

doing to terminate all evil, and the sufferings which error creates.

This infant, inexperienced, and suffering state of humanity, is, by all the signs of the times, about to be gradually superseded by a matured, experienced, and developed state of the rational faculties; a state in which the evils and sufferings arising from the progress of infancy towards maturity will cease and die their natural deaths.

In the infant, inexperienced, and undeveloped state of humanity, man has been made to prefer falsehood to truth, folly to wisdom, ignorance to knowledge, repulsive to attractive feelings for his race, disunion to union, hate to love, uncharitableness to charity, war to peace, the means to obstruct the productions of wealth and to waste and destroy it, to the means by which to create, preserve, and protect it. To prefer human-made, ever-changing, and most injurious laws, to the unchanging, all-wise, and all-efficient laws of God; the former always producing evil—the latter always producing good. To prefer an inferior general character for the human race, to a superior general character,—irrational, inferior, and often degrading surroundings, to rational, superior, and elevating surroundings,—to prefer the cause which produces prostitution and all its horrid crimes, diseases, demoralisation, and sufferings, especially to

the female sex; to the only cause which can create pure chastity and conjugal affection and happiness.

These combined errors necessarily produced the individual selfish and most demoralising system of society, by which the population of the world has been so far governed.

The matured, experienced, and developed state of the reasoning and rational faculties, now attained by some of our race, having discovered the evils produced by the errors of the past or infant state, now prefers truth to falsehood, wisdom to folly, knowledge to ignorance, attractive to repulsive feelings for our race, union to disunion, love to hate, charity to the want of it, peace to war, the means by which to produce, save, and protect wealth from destruction, to the means to obstruct its production, to waste, and to destroy it;—to prefer God-made laws to man's,—a superior to an inferior general character for the human race,—rational, superior, and elevating surroundings in which to place the whole of the human race, to the irrational, inferior, and degrading surroundings in which they are now placed,—the cause which will create and maintain pure chastity and conjugal affection, to the cause which creates prostitution and destroys conjugal affection. In short to prefer all the causes which will produce happiness, to those which produce misery.

In consequence of these new preferences, a strong desire is arising to change the ignorant selfish individual system for the government of the human race, for the full social system, based on the knowledge of the origin of truth and good and of the laws of social science, and made consistent throughout its entire combinations and ramifications, by the creation of new and superior surroundings, in which to place all of our race, and thus to insure their permanent happiness.

Thus, in brief, are the true and the false, the good and the evil systems for governing mankind placed before the human race.

Is the time come for the false and evil to be abandoned, and the true and good to commence?

ROBERT OWEN.

Registered for Foreign Transmission.

ROBERT OWEN'S
MILLENNIAL GAZETTE.

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

No. 16.]

JUNE 21, 1858.

[PRICE 1s. 6d.]

THE
REPORTER'S REPORT
OF
ROBERT OWEN'S
MAY MEETINGS IN LONDON FOR 1858.

PREFACE.

How blind to their true position are the most advanced in the most civilised nations at this day!

The means to attain universal superiority of character, truth, prosperity, and happiness, are at their feet. They know them not,—they cannot yet perceive them, but insanely spurn them away, not only as worthless, but as things positively injurious to humanity. Instead of which, until the foundation shall be laid to form a universal good and superior character for man, to establish truth as the only language of our race, and to create useable wealth annually to exceed the wants of all, it will be vain to expect that man can be made to attain and enjoy happiness.

A

Every government may now with ease and pleasure form a good, useful, and superior character for all its subjects,—enable them annually to create a superfluity of useable and the most desirable wealth to satisfy all without contest or competition,—and make truth the only language known to and spoken by all. This will be soon their sole duty; and is their only road to safety and happiness for the members of all governments and their posterity.

Henceforth it will be much worse than a farce, for it must become a tragedy, for them to continue to talk of their desire to make their subjects good, prosperous, and happy; for they have hitherto, perhaps in most cases blindly, adopted the most direct and effectual measures to force them to become untruthful, inferior or bad in character, and to lead a life of mental weakness or hypocrisy, and of misery.

The means to attain truth, goodness, wisdom, and happiness can be no longer spurned by governments. They must be now brought into every day practice for the use and benefit of all, or universal revolutions of violence and every kind of mis-rule will speedily arise.

All governments are now in the midst of vicious, inferior, or very imperfect physical and mental surroundings. They have only to re-place themselves in the midst of good, superior, and more perfect surroundings, which, with present knowledge of the sci-

ences, physical and mental, may be easily accomplished in all countries—one country aiding another.

Surely the human race, with the late extraordinary discoveries made in the material sciences to facilitate rapid communications between them, may be taught to observe the most numerous and ordinary facts daily existing around them and on the knowledge of which their permanent happiness depends, and to deduce from these facts their natural self-evident conclusions!

Place the germs of all individual things in the three kingdoms of nature, mineral, vegetable, and animal, within, for them, inferior and bad surroundings, and they will grow up with inferior and bad qualities. Place the same quality of germ within, for them, good and superior surroundings, and they will become good and superior. For, according to a universal law of nature, as are the qualities of surroundings, so must the thing surrounded become.

What a glorious lesson is this to our race, from the great book of nature! It teaches the direct road to universal happiness and to misery, and makes it evident that man has hitherto pursued the latter until the seven fold bandage of ignorance and prejudice has fallen from his eyes. Behold the great fact which explains this hitherto hidden mystery of nature! Do you want a Catholic to be made a Pro-

testant? Place the infant Catholic in a Protestant family. Do you wish a Jew to become a Christian? Place the infant Jew in a Christian family. Do you desire a Quaker to become a Jew? Place the infant Quaker in a Jew family. Or a Mahometan, Hindoo, or Chinese, to become an English Christian? Place the infants of each in an English family in England. And so on throughout the world.

It is the Christian, Jew, Hindoo, Mahometan, Chinese, &c., surroundings, which make the Chinese, Mahometan, Hindoo, Jew, and Christian character, full of prejudices in opposition to each other, and all egregiously in the dark respecting the formation of their own absurd notions and unnatural repulsive feelings to each other.

How much longer will nations and peoples and their governments remain ignorant of the greatest and most important of all facts for universal practice,—namely, that, of necessity, inferior and bad surroundings make inferior and bad men and women, and that, of like necessity, superior and good surroundings will make superior and good men and women? And that it is now especially the highest interest of the human race that every one of its offspring from birth should be made superior and good.

Have governments and people yet any consistent ideas of the spirit, principle, and practice, by which,

with ease, pleasure, and delight, they could rapidly and most beneficially for all supersede the present insane surroundings in which all of our race are now placed, by the most rational and superior, which would insure the permanent happiness of all? To acquire them let the following pages be well studied, and the practices which they recommend be immediately commenced.

ROBERT OWEN.

TO HER MAJESTY VICTORIA, QUEEN OF
THE BRITISH EMPIRE.

HIGHLY RESPECTED AND BELOVED SOVEREIGN,—

You have been destined to reign during a crisis in the history of humanity which will be fondly cherished and retained in everlasting remembrance by all of our race.

It is the crisis of man's destiny from his undeveloped state of falsehood, contention, conflicts, and evil, to truth, peace, harmony, and good to all.

The ruling power of the universe has enabled man, through the experience of the past, now to prepare all things upon the earth to commence at this period, during your Majesty's reign of moral example to the rulers of other states, the change from evil to good throughout the world.

The materials to insure the universal permanent happiness of our race now abundantly exist in great superfluity, and require only to be rightly applied; and this is the work which all nations have now to do.

They have to reconstruct society, by forming new social surroundings over the world, each of which surroundings to be calculated to promote the progress and happiness of all. For unless all are known to be happy, none can be perfectly so,—not even God himself until He effects this change throughout His creation.

To ensure the happiness of all, the wants of our nature, when it shall be highly and rationally cultivated from birth, must be supplied in a superior manner, and with the regularity of the seasons, without anxiety or injustice on the part of the producer.

By these measures all will be naturally well-trained, educated, and employed, so as to have a good, useful, valuable, and superior character formed for each, and a plentiful supply of all things necessary to ensure the happiness of all provided.

It is now evident, by these means being so amply provided and the knowledge being now given how rightly to apply them, that the ultimate object of nature and intention of our Creator are to effect the permanent progressive happiness of our race.

By all the materials for universal happiness being thus so amply provided, it is evident also that this is the period, in the order of nature, when the great change from the preliminary necessary evil and suffering to the good and happy state of humanity should commence and progress without stay or retrogression, until happiness shall be permanently secured for all.

This is now to be the great business of life for all society.

All nations and peoples will now have to be occupied to build up and arrange the new combinations

of superior surroundings to insure the permanent progress and happiness of all.

This is a glorious work for the governments of the world now to enter upon, and it will afford all their members a source of happiness in continued perpetuity, of which at present they have no means to form an adequate conception. It will exceed in reality the utmost imaginations of any of the undeveloped mis-taught race now upon the earth; for truth, in thought, word, and action, will universally prevail.

It is now for the other members of your Majesty's government to be aroused to feel the dignity of the position in which they are placed by being the government of the wide-extended British empire in this auspicious crisis in the existence of humanity.

It is for them at once now to learn, mark, and inwardly digest the signs of the times and the all-important new knowledge pressing upon them from so many sources.

It is for them to follow in the wake of the Prince Consort, who, by the wise foresight of his well conceived and well founded establishment at South Kensington, has laid the corner stone of a fabric whose adamant strength will increase with the increase of ages. It is the commencement of the easy, pleasant, and certain means of forming a supe-

rior character for all of our race; and this being accomplished, the utmost wishes and desires of highly cultivated and refined humanity will be speedily attained.

