomacy, with all its absurd and unmeaning phraseology.

I would next make arrangements to give, after proper preparation for the purpose, political freedom to all our dependencies in the four quarters of the world, and to enable them to govern themselves; but I would, as at present, protect them from foreign attack or subjugation. These colonies should also, as long as it was necessary, receive every aid from the mother country to improve their character and condition, and increase their wealth.

I would also institute measures to induce all nations to adopt a common language, in addition to their own, to facilitate the communication between the most distant parts of the world, and, by degrees, to make all men of one nation, with one language and one interest.

Simultaneously with these proceedings relative to foreign nations and our colonies, I would announce to the population of the British empire the change of the fundamental principles which

was about to commence, for the benefit of all persons of every rank, and of their posterity through endless ages. And, to calm the minds of those who now hold private property and possess exclusive privileges, it should be declared, and so arranged, that none should be deprived of the one or the other, or disturbed in their present position, until their increased intelligence should induce them to desire the change.

I would then inform the population that the existing laws, customs, and institutions should remain in force until new arrangements could be made to supersede them, without any violent or sudden change; but that the evils arising from the present order of things should be prevented, by removing, as rapidly as the national means would admit, the causes which produce them: and the causes being the mal-arrangements of society, formed under the most mistaken notions of human nature, and a total ignorance of the mode of adjusting the affairs of life, new and very superior arrangements should be adopted for educating, employing, and governing the whole population.

All who can observe and reason now know "*That man is the creature of circumstances in which he is placed:*" therefore the vicious and inferior circumstances which the want of better knowledge and more experience in our ancestors has allowed to grow up to their present complication of error, should be made gradually to yield to now and improved arrangements, in which the superior natural qualities of man might be called into full action, and in which he should obtain all the advantages of a wise association of his powers with those of his fellow-men, for their highest mutual advantage.

And this is, really, all that is now required, to change the present most cruel and irrational condition of the human race, into a state of terrestrial paradise. Ignorance has produced the one; while wisdom, which includes knowledge and goodness, will produce the other.

I would then have explained to all parties the following great and everlasting truths, on which alone universal charity and affection can be established and applied in practice to the daily and hourly transactions of every individual: viz.—

"That man is not a being formed by nature to deserve individual reward or punishment; but a being so totally different, that he may be educated from his birth, by the arrangements of others, to become good in all his relations in life: highly useful to himself, and beneficial to his fellows; rational and wise in all his conduct, so as to insure happiness to himself and others. Or, with the same certainty, he may be educated to have his faculties so neglected, or erroneously cultivated, that he shall be made to acquire the worst qualities that can be given to human nature, and to become, to himself and others, through his life, the cause of much misery."

As all who consider themselves in a comparatively better situation than the great mass of the people are unwilling to risk any great change, and would therefore oppose everything that indicated the introduction of an entirely new system,—I would calm their fears by showing them the change of character and condition which I would make, first on those who now the most require to have them changed; that is, upon the ignorant, the vicious, and the miserable. And I would convince all of the practicability of this change, by creating new circumstances for these individuals, which should gradually turn their ignorance into intelligence, their viciousness into real goodness, and their misery into happiness.

From this alteration in the minds, manners, and conduct of these *now* poor, unfortunate, because neglected, beings, all should be satisfied of the overwhelming power of the influence of external circumstances. Of the full extent of this power all parties are yet without knowledge: it is unlimitable, and competent to make man, angel or devil.

By these preliminary proceedings all would be convinced, by ocular demonstration, that a due cultivation and wise exercise of all our natural powers, physical, intellectual, and moral, are absolutely necessary to give a high degree of happiness to each individual; and that the over-employed and under-employed, the uncultivated and ill cultivated are necessarily imperfect and unhappy beings.