It is true all the powers of the ignorance of darkness and of mind-destroying superstitions will be aroused to their utmost violence and strongest exertions of opposition against a government beginning to attempt to govern rationally. But let the government heed them not; they are now, except in wordy warfare, powerless as an infant; their power has been in this century effectually undermined, and now there is not a foot of even apparent rational ground for them to take their stand upon.

They have sown broadcast, with high cultivation, ignorance, disunion, and every kind of evil; and they are now reaping a most fruitful harvest of them. But universal love and charity, guided by knowledge and wisdom, come to the aid of even these, the destroyers of the past happiness of our race. These divine powers say "the children of darkness have
" themselves been the victims of dark surroundings.
" By these were they taught and their characters
" formed; and their teachings have been as they were
" themselves taught. They are therefore to be pitied,
" and call for the sympathy of enlightened humanity.
" They must, then, be amply and justly provided for,

“ and a new character must be formed for them, and
 “ they must be clothed in bright and brilliant, instead
 “ of dark and dismal garments—garments fit for the
 “ marriage feast of the union and happiness of our
 “ race.”

And thus will terminate all insane disputes about words having no practical meaning.

That this great and glorious change may be commenced and made rapidly yet wisely to progress during your Majesty's reign, is the ardent wish of your Majesty's faithful subject and friend,

May 25, 1858.

ROBERT OWEN.

ADVERTISEMENT.

Important Public Meeting to advocate an entire change in forming the Character of Man and governing Society.

NOTICE TO ALL.

GLAD TIDINGS TO THE HUMAN RACE, AND NO MISTAKE
 THIS TIME.

A PUBLIC meeting will be held in St. Martin's Hall on the 14th of May, at eight P. M., to consider the best means immediately to commence practical measures to NEW-FORM MAN and NEW-FORM SOCIETY, by new-placing all within new and very superior surroundings, in order that, in future, each

one of the human race may be well-born, well-fed, well-clothed, well-lodged, well-employed, well-recreated, and amused, well-governed, locally and generally, and well-placed, under such new combinations of physical and mental conditions, as will induce and enable all to act in their every day practice in accordance with the only true and Divine Religion of Universal Love and Charity, irrespective of colour, country, creed, and class, and thus to secure the permanent well-doing and happiness of all.

And these results are to be attained, with the certainty of a law of nature, through all coming ages, with the regularity of the seasons without contest or competition.

The PRINCIPLES, SPIRIT, and PRACTICE by which these glorious attainments are to be accomplished will be more explained at this meeting, in a manner easily to be comprehended by all accustomed to think and reason for themselves.

But it may be useful in this Advertisement briefly to state, that the intention of the writer is to revolutionise the population of the world, by peaceable, well-digested measures of foresight, derived from a calm, long-continued study of the natural laws of humanity, extended experience in applying those laws to practice and a strong conviction that there is no earthly power competent to disprove the truth of the principles, the

purity of the spirit, or the undeviating consistency with these principles and spirit of the practice to be recommended for universal adoption. "Universal" is written with full knowledge of its importance where placed,—because there can be but one true fundamental principle on which to base a rational system for the government of mankind,—one undefiled spirit of universal love and charity, uncontaminated by individual or private selfish feelings,—and one practice in accordance with that fundamental principle and divine spirit.

Soon it will be discovered that truth is one throughout the whole affairs and details of human life, as well as throughout the great illimitable universe. There is therefore one, and but one, true mode of governing the human race,—one and but one true practice by which to form all of our race to become united, wise, and permanently happy,—one and only one true practice by which to produce the greatest amount of the most valuable wealth in the shortest time, in the best manner, and with the most pleasure and advantage to the producers and consumers of it,—one and only one principle, spirit, and practice, by which our race can be cordially and permanently united as one family, with one language, one interest, and one universal desire to promote the best, highest, and most permanent happiness of each other, without

wars, individual contests, or competition,—one and only one rational proceeding by which the earth can be laid out and made to become a terrestrial paradise and all its inhabitants made to become good, wise, united, and happy.

The means are now prepared, through the experience and discoveries of past ages and the progress of science and of mental knowledge in the present century, to commence this universal revolution in the principle, spirit, and practice of governing the population of the world,—in creating a new superior character for man,—in producing a superabundance of wealth for all,—in uniting all as one family by gradual practical changes,—in making the human race rational and consistent in mind and practice,—and in securing universal peace, prosperity, and happiness, to all future generations living upon our planet.

But the undeveloped, the neglected uneducated, the falsely educated, and the practically inexperienced, will say, not knowing better, that to produce such changes is not only impracticable but impossible.

To them, with their limited knowledge and experience of what is impracticable and impossible and what is practicable and possible, the results stated must appear as the tales of steam power and navigation, of railway travelling speed, and of electric telegraph messages, appear to savages who never

saw or before heard of these wonders of the present age. But let any one possessing the same study of human history, of human discoveries and inventions, of human nature and its laws ; the same experience in applying those laws to practice in organising and governing most successfully on new principles and by a new practice a considerable population for upwards of a quarter of a century, and who has had the same free and confidential communications with the most advanced statesmen and philosophers living in the past three quarters of a century in the civilised world, come forward and state his objections to the possibility or practicability of any one of the results stated, and the writer will undertake satisfactorily to remove all such objections from his mind.

The writer states this with confidence, because he knows the practice by which, with the certainty of a law of nature, a useful, good, and truly valuable character may be given to all from and before birth,—by which a superfluity for all of the most useful and valuable wealth may be annually created with pleasure to all,—by which all can be united in one interest, feeling, and language, and gradually be made to think, feel, and act, as one family, on a perfect system of equality according to age and capacity,—by which, with pleasure to all, the earth may be made rapidly to become a terrestrial paradise, and all its inhabi-

tants placed within surroundings greatly superior to any now enjoyed by any of the human race, and thus the writer knows how, by rational progressive practical measures, this great revolution of all humanity may be naturally, peaceably, and most pleasantly accomplished.

What more can any individual of any rank or class over the world desire? This is much more than the philosopher's stone, or the perpetual motion, can be; and it is emphatically asked—Why is the population of this planet to be longer prevented the rational enjoyment of these natural blessings?

ROBERT OWEN.

Sevenoaks Park, April 20th, 1858.

REPORT.

AMONG the May meetings in London, this year, three were held of a most extraordinary character. They were commenced in St. Martin's Hall on the 14th of May, and terminated on Tuesday the 18th instant.

At these meetings, composed of all parties and creeds, there was an unanimity of feeling in favour of the extraordinary measures proposed for adoption, seldom, if ever, witnessed in public meetings free and open to all without restriction. The first

meeting was called together by the preceding advertisement, published in the newspapers and also widely circulated privately among the governing classes, both lay and ecclesiastical. It commenced at eight, P.M., with a full audience. Robert Owen, the well known of New Lanark celebrity and as the perpetual opponent of the existing system of society, and proposer of another, new in spirit, principle, and practice, was unanimously called to the chair. But the old veteran said, as he could not hear the distant speakers, he should request the aid of his friend and disciple also, until he, the newly appointed chairman, had openly declared his knowledge of the truth of the new spiritual manifestations, to assist him in the arduous task which he was about to commence; and to this proposal Mr. Cooper willingly consented, and he became to some extent, eyes, ears, and voice to the chairman.

The business then proceeded by Mr. Cooper reading the following opening address, which the chairman had previously prepared; but frequently Mr. Owen stopped the reading that he might more fully explain parts of the subject which he thought might be usefully enlarged upon. These explanations were given with great clearness and force, and, as well as the whole of the opening address, were received with extraordinary fervour by the entire meeting.

SOCIAL SCIENCE

IN ITS FULL SPIRIT AND PRINCIPLE, AND
IN ITS FIRST, SECOND, AND THIRD
STAGES FOR THE PERMANENT PRACTICE
OF IT BY THE HUMAN RACE, TO
SECURE THE FUTURE HAPPINESS OF
ALL.

By the first annual report published by the National Association for the Promotion of Social Science, it is evident that this science is yet unknown to the public.

Social Science is based on the origin of truth and good, on the knowledge of ourselves, on the permanent laws of humanity and of society.

True Social Science is thus based to secure to all, in perpetuity, the means by which they shall be for ever well-born, well-fed, well-clothed, well-lodged, well-trained, well-educated, well-employed, well-recreated, well-governed, and well-placed, in order that from birth to death they shall be well-surrounded. For as these surroundings are over the world, inferior, mixed, or superior, so are the human race, and so will they ever become, with the certainty of a law of nature.

Almost every paper in the report of the association previously mentioned confirms the last stated fact.

But, to attain these results, certain definite surroundings must be created, and, fortunately for the population of the world, these surroundings are attainable in practice for the human race.

But this is the earliest period in the history of man, by reason of his inexperienced and undeveloped state, when these surroundings could be devised and executed for universal practice.

1st.—To be well-born, the immediate parents must be in the proper condition, physically and mentally, to produce a full-formed superior infant, and the mother, during the whole period of internally sustaining this invaluable germ, should be unruffled by passion, calm, kindly treated by all, and surrounded only by superior objects and persons; her mind freed from anxieties, and, as far as practicable, beautiful forms only should be within her sight.

2nd.—To be fed well and rationally, the qualities, quantities, and kind of food best suited to the individual constitution during every period of life should be studied, known, produced, and applied to practice.

3rd.—To be well-clothed, the best texture and form of garments for the different periods of life, and the most convenient and graceful, when occupied in the various departments required from each by society, and also when dressed for the leisure hours of social

enjoyment, should be well studied and made appropriate for health, utility, and appearance.

4th.—To be well lodged, dwellings must be erected to receive and accommodate each of both sexes, separately, from the age of puberty, with apartments suitable for men and women trained and so far educated from birth to become superior full-formed rational beings, and members of the best society which can be formed upon the earth. Such apartments, to accommodate each one in the best manner, may be now easily constructed, having reference to heat, cold, ventilation, and the permanent health and convenience of the individual, whose highest progress in knowledge, wisdom, and happiness will be the guiding star to direct all these arrangements ; for unless the *individual* can be made superior and happy, it will be vain to expect that *society* can ever become so.

5th.—To be well trained from birth, the feelings, temper, habits, and manners of each must be carefully attended to, by previously well-trained experienced persons, naturally fond of children. This extreme care in infancy is necessary that in these respects all shall by degrees be made to become superior ; and this, by due attention, will be practicable.

6th.—To be well educated. This, connected with the previously stated training from birth, and which is, in fact, important preliminary education, will be

found to be the all-in-all by which to secure the unchanging well-being, well-doing, and permanent happiness of mankind. On the formation of character for the human race depends the formation of a pandemonium or a paradise for man through all future ages. To well educate, each one must have his character well-formed; and to well-form the character of each, every organ, faculty, propensity, quality, and power of our nature must be well cultivated and directed as they appear and advance with our growth;—that is, the organization of each, whether physical, intellectual, moral, spiritual, or practical, must be not only well-cultivated, but all these must be regularly exercised to the point of temperance for each power and propensity in each individual; for this point will vary in every organ and propensity of each man and woman. Yet will this apparent perfection of humanity be attainable when society shall be truthfully based and rationally constructed. Then all may be made to acquire the best character, physical and mental, that their born organization will admit.

7th.—To be well employed is to be properly occupied, physically and mentally, in their natural proportions of time for each, through life, according to age, sex, capacity, and inclination. To be thus occupied, day by day, will be the zest of human existence. With men and women trained and educated as

previously stated, idleness will be unknown, rest will arise from change of occupation, physical to mental, but neither must be continued too long at any time for the health of the individual. These occupations will always be desired, pleasant to perform, and useful to the individual and to society. All that will be too unhealthy, too laborious, or too unpleasant for superior men or women or their offspring to perform, will be readily done by innumerable obedient servants or slaves, always ready and willing at command to execute whatever may be required that will be necessary—hundreds, thousands, and millions upon millions of mechanical and chemical slaves may be always placed at the service of the human race, to assist, by direction, to supply, and, if there could be use in it, to far over-supply all the wants of humanity, so as to secure the permanent happiness of our race through futurity. To supply the ever-existing wants of humanity will afford ever-existing joyous occupation to all in directing the sciences to perform the work required. The sciences have been given by our Creator that they should relieve man, in producing wealth, from slavery, servitude, and all anxiety. These material slaves and servants, illimitable in number and power, will assist the human race rapidly to make this globe into an earthly paradise, to be enjoyed as such by all of human kind.

8th—To be well recreated. The sciences and arts already known may now be easily applied and directed to give full leisure to humanity to have abundance of time for physical and mental recreation, to be rationally enjoyed by societies composed of superior full-formed men and women, trained and educated to well choose their means of, and objects for, recreation—if indeed they did not in two or three generations make their whole existence a life of high intelligent recreation and perpetual rational enjoyment.

9th—To be well governed is to be well trained, educated, employed, and placed. Social societies thus created will require little or no governing. As all will be enabled to well-govern themselves, and will be trained and educated to desire at all times the best interests and highest happiness of every one of our race, a few simple regulations for each society and their relations to other societies will be sufficient for the government of the world fraternally, without elections or selections, but according to the natural divisions of age in the life of humanity,—each division of age being made much more than equal to the task which society will require from them. Under the full scientific social system, the characters of all will be made so superior from birth, and society will be so simplified, that both sexes, at the age of puberty, will be taught to comprehend the spirit, principle, and

practice of society, as carried on over the world, and to be competent, at once, to take some useful active part on. entering as visitor or new member into any one of these new social societies in any division of our globe. Every such society being, when vacancies arise, open for the admission of any of our race, and each society possessing a knowledge of, and being governed by, the spirit of true religion, that is, of universal love and charity perpetually practised, and therefore knowing no exceptions of natural or acquired differences will readily admit any new comer.

But this high and comparatively perfect state of social science is not to be attained at once. This is utterly impossible. It can be attained only by passing through several preliminary stages ; but each stage will be a great advance over the best state of the present disorganized, contending, repulsive, and most ignorant and unjust system, or rather no system, of society.

Social Science may now be explained to the public in this manner.

Suppose an individual from birth to have all his organs, faculties, propensities, qualities, and powers, trained, educated, and cultivated, naturally, in the best manner, by being placed within the surroundings by which alone such a result could be attained. Such an individual would be of greatly more value to society

than any one now living or who has yet lived upon the earth.

Then suppose every one born to have all their natural powers so trained, educated, cultivated, and placed—What would be the increased value, by this process, of the entire population of the world? Who can make the estimate of this calculation? Not one of the present generation; nor will there be one until some can be made fully conscious of the spirit, principle, and practices of the Social Science in its purity, undefiled by the ignorance and gross prejudices of the existing system of falsehood and evil.

But now for the gradual measures by which this new paradise is to be gained, and these superior full-formed men and women are to be educated to possess the character fit for such an advanced state of earthly existence. In this advanced state, and without which there can be no justice in society and happiness for man, there must be real “liberty, equality, and fraternity” throughout the population of the world.

Yet at this day real liberty, equality, and fraternity, are unknown over the earth. They cannot be understood, and are thoroughly impracticable under a system based, as the entire system of the world now is, on falsehood and evil. It is this system which the preliminary stages of new practical measures have been devised to supersede in such manner that none shall

be injured, but all essentially benefited by the change, even while in progress.

Liberty cannot be given to the robber or murderer.

Equality cannot take place between St. James's and St. Giles's.

Fraternity can never arise between filth, grossly bad habits, self-degradation,—and cleanliness, superior habits and manners, and rational self-respect.

Yet full liberty, real equality, according to age, in education and position, and a cordial fraternity among all of our race, must be attained, before man, enlightened man, can be made to become good, wise, and happy.

The unceasing desire of humanity is to attain happiness.

Social Science, fully understood, and applied wisely to practice, will accomplish this result.

But from the latest publications in the new and the old world, it is now evident that this science has yet to be developed so as to enable the public to comprehend it in principle, spirit, and practice.

The principle is, “That the physical, intellectual, moral, spiritual, and practical qualities and powers of each of the human race are formed for them without their consent or knowledge. In other words, That the character of man over the world has ever been, is now,

“and ever will be formed for him, and now may be scientifically well or ill formed for him by society.”

The spirit, naturally arising from this knowledge, is the spirit of universal love and charity for our race.

The knowledge of this principle, governed and guided by this spirit, will enable society, with the ample means which it has acquired for the purpose, to insure from birth a superior physical, intellectual, moral, spiritual, and practical character for every one; and by the formation of that superior character to attain and secure in perpetuity the happiness of our race.

It being now known that the origin of truth and good among men is the knowledge that the Great Creator creates, governs, and guides all things within the universe, and that He gives to man his every power of feeling, thought, and action,—the broad path to love, charity, unity, wisdom, and happiness, is opened to our race.

All the natural faculties and qualities of men are therefore divine, and are calculated for perpetual progress and happiness through every stage of his existence; and all now required to effect these results is to place all of human kind within superior surroundings, scientifically devised and well executed to insure this perpetual progress and happiness for all.

This will be a work to be commenced in the spirit

of love and charity, of persevering labour without stay or retrogression, and the result will be a continual increase of pleasure and happiness to all engaged in the task.

It has been said that many stages of progress must be passed through before the full advantages of the science in practice can be attained.

The first step in this progress will be to give to the ignorant, the poor, the idle, the filthy, the depraved, the degraded, the robber, and the murderer, a new character, and to give them knowledge, industry, cleanliness, self-respect, and a standing to be desired by the mass of the present working classes, whose means of maintaining a comfortable support of themselves and families are now precarious.

This change will be effected by the new combinations of surroundings, ultimately most economical, devised and executed in accordance with the science of society, called now "Social Science," by the British National Association for the promotion of it.

Those who comprehend and are familiar with the practical formation of character, know that it is a most lamentable error in society to allow one of its members to grow up in ignorance, poverty, idleness, crime, dirt, depravity, and degradation; deeply lamentable, because society has long possessed the most ample

means to give to every one of its members from birth a character the most opposite in every one of these particulars.

But society to this day has been kept thoroughly blind to its best and highest interests, being enveloped in the dense mists of the most fatal prejudices. To overcome this state of human depression and misery, superior good Spirits in the spirit life, deeply feeling the physical and mental degradation of man over the earth and the utter confusion of all in mind and practice, have united their newly acquired superior powers to regenerate and redeem the human race from the sin and misery which ignorance of the unchanging laws of humanity, given to it by its Creator, have inflicted upon all past generations even to this day, continually increasing until they can be no longer suffered with impunity by the degraded millions in every nation over the globe.