These preliminary proceedings would also prove to the world, that the necessity for poverty or the fear of it has ceased, through the discoveries in various sciences; for these discoveries should be so applied under our new arrangements, that with their aid every portion of the population should be enabled, with light labour, or rather with necessary and pleasant exercise, to produce more of all the necessaries, comforts, and beneficial luxuries, than the same population would desire to use or consume; and thus real wealth would be continually upon the increase in every part of the British dominions, and, soon, in every other part of the world.

I would effect this change without adding any new burdens to the people. The funds which are now wasted in what is called supporting the poor and bringing criminals to justice, as the poor and criminals would rapidly be diminished, would be ample to defray the expense of the great change proposed; and by the creation of these new arrangements, the annual wealth produced would be very speedily doubled, then trebled, and quadrupled. It is a great want of a knowledge of facts which prevents parties from discovering how easily wealth may be produced by every population, greatly beyond the most extravagant wants of that population.

I would raise the funds requisite for the objects to be attained,

by making the poor national, and collecting an equitable rate from all parishes; which rate would be speedily diminished below the average parish rate now collected, and then it would be gradually reduced to nothing. As long as there shall be one shilling raised for poor-rate in Great Britain; that is, as long as a system shall be allowed to continue which permits one British subject to be in poverty or in idleness, or in the most distant fear of poverty, Great Britain will be ignorantly governed. And so long as there shall be one person in the British dominions allowed to grow up in ignorance, vice, and bad habits of any kind, Great Britain will be ignorantly and viciously governed; for both of these evils may now, by good government be easily avoided.

To prevent these enormous national evils I would make immediate arrangements to employ every person willing to be, and capable of being, employed in creating the new circumstances, in which the present unemployed and ignorant should find useful work and instruction, at all times, suitable to the age and capacity of the individual; and within these arrangements, young, middle-aged, and old, should immediately be instructed in the most useful knowledge.

To attain these objects I would make arrangements to purchase, at a fair price, all such estates, proper for the purpose, as were offered for sale in England, Ireland, and Scotland. On these estates the new superior circumstances should be created, that should gradually render the continuance of the present inferior and vicious circumstances unnecessary and impossible.

These new superior circumstances would consist in a different disposition and internal arrangement of the domestic dwellings and public buildings for instruction and recreation; in a different disposition and better arrangement of manufactures and trades, and for distributing the various productions among the population upon these estates, and for exchanging them with more distant populations, in other countries.

By these changes it might be expected that, before the expiration of four or five years at the most, two millions per day of additional substantial valuable wealth would be produced in Great Britain and Ireland, and that there would be, what to the ignorant would appear a miraculous change in the character, condition, and happiness, of the population of these Islands.

There is now no one obstacle to this change being immediately commenced, and to a great progress being made in it annually, except the want of knowledge on the part of those individuals who influence the measures of our government.

And the change may be effected by the most plain, simple, straight-forward, practical measures; such as farmers, gardeners, manufacturers, tradesmen, teachers of youth, sea-faring persons, and practical statesmen, could readily comprehend, and, by di-

rection, put into practice. And these changes would naturally arise from acting consistently upon a few fundamental principles, now admitted by all well-educated, reflecting persons, and upon facts well known to all scientific and intelligent practical men.

I would thus, as director of the administration of this country—

First.—Obtain for Great Britain the confidence and friendship of all foreign nations and people, by so decidedly deserving both that they could not be withheld.

Second.—The same confidence and friendship should be, on the same principles, secured from all our present dependencies.