These Spirits are now actively engaged, through the new and all-important spiritual manifestations, to open and expand the minds of many men in different nations and in various ways, to prepare mankind for this great revolution from evil to good, from ignorance to knowledge, with wisdom to apply it to unite and harmonise humanity, irrespective of natural and all present acquired differences.

They teach that truth, ever consistent with itself and

in accordance with all facts, taught without mystery, mixture of error, or fear of man, can alone effect this ever-to-be-desired glorious change.

Their teachings, to their present full extent, I mean to adopt, and in the spirit of true religion, that is, of love and charity, which they never fail to inculcate in the daily practice of every one to all of human kind.

In conformity with these teachings and this spirit of universal love and charity, I have now to announce that the religious and secular governments of the world have so far been taught to govern the governed only by keeping the great mass of mankind in physical and mental bondage, ignorant, poor, disunited, continually tempted to commit crimes, created solely by the governments, and then punishing these poor degraded working slaves, who, without knowledge of themselves, their rights and powers, are often most severely punished for these artificially made crimes. And all this error and evil continues so glaringly conspicuous at this day, that the advanced minds of the world are beginning to have the faculties of their minds opened to perceive the absurdity and gross injustice and cruelty of this wretched state of humanity over the earth.

A little reflection now will enable those who can reflect, to perceive that the state of ignorance, disunion, poverty, crime, punishment, incessant toil, and

suffering, all now perfectly unnecessary, could not be maintained in opposition to the knowledge of facts, daily accumulating, and the rapid progress making in material and mental sciences, except by the union of religious and secular governments of Force, Fear, Fraud, and Falsehood. And by these only is the population of the world now governed.

The governments of the world have been taught this mode of governing, and know no other. For this mis-instruction and ignorance they are now very much to be pitied; for some, and I think many of them, are alive to the gross errors of this highly artificial, false, and most injurious system of governing, and are earnestly looking around in all directions for knowledge to enable them to govern on true principles and in accordance with the wise, all-efficient, and eternal laws of God, as given by the Creator of man to all of human kind, to direct their whole conduct through life, as soon as their mental and spiritual faculties shall be sufficiently developed to enable them to commence this superior and happy state of governing for themselves and the governed. Governments, lay and ecclesiastical, have no conception or belief that through their want of knowledge they keep the great mass of mankind in gross ignorance and superstition, in poverty or constant fear of it, in degrading toil and labour, disunited, committing

crimes of which their governments continually encourage the creation, and then punish their poor deluded victims, and force upon all a false, wicked, and most injurious character ; when, at less than a tithe of the present expence of time, labour, and capital, a good, useful, and superior character may, with the certainty of a law of nature, be given from birth to all of human kind, and the present diabolical mode of governing all of our race be gradually and peacefully superseded by the divine spirit, principles, and practices of Love and Charity directed by wisdom from above.

When have love and charity, directed by judgment, upon any scale yet tried, failed to produce the most beneficial and happy results, even when exercised in and counteracted by the present Babel confusion of falsehood, injustice, crime, and a system which encourages all manner of oppressions and evils ?

Of the causes which of necessity create this diabolical state of human existence, the governments, civil and religious, daily evince the most profound ignorance. Were it not so, and if they knew the causes which day by day produce and encourage the rapid growth of these curses to humanity, and also knew how easily they, with their present powers, could remove them for ever, and supersede them by introducing causes which would produce universal love, charity, and wisdom, and establish ever progressing

knowledge and happiness—I repeat, in the most emphatic manner that words can express, the thought, that if they were not without practical knowledge on this subject, and declined to unite to at once commence to change these evils for good, no language could describe the extent of horrid errors which they commit by attempting now, in opposition to the most glaring facts, to maintain this most injurious and irrational mode of mis-forming the character of, and mis-governing the human race.

But they do not know the practice by which the population of the world *can* be governed by the spirit of love and charity, directed by experienced judgment or true wisdom.

It is intended, by the publication of this pamphlet, to give this knowledge.

The Creator of all things created, has now, by gradually developing the faculties of man, enabled the human race, by extraordinary inventions and by the yet more extraordinary discoveries of many laws of nature, to acquire a knowledge of the means by which, when rationally used and applied, to provide in the most ample and sufficient manner to satisfy all the wants and desires of humanity, when the characters of all shall be naturally well-formed from birth, in a manner far better calculated to insure permanent happiness, than by the modes now in practice by the

most favoured individuals living in any part of the world.

And these means, when applied as stated, will for ever abundantly suffice to meet the wants and desires of every succeeding generation. And all wants will be thereafter delightfully supplied—except the never dying desire to improve in every divine quality to which humanity can attain.

The everlasting wants of the human race are, and will be, to be well born, fed, clothed, lodged, trained, educated, employed, amused, governed, and so placed that all the surroundings, material, mental, and spiritual, shall be good and superior.

The means, rightly applied, to attain all these results, already amply exist, and they are daily increasing in a continually increasing ratio, and to their increase there is no assignable limitation.

In the British Empire more especially the means abound to over supply these wants of all through futurity.

Why, then, it may be now asked, are arrangements not made to allow of these wants being supplied,—seeing that all would be permanently benefited by their desires being satisfied?

The reasons are—

1st.—That the government is unconscious of the natural and acquired powers of the empire.

2nd.—That if it knew these powers, the members of it, not being scientifically trained practical men, would not know how to apply these powers to satisfy the wants and desires of all.

3rd.—The members of government are trained, educated, and placed, to acquire ignorant prejudices, strongly opposed to the well-being, progress, and happiness of the entire population, including themselves and families.

4th.—The people have been so educated and placed by the government, lay and ecclesiastic, as to be filled with strong prejudices against the only principles and practices which could give and secure to them their rights—the rights of all humanity, by which alone happiness can be attained and secured for them.

5th— That this is the very earliest period when the population would allow their rights to be taught to them, and how they are rationally to apply them to practice.

6th.—No one having a knowledge of the principles and practices of the science of society, or of the true Social Science, has ever yet possessed the requisite wealth to form a working model of the new combinations of surroundings to constitute the model arrangements which the advanced state of scientific knowledge now demands to complete the first practical society in accordance with Social Science, or the

science by which to produce universal permanent happiness. The writer, some years ago, being strongly urged by the public to form one of these societies of new surroundings, and many offering their subscriptions, allowed the attempt to proceed to ascertain if sufficient funds could be so obtained to effect the object proposed. The writer knew that success could not be attained with less than *seven hundred thousand pounds*, or perhaps *one million* sterling. He asked the former sum, well knowing at the time it could not be raised unless the government would lend its countenance and aid. Lord Liverpool the then prime minister, and a large majority of his cabinet, were favourable to the trial of the full experiment ; but it was too much in advance of the ecclesiastical power of the state, and of many of the old conservative aristocracy, and also of the sectarian superstitions of all classes, at that period, to pass successfully through either house of parliament, although, as will be seen very imperfectly reported in Hansard, the motion for its introduction into both houses met with much favour from high secular quarters. And it may be here noted that the then Archbishop of Canterbury (the liberal Archbishop Sutton,) was most friendly to my "*New Views of Society.*" But also the great majority of the public of all parties were at that period too deeply imbued with the most ignorant and injurious

superstitious prejudices, for truth and right reason, however beneficial these would prove for all, to be listened to in opposition to the strongholds of the conscientious prejudices of the sectarians, although these latter were opposed otherwise to the religion of the state. The writer broke the ice by openly advocating his "New Views of Society" in opposition to the entire old system by which the world had been so long, and yet is, so wrongly and injuriously governed, making it impossible under such a system of error in principle and practice that happiness or even common sense in forming the character of man or national surroundings in which to place him, or for the good government of the world, in principle, spirit or practice, could be attained.

But now a great change has come over the world. The progress made by tracing facts to their principles, and thus acquiring real knowledge, has given sufficient strength to the public, aided by science and art, to put the axe to the root of all the superstitions which have so long stood in the way of all substantial progress in mental knowledge, and has opened the passage by which a flood of new and invaluable knowledge will be freely allowed to flow into the minds of the population of the world;—new knowledge, by which all, with the certainty of a law of nature, will be made from their birth to become truly good, wise, united, ever con-

sistent in mind and practice, continually increasing in real knowledge and progressing in happiness.

Under this change the existing evils of the world will rapidly die their natural death, and will be known no more except through history, to heighten the pleasures by contrast between the reign of evil and of good—of falsehood and truth in the language and conduct of all nations and peoples.

This is the great change in the public mind and feelings which was required to be made before a knowledge of the science of society could be suffered to be taught even in its baby-hood as introduced into legitimate society last year, when it was inaugurated at Birmingham by some of the leading statesmen of the day. This inauguration and the report of its proceedings will be long remembered with interest as proceedings by which the door has been opened, never again to be closed, to allow all to enter and to eat of the tree of knowledge, to learn to know good from evil, truth from falsehood, to adopt the good and true, and to abandon for ever the false and evil.

But how is this change to be introduced?

This is the great problem of the age to be now solved, and it is to be solved only by one mode of proceeding, which is the following.

1st.—The governments and people, lay and ecclesiastic, must, in the spirit of charity and love, be made

conscious of the origin of good and evil to man, and of the necessary consequences of each to all humanity.

2nd.—This knowledge will give to all a correct idea of the principle on which the character of man should be based and formed for him and on which society should be founded and constructed, and both made throughout to be consistent with that first principle.

3rd.—This knowledge will soon pervade all humanity with universal LOVE and CHARITY, PURE in PRINCIPLE, SPIRIT, and PRACTICE, and so perfect that the latter, even in every day intercourse of life, shall never deviate in principle or spirit, but be ever consistent in motive, feeling, mind, and conduct.

4th —Man will be, therefore, understandingly united to man, to nature, and to the Creator of all things within the illimitable universe, and in consequence, peace, harmony, and happiness will reign triumphant over the earth through all future ages, until as a planetary orb this earth shall cease to exist.

Such will be the future of humanity, to arise from man being taught to know the origin of evil and of good to all of his race.

Upon finishing this address, which many in the meeting declared was the best they had ever heard, even in

his younger days, from the venerable chairman, he then said he had also prepared some resolutions which Mr. Cooper would read to the meeting, and if approved by any parties who would move and second them, they could be submitted to be approved or rejected by the audience thus met, consisting of every shade of party and creed. They were so moved and seconded. Explanations of some of them were called for and given. These were satisfactory to the questioners. The Resolutions were then put and unanimously adopted amidst much cheering.

An Address to Her Majesty, a Memorial to Her Majesty's Lords of the Treasury, and Petitions to both Houses of Parliament were then proposed, seconded, put to the meeting, and unanimously agreed to.

The following are the Resolutions, Memorial, and Address.

RESOLUTIONS.

RESOLVED :—

1st.—That at length the cause of evil and of good to man has been discovered, and that the evil may be now overcome and superseded by good.

2nd.—That the cause of evil is the undeveloped imagination of all past ages to the present, that man, contrary to every known fact, forms his own qualities,

powers, and propensities, physical, intellectual, moral, spiritual, and practical; and that this error is the cause of all falsehood and deception.

3rd.—That the cause of all good to man is the knowledge that God creates in the germ all the qualities, powers, propensities, and faculties of humanity, and that matured society cultivates these qualities, powers, propensities, and faculties, from the germ in each individual for evil or for good.

4th.—That when the germ is placed before and after its birth within inferior, injurious, or evil surroundings, so must the individual become, with very few exceptions; and that when placed within superior and good surroundings, the individual will become good and superior.

5th.—That in consequence of the training and education of all past generations on the cause which has necessitated falsehood and evil, the surroundings in which the human race have been and are now placed are inferior and most fatal to the happiness of all.

6th.—That the British government now possess the most ample means to gradually supersede these inferior and injurious surroundings by good and superior, in which to place all the subjects of the empire at home and abroad, including our Indian possessions.

7th.—That in consequence of these discoveries it now becomes the first and highest duty of the government to investigate these subjects to their foundation and through all their ramifications, that it may learn to know how to begin the great work of superseding the present evil surroundings in which all are placed, by good and superior.

8th.—That as such immense permanent interests, affecting all classes, are involved in these matters, this meeting do address Her Majesty, memorialize the lords of the treasury, and petition both houses of parliament, to take these subjects into immediate consideration.

That the following be the address to Her Majesty.

ADDRESS OF A PUBLIC MEETING, HELD
ON THE 14TH OF MAY, 1858, IN ST.
MARTIN'S HALL, LONG ACRE, LONDON;
ROBERT OWEN, ESQ., IN THE CHAIR;
TO HER MAJESTY, VICTORIA, QUEEN
OF THE BRITISH EMPIRE.

WE, Your Majesty's faithful subjects, have now ascertained that the discovery has been made of the Cause of the Origin of Falsehood and Evil among the human race, and also the natural means by which that Cause can be removed, and Falsehood and Evil made to terminate for ever.

That the Cause of the Origin of Truth and Good

has been discovered, and at the same time the natural means by which Truth and Good may be made universally to supersede Falsehood and Evil.

That the means to effect this change throughout the British dominions, in peace and order, and with wise foresight, are at the command of Your Majesty's government.

We therefore pray Your Majesty to use your powerful influence with the chief officers of the government to begin to apply the means with the least delay to practice, that Your Majesty's subjects may be relieved from the many severe sufferings which they now most unnecessarily experience.

And, wishing Your Majesty a long, prosperous, and happy reign, we will for ever pray, &c.

TO THE LORDS OF HER MAJESTY'S
TREASURY.

THE MEMORIAL

Adopted at a Public Meeting held in St. Martin's Hall, on 14th of May, 1858, to take into consideration the best practical means to new form man from birth, and to new construct society, &c.

YOUR MEMORIALISTS, having ascertained the Origin of Evil and Good, and of Falsehood and Truth through-

out the past of human existence, and also the natural easy means by which the Falsehood and Evil may be gradually overcome and superseded by Truth and Good, and in which results there can be no mistake, pray your Lordships to use your influence with the Government and Parliament, to take these now all-important subjects into their most grave and immediate consideration, with the view to speedily terminate in peace and with order the present physical and mental sufferings of the millions, and the existing artificial and Babel confused and involved state of society.

And your memorialists will for ever pray.

PROPOSED PETITIONS TO BOTH HOUSES OF PARLIAMENT.

SHEWETH,

That your petitioners have after much study, observation, and reflection, ascertained the Origin of Evil and of Good, of Falsehood and of Truth, and also the natural and now easy practical means by which Evil and Falsehood may be overcome and gradually superseded by the Good and the True to the exclusion of all Falsehood and Evil.

Your Petitioners therefore pray, that your Right

Honourable (or Honourable) house will appoint a committee or commission, or examine a deputation of your petitioners at the Bar of your Right Honourable (or Honourable) house, to investigate this now all-important subject, with the view to speedily terminate in peace and with order the present physical and mental sufferings of the millions, and the existing artificial and Babel confusion and involved state of society.

And your petitioners will for ever pray.

Thanks to the chairman and also to Mr. Cooper were likewise passed, and the meeting was adjourned to the 16th inst.

THE SECOND MEETING ON THE EVENING OF THE 16TH OF MAY.

THIS Meeting was composed of an audience from 900 to 1000, who appeared to be deeply interested in the subject to be propounded and discussed.

The early portion of the evening was occupied with a Soiree, given by the Committee of the Literary and Scientific Institution, John Street, in commemoration of Mr. Owen's 88th birthday. During this period Robert Cooper, Esq., St. John's Terrace, Clarendon Road, Notting Hill, presiding, proposed the toast of the oc-

casion in the following useful and well imagined speech, explanatory of the gross error of practice by all parties in every class throughout society. It was seconded by Mr. John Scott, civil engineer, who had come purposely from Belfast to attend this meeting. This compliment to Mr. Owen was received by the meeting in such manner as to prove that their hearts and souls were intensely interested in the success of the changes of society which he had so long advocated.

Mr. Cooper said—

Ladies and gentlemen,—I deem it no less a pleasure than a distinction to preside on this occasion—the last anniversary meeting that will be held in this Institution. This is the eighty-eighth birthday of Mr. Owen—an extraordinary age in itself, but singularly remarkable in one who has led so active, so industrious, and so eventful a career.

His presence amongst us once more, still youthful in his hopes and buoyant in his sympathies, still calling for an inquiry into the great social problems which have engaged his attention for upwards of fifty years,—is indeed, a lesson to us all: it teaches us patience, perseverance, consistency—the highest attributes of a true reformer.

And is it not time these questions were inquired into? Better, indeed, would it be for England, better would it be for Europe and the world, were the

British Parliament to investigate these subjects with the earnestness and dignity their vital importance demand, instead of expending their time and talents in party contests and diplomatic intrigues. While they are squabbling, the people are starving, mentally and physically. I hold it to be the duty of a state not merely to secure the liberties of the nation, but to promote its general well-being. And how can this noble work be accomplished while the intellectual, social, and moral development of the community are so grossly neglected. Disease, crime, and destitution are increasing around us, while the means to *prevent* these evils are also increasing. Whence these anomalies? Why is it that though Great Britain is the richest empire in Europe, it is one of the most immoral? Though we have more churches, we have more crime—though we have more manufactories, we have as large a number of artizans reduced to compulsory idleness. Gentlemen, is it not time such discrepancies in the state were inquired into?

Mr. Cooper proceeded at some length to remark upon the moral and social aspect of England during the last century. Dr. Wade tells us in his *History of the Middle and Working Classes*, that in 1805 our committals for crime in England and Wales did not exceed 4,500. In 1832 they had increased to upwards of 20,000 committals. From that time

to the present they have averaged probably 25,000. The social condition of the nation during a large portion of that period is exemplified by the fact that the poors' rates in 1750 were under £700,000, while in 1832, they had increased to £7,000,000! and since that time they had averaged that amount at least. Now, our population had little more than doubled during this interval—that is, while our population had increased cent. per cent., crime had increased 500 per cent., and pauperism 700 per cent.!

Should not these appalling anomalies be investigated? Should not Mr. Owen, who has studied these subjects more than any man living, be fairly and fully heard by the British Government, not merely at the bar of the house, but *in* it.

Mr. Gaskell informs us in his book on the manufacturing population that in some departments of production one person can produce as much in one *day* as he could have produced less than a century ago in a whole *year*. Eighty years ago, one person, by hand, could attend only to one spindle, while in Manchester at this moment there are men who attend to two spinning frames which carry 2,000 spindles! And these spindles, worked by steam power, go at *three* times the speed they did by hand last century. So that in the spinning department one man produces as much in the same time as 6,000 men could have done at that period!

Mr. McCulloch himself, so long ago as 1834, stated there were 9,000,000 spindles in use in this country. This multiplied by three would equal 27,000,000 spindles worked by hand—that is, about 5,000 spinners by steam power can now do the work which it would have required 27,000,000 spinners to do by hand seventy or eighty years since.

And yet, though our powers of production have increased so enormously, pauperism and crime have increased also.