Third.—Arrangements would be thus made to remove the cause of poverty, or the fear of it, in one year, from the British dominions, and to make it evident to the least experienced in the production of wealth, that we possess, in our mineral productions, in our surface soil, in our climate, in our peculiar native physical and mental energies, in the already acquired skill and habits of industry of the people, in the national and private capital, in the domestic and foreign political or national power of the population, in the knowledge of the principles by which these may now be united to effect the most gigantic and mighty purposes, a mine of inexhaustible materials, affording the most ample means that can be desired to create wealth so rapidly, abundantly, and permanently, that, as soon as all the private property shall be purchased by the nation or government from individuals, at a full price, which it soon may be, all will perceive the gross folly or madness in the inhabitants of this or of any country hereafter misdirecting their invaluable faculties in degrading, demoralizing, useless contests for individual possessions or private wealth of any kind; those faculties which might be employed for the attainment of excellence in all knowledge, and for the enjoyment of high happiness in the due cultivation and temperate exercise of each of those faculties. Were it not for the overwhelming influence of early impressions, continually repeated, from external circumstances, the folly and madness of all people and governments, relative to the creation, distribution, and enjoyment of wealth, would appear so glaringly absurd, that children, rationally trained and educated, would, at a very early age, be astounded at the gross inconsistencies of the present nations of the earth,—but more especially of the people and government of this country, who have unlimited means of increasing their powers to produce wealth beyond the possible wants or use of rational creatures.

Fourth.—Arrangements would also be thus made to arrest, at once, the flood of ignorance which is daily overspreading the land, flowing from those appointed to instruct the people in kindness, justice, and charity; which knowledge they have been trained to mistake, and, instead thereof, to be employed most actively in teaching the principles and practices of superstition,

oppression, and uncharitableness. These unwise (may we not say, insane?) proceedings, would be superseded by decisive practical measures to prevent one British or Irish child being allowed to remain in ignorance, or permitted to acquire any superstitious or unjust notions, or any uncharitable feeling towards one human being. But, on the contrary, every British and Irish child should have all the faculties of his nature cultivated in their due proportions, and called forth into regular healthy exercise, in such a manner that the individual and society should be the most permanently benefited by them.

Fifth.—Arrangements would be thus made to supersede as speedily as possible all the present inferior, vicious, and insane circumstances within which so large a portion of the British and Irish people are now involved. These evil circumstances would be superseded by a new creation of good circumstances, through the irresistible influences of which, these same individuals would have their persons, minds, and morals so changed and improved that they would not, in a comparatively short period, be deemed, by those who had not witnessed the progress of the change, and who were uninformed respecting the means applied to effect it, to belong to the same species: the one would be thought to be the irrational, while the other would be deemed the rational beings, of the same genus.

These are the changes, or the new circumstances, which, as Prime Minister, or Adviser of the Crown and People, I would immediately begin to form; and in less than twelve months the population of this country could be made to think, feel, and act so differently, that their characters should be the reverse of what they now are, or have ever yet been: anxiety would be unknown amongst them, and confidence, arising from the perpetual practice of truth and sincerity, would pervade all, from the oldest to the youngest.

Were these measures adopted with decision throughout the British dominions, they would also soon change the condition of other nations; for those who have been trained in erroneous principles only, and have never seen any other practices than those which have emanated from erroneous principles, can form no adequate conception of the rapidity with which the human character, in the mass, may be changed, and improvements of every kind made to advance, as soon as public opinion and the public institutions shall be based upon true fundamental principles, and when public measures shall proceed in strict accordance with them.

It is upon this part of the subject that the world is in complete darkness. It has hitherto known error only in principle and practice; it has found itself involved, by these errors, in continual difficulties, and has met with never-ceasing obstacles to its progress towards excellence and happiness; and it has ima-

gined that evils, and their innumerable obstructions, were to keep man in the bondage of ignorance and of the inferior passions, which ignorance alone engenders, for ever. The world could have no belief in the statements which affirmed that the cause of these errors and miseries was known and could be removed; and that the earth, with less human labour than is now required, and without anxiety, could be made a paradise.