Mr. Colquhoun in 1812 estimated the wealth annually produced in this country at £450,000,000. Mr. McQueen in 1840 estimated it at £820,000,000! Still we have more moral and social degradation. Is it not time, I again ask, these discrepancies were inquired into? Were Mr. Owen's views upon these subjects carried out into practice, these anomalies would be impossible.

It is probable their full importance may not be appreciated or even understood at this moment, perhaps not in this generation, but it is not the less our duty to recognise the services of those who, like Mr. Owen, have devoted a life to their exposition. Our venerable friend has pursued these grave problems with an earnestness, a devotion, a singleness, and benevolence of purpose unparalleled in our times, and though his contemporaries may not appreciate them, an enlightened posterity will revere his name

as one of the highest and purest in the history of this century.

Mr. Owen then requested of the meeting that all personalities might cease, and that it would resolve itself into the adjourned public meeting, as advertised, from St. Martin's Hall, of the 14th instant. This was immediately assented to, and Mr. Owen was unanimously voted to the chair, when he opened the meeting by stating its objects. He then requested Mr. Cooper to read the address which he, (Mr. Owen), had prepared in continuation of the previous meeting on the 14th instant.

THE ORIGIN OF EVIL.

THE origin of evil, as written frequently in my late publications, but hitherto so little understood or believed, is the erroneous, undeveloped, crude imagination of our first ancestors, "that the created could "and did create its own qualities and powers;" and especially "That man created his own physical, "intellectual, moral, spiritual, and practical, qualities "and powers, and that therefore he should be made "responsible to his fellow men," while ignorant of the motives, thoughts, and feelings, whence his actions emanated—actions which these divine qualities and powers of necessity produced in all.

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The consequence of this crude notion and totally unsupported wild and absurd imagination, is insane anger, ill-will, pride, vanity, self-conceit, egotism, self-aggrandisement, tyranny, robbery, and murders for property, competition, contests, individual conflicts, and national wars, envy, malice, jealousy, revenge, and murders from hatred—human laws in direct defiance of nature's instincts and the Creator's unchanging, all-efficient, and all-merciful laws. These laws of poor deluded man, created superstitions, poverty, prostitution, and every other crime known to human nature, and these cruel and most unjust laws have alone for so long a period maintained the origin of evil, and encouraged its continuance, and retarded the progress of knowledge and the attainment of permanent general happiness to all of our race.

The origin of evil is at this day creating and encouraging the growth of all these sins and miseries to their full state of ripeness, even to rank corruption in the body politic, physical and mental. While, through this origin of all that is evil to man, true religion, or the *spirit* and *practice* of universal love and charity, can no longer be found on the earth, having been driven by force, fear, fraud, and falsehood, from every hole and corner of it.

It is indeed full time in the order of nature for the origin of good to destroy the origin of evil, to com-

mence its reign, and give health of body and mind, rationality, and happiness, to poor long-suffering and long-deluded humanity—to our common humanity, which has thus suffered from the most gross ignorance of its nature and divine qualities, fitting it for the attainment of every kind of excellence, and for the enjoyment of the highest degrees of rational happiness.

And a knowledge of the *Origin of Good will produce these ever-to-be-desired results.* For the Origin of Good will destroy in man all motive to anger, ill-will, pride, vanity, self-conceit, egotism, desire of self-aggrandisement, to steal, rob, or murder for property, to engage in individual conflicts, contests, competition, or national wars, to become envious, malicious, revengeful, or to desire to murder from hatreds. It will also destroy all motive to make laws in defiance of nature's instincts and the unchanging divine laws of the Creator, and consequently will destroy all motive to prostitution, unchaste desires, and indelicacy of practice, with all their horrid diseases and hydras of evil.

The discovery of the Origin of Good and Evil will be first received, comprehended, and accepted, by the more advanced minds in churches and states and among the people; and these, seeing the natural and necessary consequences emanating from both, will be eager and anxious to spread the knowledge of them

far and wide, even into the most distant lands and among the present least civilized of our race.

Thus will a natural revolution in the motives, thoughts, feelings, mind, and language or general phraseology of the world, be effected.

And this mental revolution is a necessary preparation before the material revolution can be commenced, to execute the superior new surroundings which necessarily emanate from the Origin of Good, to gradually and peacefully supersede the inferior, unjust, and cruel surroundings which from like necessity have emanated from the Origin of Evil.

But the intelligent public will not now be satisfied without some immediate practical preparatory measures ; and these practical measures it will be for the interest of all that government should undertake and superintend to their completion.

The best energies and highest talents of the empire, not refusing willing aid from the acquirements of other nations, should be called to this all-glorious task of creating new combinations of surroundings to make it unavoidable that man shall become good, wise, healthy, and society united, wealthy, consistent, and happy, in making a continual progress towards every kind of excellence.

These preparatory practical governmental measures should consist of three preliminary model societies.

One, in which to new-train properly chosen persons of both sexes from the working class; one from the middle class; and the third from the higher class:—the establishments having reference in their construction and general arrangements to the previous surroundings of each class. And in due time, to complete these preliminary arrangements, a fourth establishment or society will be required, in which to receive and train certain selected infants and children and young persons from the first named three societies.

These four to be nursing societies for the different classes under the government of the Origin of Truth and Good, and to be brought as near to perfection in principle, spirit, and practice, as old prejudices, customs, and habits will admit, under new surroundings, to improve the inmates to the greatest extent practicable in one generation in the three first societies, and in the second generation in the fourth.

It is expected that decisive improvements will be made in the mind, manner, and conduct of the inmates placed within the three first preparatory societies, but that in the fourth, additional substantial acquirements of a high order will be attained—such as, by the example, will induce the population of the world to be eager and to desire to imitate and to adopt them with the least delay.

The essential difference between old society, based

on the Origin of Falsehood and Evil, and the proposed new society, based on the Origin of Truth and Good, is, that in the old the individual is made responsible for his thoughts and feelings, and for the actions thence ensuing; while under the proposed new dispensation for the government of the human race, matured society will be made responsible for the thoughts, feelings, and conduct of every individual trained, educated, and placed by society, directly or indirectly.

The reason, when the bandages of ignorance, error, and prejudices shall be withdrawn from the so blinded mental vision of all nations and peoples, will be obvious to every one so relieved.

For when these bandages shall be withdrawn, it will become vivid to the mental faculties of all, that individuals are passive recipients of the physical, mental, moral, spiritual, and practical powers of their organization before birth, and equally so in receiving their locale, language, religion, habits, manners, position, ideas of right or wrong, truth and falsehood; for these differ more or less according to localities among all nations and peoples.

For the organization of the germ *before* birth, the Great Creating Power of the Universe or God is alone responsible; for the acquisitions given to the individual from the germ *after* birth, of his language, religion, habits,

manners, position, ideas of wrong and right, of truth and falsehood, matured society is alone responsible.

Hence the now loud call upon society to abandon the origin of falsehood and evil in principle, spirit, and practice, and all the tremendous evils which it is hourly creating and inflicting upon poor ignorantly passive humanity.

And hence the now overwhelming necessity for the population of the world to adopt the origin of truth and good, in principle, spirit, and practice, and to make the new surroundings in undeviating accordance with this divine origin, and ever consistent with its principles, spirit, and practice; and then will the earth be speedily made into a terrestrial paradise, occupied by human beings possessing the qualities hitherto given to angels, and yet only preparing for a much higher and more glorious future existence in a new and superior life.

To comprehend this change, let the mind imagine our globe to be a training school, to form the character of its inhabitants to fit them for a future higher life, while they enjoy the pleasures to be derived from a well arranged and well conducted seminary of instruction in the art of acquiring the most useful and valuable knowledge in the manner most accordant with the beautiful laws of nature.

By so attaining these new acquisitions, guided by

the principles, spirit, and practice emanating from the origin of truth and good, a source of happiness will be opened to all, daily increasing without limitation, such as the old world has never yet imagined.

The population of the world will thus be congregated in societies, scientifically arranged and combined to perform all the business of this life in a very superior manner, with pleasure to all engaged in it; while at the same time these societies will be in fact the best schools for the formation of a good, wise, and happy character for all within them, ever yet, perhaps, conceived by humanity; for all societies, large or small, are now schools for the formation of character of those living within them, and most wretched combinations are they for this all-important purpose.

In these schools for business and the formation of character, all will have their natural liberty to speak, write, and publish the thoughts and feelings which nature and society have forced them to receive, and with these, all knowing their source, none will ever be offended.

But the only *public* religion taught within these Seminaries of industry, union, knowledge, and affection, will be the unceasing practice in spirit and conduct of universal love and charity. This being the highest and only acceptable worship of an infinitely wise and good being, who created all things, knowing what He

makes, and that evidently all are made for the harmony and happiness of all life. All practising this universal public religion, each one will of necessity have his or her own impressions of the Universe, its Cause and its Government, and the variety of opinions upon these and other subjects will always be a source of new knowledge and a pleasurable mental exercise to all.

These scientifically constructed, arranged, combined, and united societies, will offer the most easy and ready means by which to teach the population of the earth to acquire one language, one religion, one interest, and one general feeling of desire to promote to the utmost the happiness of all, and by degrees to acquire a real practical equality of condition according to age.

To govern the population of the world will then be simply to well-form the character of all from birth, and to accomplish this merely by placing all within new surroundings, which will enable all to live and enjoy life according to their highest cultivated nature.