The immediate conversion of men and women from an irreligious to a religious state of mind and feelings, has been often known. But truth, without mystery or mixture of error, being publicly taught from authority, and enforced with the powers of eloquence, which would then be eager to enlist under its banners, could be made by the existing governments to banish all error, and falsehood, and deception, in a period so short, that the regeneration of the public mind would, at first, be considered as the most extraordinary of all the miracles of past times. And it would be so considered until it should be made manifest by the fact, that the laws of nature, when understood, are capable of effecting more extensive and wonderful changes than any of the petty local proceedings, even supposing them to have been true, that have been recorded as miracles in any of the religious or other writings of the ancients.

Let the British government now adopt these principles, and act decisively upon them, and all the governments of Europe and America would be induced, or irresistibly impelled, for their own safety, interest, and happiness, to follow her example; and thus would the more civilized portion of the earth be relieved from the oppressions and bondage of ignorance, and of all the inferior and vile passions which it cultivates in man; and human society would become the abode of high intelligence, under the perpetual influence of the kindest and finest sympathies of our nature; and thus would knowledge, charity, and love fill the minds and hearts of men, and pervade all the transactions of the human race.

What a glorious position is now held by the present administration of the British government, if it had knowledge and firmness to make the best use of it!

The most intelligent and best disposed of the Tories, Whigs, and Radicals, and the most enlightened of all parties in church and state, are conscious that a revolution, such as history has not recorded, is now taking place in the human mind; and they must desire that it should proceed and be completed without violence, and, if possible, without evil of any kind.

Let the present administration, then, communicate frankly and freely with these individuals; explain to them the necessity for union among them to direct this great change in the destiny of mankind, and the incalculable benefits which one and all may be made immediately to derive from it.

Let them, at the same time, invite the people to turn their attention from their present petty, useless political and religious squabbles about folly and insanity, (for they produce only a total absence of justice, charity, and kindness,) and encourage them to give their whole powers to understand the new order of things which this revolution in public opinion will effect; and then truly may it be said, that the great change from evil to good will come "like a thief in the night," and be produced by a Power, of which no man knows "whence it cometh, or whither it goeth."

Thus, by the most simple and natural means, might the present administration speedily remove ignorance and poverty, or the fear of it, and all uncharitableness and unkindness, from the British dominions, and speedily from all other nations, for ever; and thus might they effect, at once, that great reform, to which, if they had had foresight, they might have been sure the reform of the Commons' House of Parliament would ultimately lead. The deed is done, and it cannot be undone! The decree has gone forth that "the mind (of man) shall be born again, the world shall be regenerated, a new heaven and a new earth shall arise, and sin and misery shall be known no more!"

ROBERT OWEN.

Extract from Robert Owen's Address to the Electors of Great Britain and Ireland.

It is for you, by the members whom you elect, to convince the world that you have advanced beyond the narrow and most injurious views of mere party and personal considerations;— that you desire, as speedily as possible, to terminate class legislation and obtain the rights of humanity for yourselves and your children, that you may no longer remain the slaves of an ignorant system which is most injurious to all classes.

To secure these rights, and gradually to prepare society to abandon class legislation, or the oppression of wealth over poverty, the following measures are necessary;—

1. *A graduated Property Tax, equal to the necessary National Expenditure.*
2. *The abolition of all other taxes.*
3. *Free Trade with all the World*
4. *National Education for all who desire it.*
5. *National Employment for all who require it.*
6. *Liberty of speaking and writing on all subjects, civil, religious, and political.*
7. *Full and complete Freedom of Religion for Christians, Jews, Mahomedans, Hindoos, and every other form, under every name by which men may call themselves.*

HOW THE BRITISH EMPIRE UNDER EXISTING CIRCUMSTANCES SHOULD BE GOVERNED.

A prime minister who desires to govern the British Empire faithfully and well for the government and people, would adopt the following measures to raise the population to the level of society changed by the great progress made in science, arts, and general knowledge, physical and mental—a progress attained within the last hundred years, but more especially within the last half and quarter century.—

1st.—He would commence his administration by assuring all foreign governments that the British government sincerely desired permanent peace with them, and that, as far as their position permitted, his government would afford them every assistance which it could give them consistently with good government at home and in its colonies.