Before concluding it may be stated that the proposed preliminary model society No. 1, will have the appearance of a well-constructed, arranged, and conducted village, with about *one thousand* inhabitants, surrounded by gardens and a well-cultivated, well-laid-out farm of about *one thousand* or *fifteen hundred* acres.

That the second proposed preliminary model will have the appearance of a small well-constructed, well-arranged, and well-conducted town, surrounded by gardens, and by farms containing from *two to three thousand* acres, well laid out and well cultivated; the number of inhabitants *about two thousand*.

The third proposed preliminary model of society will have the appearance of a superior moderate sized town, in the form of a large square of superior buildings, sufficient to contain *two thousand five hundred* or *three thousand* inhabitants, surrounded by beautiful gardens, pleasure grounds, and highly cultivated farms, together containing from *three thousand five hundred* to *five thousand* acres, more or less according to soils and other local considerations.

It should now be had in everlasting remembrance, that by the discoveries of the past century the human race may from birth be so surrounded by the creations of society, as to force each one, unknown to himself or herself, to become a human demon or a human angel.

And that it is the highest possible permanent interest of all, from the highest to the lowest, that arrangements should be made with the least delay over the world, to give this superior character to all of our race. And thus may the will of God be done on earth, as it is now in the superior heavens of the spirit life

It may be useful to add, that the principles, spirit, and practice, now advocated, are universally applicable to all of our race; and that from these will arise one beautiful system, by which the population of the world will be governed with ease, pleasure, and entire satisfaction to all.

The first measure towards the attainment of this most desirable object will be for all nations to agree to form and to be cordially united by federative treaties, based on equal justice to all; none by their physical force or position to attempt to take advantage of the weakness of others in these respects; and the more civilized taking the necessary means, in the pure religious spirit of charity and love, with patience and kind perseverance, to enlighten the less civilized, even down to the most ignorant and barbarous savages; for by these means a good and valuable character may be now easily given to all possessing the organization of humanity.

The next measure to attain the beauty, simplicity, and innumerable advantages of the universal government, will be to establish the central executive government of each nation as near to the centre of the dominions to be governed as a proper site for it can be found. This site will require an area of from 4000 to 6000 acres, well chosen to maintain for ever by good culture from 2000 to 3000 inhabitants;—for,

to obtain the full advantages of society in its highest perfection, the population of the world should be gradually withdrawn from all cities, towns, villages, and isolated dwellings, and be newly congregated within new scientific surroundings to contain not more when complete than from 2000 to 3000 men, women, and children, in their usual proportions.

The advantages of this arrangement are too numerous and important to be particularized, but the reasons for it I have detailed in my official report to the County of Lanark, made in the year 1820, and now re-published in the supplementary appendix to the first volume of my *Life*; and that document I now most earnestly recommend to the study of every statesman, philanthropist, and philosopher, and especially to all engaged in the practical improvement and progress of humanity, irrespective of colour, country, creed, or class. They will find that in that document the foundations of a scientific practical society, and especially of the science of society in its social perfection, were then for the first time in the history of mankind given, and given in the most plain and simple manner, to the world. But the popular mind, although greatly admiring it, was then too undeveloped to admit the practice. This, indeed, is the very earliest period when public prejudices and popular ignorance could be made to receive the full instruction before the practice of this divine

system for the government of humanity could be commenced with the least chance of success.

Time will now permit me only to state in addition, that this central government will be surrounded in circles by the federatively associated families, from 2000 to 3000 each, with their natural proportion of domain around them; and thus circle after circle will extend like the waves in a lake when a stone is thrown into it, from the centre to the circumference.

Within these family societies, in all these circles from the centre to the circumference of the territories governed, the arrangements will be such that each one born within each, after they shall be established and regularly organized, will be well-born, well-fed, well-clothed, well-lodged, well-trained from birth, well-educated, well-employed, well-recreated, well-locally governed, and well-placed for the highest enjoyments of a superior life.

So trained, educated, and placed, all will be made to become, good, enlightened, rational, or consistent in mind and practice; consequently each one will be competent to govern himself and herself, without troubling the government, the chief business of which will be to receive from, and impart to, each of the associated families in these federated circles useful information, within the national domains. And also to communicate in like manner by telegraph with the

central governments of all nations, giving and receiving useful and curious information daily, when necessary, to the uttermost inhabited parts of our globe. In fact, making, by means of the telegraph when carried to its full practical extent, one family of all the governments and people of the population of the earth. And no more private property among them than there is now in a private family before its property is divided among the children.

Why, then, should these universal blessings, now so easily attainable, be longer withheld from all humanity?

ROBERT OWEN.

During the reading of this address Mr. Owen frequently requested Mr. Cooper to stop while he, Mr. Owen, made additional explanations of some of the more important statements. These were generally well timed, and were well received by the audience, as was the whole address when concluded.

It was then proposed, seconded, and unanimously carried, that this division of the meeting should also address Her Majesty, Memorialise the Lords of the Treasury, and Petition both Houses of Parliament; and the following Address, Memorial, and Petition, were moved for adoption and were unanimously agreed to.

ADDRESS
TO HER MAJESTY THE QUEEN OF THE
BRITISH EMPIRE.

MAY IT PLEASE YOUR MAJESTY,

WE, the subscribers, have held a numerous meeting, called by public advertisement, Robert Owen, Esq., in the chair, at which it was unanimously resolved to address your Majesty to disclose the important discovery which we have made for the benefit of all your Majesty's subjects at home and abroad, and ultimately for the population of the world.

It is—that we have ascertained the certain means to attain universal goodness, prosperity, and happiness, and the manner in which the practical measures by which the change from the existing system of ignorance, disunion, poverty, crime, and misery, may be gradually, peaceably, and most advantageously for all, carried speedily into execution.

We therefore pray your Majesty to use your royal influence with your Majesty's Government to have this now all-important subject fully investigated.

And your petitioners will for ever pray, &c.

PETITION TO BOTH HOUSES OF
PARLIAMENT.

SHOWETH,—

That your petitioners have discovered the fatal errors of all past legislation for the good government of mankind.

That to govern humanity rightly and in accordance with its nature is now ascertained to be simple, easy, and straightforward.

That it is but to well-form the character from birth for all, by a natural training in accordance with our created character before birth, and by a continued education by the natural means to form good and superior men and women. And then to supply all the wants of our nature at all times in a superior manner by the only just mode through which this all-important result can be attained, that is, by healthy, pleasant, superior, and delightful employment and occupation for all, according to age, capacity, and inclination.

We therefore pray your Right Honourable (or Honourable) house now, with the earnestness and gravity required, to investigate to its foundation, and through all its ramifications, this now most vital of all subjects.

And your petitioners will for ever pray, &c.

TO THE RIGHT HONOURABLE THE LORDS
OF HER MAJESTY'S TREASURY.

A Memorial passed unanimously at a most numerous and crowded public meeting, Robert Owen, Esq., in the chair,—

SHOWETH,—

That your Memorialists have made the great discovery so long sought for by the human race,

but hitherto without the slightest prospect of success.

That this great discovery is the certain knowledge of the means by which to insure the goodness, wisdom, prosperity, and happiness of all in perpetuity.

Your memorialists therefore pray your lordships to use their influence with the other members of the Government to bring this now all-important subject under the immediate consideration of Parliament.

And your memorialists will for ever pray, &c.

The chairman then suggested that the meeting might desire to pass their opinion upon the Resolutions, Address, Memorial, and Petitions, which were so unanimously agreed to at the previous meeting in St. Martin's Hall. These were then proposed, seconded, and enthusiastically approved and confirmed, and the meeting was adjourned to Tuesday the 18th, at eight o'clock.

**THE ADJOURNED THIRD MEETING, HELD
THE 18TH MAY. COMMENCED AT 8 P.M.**

This will be perhaps considered by the public to be the most important of the three meetings, although not so numerously attended as the second. Mr. Owen was again voted to the chair, and was, as in the previous meeting, assisted in reading for him by Mr. Robert Cooper.

The proceedings were commenced by a short explanation by the chairman, stating the importance of the objects to be brought that evening under the consideration of the meeting, which he said were never exceeded by the proceedings of any other public meeting. They would have to express an opinion after hearing the statements which would be presented and explained to them, whether they would prefer the continuance of the present false and evil system for forming character and governing society, or the true and good system by which a natural, superior, and good character could be formed from birth for all, a superabundance of the most valuable wealth produced for all, and society could be, with ease and pleasure to all, well-governed.

Mr. Cooper was then requested by the chairman to read the following paper :—

TO COMMENCE PRACTICAL MEASURES.

BEFORE there can be Truth, Justice, Goodness, and happiness among men, there must be a new formation of their character from birth; this character to be formed through the influences of a new combination of surroundings, in which to new place all and to reconstruct society, in such manner as to make it competent to supply, with ease, pleasure, and regularity, all the ever recurring wants of humanity when it shall be most highly cultivated in each individual;

and to satisfy these wants in the best manner is the direct and only road to insure the highest permanent happiness of our race. But to accomplish these results, measures entirely new in spirit, principle, and practice will be required.

To discover how to commence these practical measures on a sure foundation, and in a right direction, has required long and deep study of the past, present, and future; and the following has been the result:—

That an association will require to be formed of men and women competent in mind and manner to become students to acquire a comprehensive and accurate knowledge of the past and present system of society based on the origin of Falsehood and Evil, and of the errors and miseries which have necessarily arisen from a foundation so fatal to goodness and happiness, and even to common sense.

And to become students also of the future system of truth and goodness, by which the population of the world will be hereafter governed and their characters formed; and thus to acquire the capacity to form a correct judgment between the Evil and the Good system for the government of all nations and peoples, and of the consequences which must emanate from each—the one to inflict misery on, and the other to insure happiness to, all of our race.