And in proof of the sincerity of his statements, his government would be willing to enter into federative treaties with all or any of them upon equal terms of reciprocity, by which each nation would be an immense gainer, and would experience no loss or disadvantage in return.

He would openly declare to these nations, as well as to the British Empire, that as the Origin of Falsehood, Evil, and Misery had been fortunately discovered in his day, and also the Origin of Truth, Good, and Happiness, he would *gradually* adopt the latter, and in peace, in order, and with due foresight, as *gradually* relinquish the former.

Men of mind will now perceive that the Origin of Falsehood, Evil, and Misery, leads direct to the individual, ignorantly selfish, repulsive, and fighting system, now in practice for forming character, governing man, and degrading humanity to every kind of injurious demoralization—in many cases to a far worse condition than animal life among the superior tribes of animals.

Men of mind also perceive that the Origin of Truth, Good, and Happiness, will lead direct to a knowledge of the true social science, which abandons all ignorantly selfish feelings, and opens a beautiful path, by pursuing which, truth alone will become the universal language of mankind, without a motive arising to express a falsehood in look, or word, or action. And until this state of society shall be attained, it will be vain to look for goodness, honesty, or happiness, among men.

This beautiful path will also lead direct to the practical knowledge by which, with ease and pleasure, the human race, without contests and in everlasting perpetuity, may be well born, fed, clothed, lodged, trained, educated, employed, and governed, by being well-placed within the proper surroundings, now not difficult to devise and execute, and by which these blessings, now the birth-right of all, may be attained with the certainty of a law of nature.

The discovery being made public of the Origin of Falsehood, Evil, and Misery, the faithful and good prime minister would, at once, openly declare his determination to abandon it and all its baneful practices as speedily as circumstances would admit, and to begin to prepare to enter the beautiful path, now so broadly opened, by the discovery of the Origin of Truth, Good, and Happiness; and, as soon as entered upon, to pursue it, neither turning to the right nor to the left from the direct line of perpetual peace, progress, and true prosperity.

But preliminary measures would be immediately required to make the present system of Falsehood, Evil, and Misery, more bearable by the now living generation, while the preparations for the great change of system were in progress.

His first preparatory step would be to make liberal arrangements with the private Bank of England, to change it as speedily as practicable to the Public Bank of the British Empire; by which change the requisite means would be found to give legitimate relief to the existing commercial order of society, to give full beneficial employment to all the working classes, and to supply an honest government with all the funds it could require for national purposes, without requiring additional taxes.

These purposes would rapidly diminish the national expenditure in its most useless and wasteful direction, while these savings would be most advantageously applied in another direction,—that is, to do what all governments will soon be required to do, and what would have been done many centuries ago had it not been for the destructive, repulsive, selfish, demoralising, impoverishing, and degrading individual system, maintained solely by the insane superstitions of past and present times, in opposition to common sense and to the social practice so wisely adopted by the early Christians, and recommended by every truly great, good, and honest man through all past ages; although until this generation none knew how to combine the spirit, principle, and practice, in new combinations of surroundings, to make the social system of union permanently practicable.

But this difficulty has now been overcome.

That which the population of the world has always required has been the knowledge how to make the surroundings to give to all from birth a good rational natural character, and to give to all permanent natural reproductive occupation, beneficial to the individual and to society.

These two things the British population and the population of the world require to-day; and they are the only two things, properly executed, that the population of the world will ever require; for these two will include every desire of man.

But while the preparations are in progress to well train, educate, and employ all,—as the British government calls itself a representative government, it should become really so, and a good

and faithful prime minister would in this session of parliament give the nation a liberal instalment of the six points of what is now called "*the People's Charter*," and at once, to appease a popular bubble, pass a Reform Bill that would satisfy the reasonable portion of the public.

It is true the nation has a full right, being under a representative government, to all the points of this Charter; but in the present state of ignorance, poverty, and degradation of the lower orders, including a large portion of the working classes, the six points, if given to them before they are better trained, educated, and employed, would be a great evil to them and to all classes.

And were a Reform Bill to be passed this session, to include the Six Points of the Charter, it would not for twenty or thirty years put one penny into the pockets of the working classes, and the business of good governing would be greatly retarded.

How, would the multitude discover men to elect who possessed good governing administrative knowledge?

Does not experience prove that no such men have been yet trained and educated for the task? And that the present system of Falsehood, Evil, and Misery, cannot train and educate men to attain such knowledge.

No men in either house of parliament have given any indication that such knowledge has yet been given to one of them, or the present Babel confusion of society could not long continue.

Universal peace,—universal natural training and education,—universal natural reproductive permanent beneficial employment,—all based on the Origin of Truth, Good, and Happiness, or, which is the same in other words, on the Principle and Practice of universal Love and Charity, are alone what all nations and all peoples require.

The means abundantly exist to accomplish all these results.

A good and superior faithful prime minister would, in addition to the preceding, bestir himself to prepare a permanent government for India—one that would gradually improve the character and condition of the natives, and which would ultimately become independent of the mother country, and be substantially beneficial to the Europeans and natives who would form the empire, and be federatively united in peace and war with Great Britain, and thus continue to be as one nation.

If we do not govern India for the ultimate permanent benefit of its natives, we have no claim but that of brute force to go and govern that empire, which may now be made the most splendid and happy of all empires.

A prime minister equal to this task is now urgently required for the British Empire.

ROBERT OWEN.

Sevenoaks, March 6th, 1858.

ON MAN.

Man is a dual creation.

The first is the germ of humanity created by God.

The second, under the full control and direction of society, is the growth of the germ to maturity and death; but society, through the agency of man, is indirectly, also, the creation of God,—as are all things created in the universe.

The early made and wholly undeveloped state of the human faculties, when solely under the guidance of an inexperienced imagination, created Original Sin, by attributing the qualities and powers of the made and created to the made and created, and not to the maker and creator.

This error is the Original Sin of mankind, and the cause of all the irrationality, insanity, and madness of the human race through all past generations to this day.

It is the cause of man over the earth being now opposed to his own well-being, well-doing, and happiness; and of the repulsive feelings which so universally prevail among mankind.

The religions of the world are all imaginary superstitions, based on this Origin of Falsehood and Evil, and on total ignorance of the unchanging laws of humanity, as given to man from his first creation, and continuing to this day.

These laws demonstrate that there is but one true, useful, good, and practical religion for all men—a religion not derived from any human name, but direct from the source of all truth and of the unchanging nature of man. This one true universal religion for all humanity is the practice of unceasing love and charity of each for all and all for each, to the end of time.

This religion of man is derived direct from the Origin of all Truth and Good, namely, "That the creator creates all the qualities and powers which the created can possess, and that the creator alone is the cause, immediate or remote, of all results emanating from these creations, which are in every instance forced by the creating power on the created, whether material or spiritual, so called in the language of men while ignorant of both, or of spirit and matter combined."

On this foundation the well-being, well-doing, progress, and happiness of all humanity will be placed on the rock of truth, eternal as man's existence.

And now all that will be required to give permanent increasing knowledge and happiness to all humanity, will be to place it in new combinations of surroundings, emanating from and always consistent with the origin of truth and good.

The materials have been abundantly acquired, and the scientific knowledge now to work and to apply those materials to form these surroundings, and to make them superior to any which now exist, or which have ever been on the earth, and thus to elevate the human race through future ages to a much higher and happier state of existence than the present erroneously trained, educated, employed, placed, and governed generation can comprehend or appreciate.

This great and glorious change is the good time coming, and when the long promised and anticipated happiness of man should be attained and secured.

ROBERT OWEN.

March 21st, 1858.