The association may be called “The Association

of Student Co-operators, to change Evil into Good." And to effect the change peaceably, gradually, and rationally, by measures easily to be understood in spirit, principle, and practice, when commenced on its true foundation and with a full knowledge of that which is intended to be accomplished. But every measure must now be viewed practically, and every difficulty fairly and fully met.

It is the duty of the British government now to adopt, guide, and direct, the change proposed, from the system of falsehood, repulsion, and evil, to the system of truth, attraction, and all good; and the first difficulty which the people have to learn is to acquire the knowledge how to act peaceably and effectually on the government, to enable it to make the change in opposition to all the discordant factions which may not yet discover the universal advantage that will be derived when the repulsive and evil system shall be abandoned and the attractive and good system adopted.

But the time limited for a public meeting will only admit of general statements without entering too much into detail. Yet it will be useful here to observe, that the attempts of the people to obtain a Reform in Parliament are a waste of most valuable time and means; for if all the points of what they call their charter were to be obtained to-morrow, they,

the people, would derive no benefit from it to relieve them from their present difficulty. The whole population now require very different practical measures to give them immediate permanent relief.

That which they require may be thus put in the form of

A NATIONAL CHARTER.

1st.—To change the origin of falsehood and evil for the origin of truth and good for the foundation of society.

Until this shall be done all attempts at reform will be a mere mockery to give permanent relief.

2nd.—A national natural education, to form a good, useful, and valuable character for all, and thus to insure a superior state of society.

3rd.—National natural employment and occupation for all who require them, in order that the wants of all may be always regularly supplied. And they may with ease be now thus supplied without contests or competition.

4th.—The construction of national improved combinations of new surroundings, in which to place the hitherto most neglected of the population of these islands and thus to remove them out of those most irrational surroundings which while suffered to continue will be a disgrace to British legislation, and must of necessity

perpetually encourage, enforce, and maintain ignorance, depravity, filth, poverty, prostitution, crime, and wretchedness, on all trained and living within them—a public scandal to the British name and nation.

5th.—That to assist to make the change from the system of evil to good, and to make it gradually and peaceably,—national new combinations of rational surroundings must be constructed, in which to place the working classes, to enable them to be well educated and employed beneficially for themselves and society.

6th.—That the Bank of the British Empire be established with branches throughout the British dominions for the benefit of the nation. The security to be Her Majesty's subjects. And by thus providing a sure, sound, and most convenient circulating medium our immense wealth would daily rapidly increase under the change, and panics could never occur.

7th.—That government and people should cordially unite in aiding each other in peaceably and gradually effecting the change from the practice of all that is evil and now so injurious to every class and rank in the state. And that

8th.—To facilitate this change and simplify the present involved system of conducting society, all taxes should be repealed, and an honest property tax, equal to the real wants of the nation, should be alone the tax of the nation.

When the government and people can attain the good common sense to unite cordially to terminate the reign of falsehood and evil, and to desire the reign of truth and goodness, the mysteries of governing will cease, and to the surprise and delight of both parties it will be discovered that good governing consists in devising and well executing new rational combinations of surroundings to well form the character of all from birth and to well employ all through life. So simple will it be thus to govern the population of the world in peace, universal prosperity, and happiness, without conflicts, or wars, or contests of any kind.

National education and national employment, well conceived, combined, and executed, will be found to be all that the world will hereafter require.

And the watchword of the British nation henceforth should be, "national unexclusive education, and national, useful, natural employment and occupation."

The more effectually to forward these great national measures, the resolutions adopted by the previous meetings were then agreed to, with the addition of the following :—

"That a deputation of the friends of national unexclusive education, and of national natural employment for all the unemployed poor and working classes, wait upon the Prime Minister and the Secretary for the Home Department, to impress them with the

urgent necessity which exists for the poor and working classes to be immediately rationally well-educated and usefully and beneficially employed for themselves and for society."

These statements were considered and approved by the meeting.

Next followed

THE FIRST LESSON OF TRUTH, EMANATING FROM THE NEW SYSTEM FOR THE GOVERNMENT OF THE WORLD, FOUNDED ON THE ORIGIN OF TRUTH AND GOOD. ADDRESSED TO THE BRITISH GOVERNMENT AND PARLIAMENT.

ARISING from a combination of circumstances of unnumbered ages in progress, your present position has become the most important of any governing power upon the earth, and especially at this crisis, when a revolution is in its progress which must influence the population of the world for good or evil through all succeeding generations, and when you have one of the most extensive empires in the world to re-establish and to re-model.

At this day you hold in your hands the government of the British Empire, extending into every quarter of the globe, and a fearful responsibility depends on your wise or unwise direction of this charge.

To become men equal to this high position, and to give an example to the world, such as the world ought

now to adopt, you must drop party politics, class interests, and all ignorant individual selfish considerations. You must look to eternal principles, and endeavour to attain a knowledge of great and permanent interests of humanity; and when you fully comprehend them in all their wide extended connexions then fearlessly apply them consistently to practice, throughout the British Empire.

What, then, you ask, are these eternal principles?

They are

1st.—That humanity has ever been created with *Natural Wants*, and that the right satisfying of these wants will give high happiness, universal harmony, and the enjoyment of a superior earthly existence, to all of our race.

You will now say that these wants never have been, and never can be satisfied.

You thus speak as you have been taught; not as men trained to observe facts, to draw the most natural conclusions from them, and to acquire valuable practical experience for the direction of human affairs and the government of a great empire. The course to pursue to attain these objects is, to ascertain what these natural wants of humanity are,—whether the British Empire possesses the means to satisfy those wants,—and, if the means are found to be superabundant for this purpose, then the important question will arise.

How can these means be applied in the best manner to practice?

2nd.—What are these eternal wants of humanity?

Answer.—To be well-born,—well-fed—well-clothed,—well-lodged,—well-trained,—well-educated, so as to have the character well formed, physically, mentally, morally, spiritually, practically, and affectionately, (that is, to have love and charity for all, irrespective of every natural and acquired difference),—to be well-employed,—well-recreated,—well-governed,—and well-placed.

3rd.—Do the means exist in the British Empire to satisfy all the wants permanently of its subjects?

Answer.—Yes. The most abundant means exist at this day, and have long existed, most fully to satisfy all these wants, and to secure happiness to every one at home and abroad.

4th.—What, then, has prevented this happy state of existence from being introduced, and enjoyed by the whole population of the British Empire?

Answer.—Your trained ignorance in favour of human-made laws, and their endless evil consequences;—laws made in direct opposition to the eternal, wise, and all-efficient laws of God, as daily exhibited through all nature: and the equally ignorant prejudices thence arising, which by your ever criminal-making laws, you have forced into the minds of the people. And thus

most unnecessarily, except for your want of knowledge, do the mass of the people now wallow in dirt, disgrace, crime, ignorance, want, prostitution, and its never-ending miseries.

5th.—You ask, like helpless infants, what can we do to prevent the continuance of these evils, and especially prostitution, the greatest of them all?—What can all the men and women upon the earth do with them under the existing system, or with prostitution, the man-made social evil?

Answer.—Nothing, but to make them worse. And while this cancer of prostitution shall be allowed to remain in the body politic, and shall continue to be created and encouraged, as it now is, and as it has been through so many past generations, by the blinded and most ignorant superstitions and governments among all nations and all peoples, who, with experience and a grain of common sense, will ever expect to introduce health, peace, truth, and virtue, among the human race?

It is for you, the British Government and Parliament, to look at this and all other subjects on which the permanent happiness of man depends, fairly and fully, and to stand forth like men to investigate every social evil to its source and true cause; and then, with minds fully master of the subject, like men determined to do their duty to their race, at once to

eradicate the evil at its root, to supersede it by the ever wise, merciful, and efficient eternal laws of God, given to humanity to conduct it the direct road to real knowledge, to unity, and to happiness.

Every crime upon the earth has been created by man-made inhuman laws—laws made ignorantly, presumptuously, in opposition to daily occurring millions of facts, against, and as it were in open disregard and defiance of these unchanging laws of God.

At present you are governing and legislating like school children, continually afraid of the birch of truth; for through all past periods of your governing and legislating you have been more afraid of the truth being promulgated to the world, than of all the armies and navies ever opposed to you. And yet it is these divine truths which can alone set the nations free, and give to each of you the strength of mind which you now ought to acquire, and the permanent high happiness which you and all men might now be made to possess.

But to reach these high attainments, in order that all future generations may be well-born, well-fed, well-clothed, well-lodged, well-trained, well-educated, well-employed, well-recreated, well-governed, and well-placed,—present society must pass through certain stages of refining surroundings.

The lower and inferior class must be placed within

these divine refining surroundings, yet not too refined for their present habits and state of mind; but sufficiently refined to give them new ideas, habits, and conduct, equal to the best of the present middle class; while all that is really useful among the working class must be retained.

Then there must be superior surroundings in which to place the middle class, to elevate them to attain all that is truly valuable in the present refinement of the upper classes, but carrying with them and retaining all that is useful in the present middle class.

To these must be added new combinations of yet superior surroundings in which to place the present higher classes; for all require to be practically re-educated. In these advanced surroundings the upper class, retaining their desirable refinements, will acquire the most useful knowledge of the lower and middle classes; for there are qualities in each, necessary to be combined in each individual, to train them to become full-formed, rational, and superior men and women, prepared to live in harmony and to enjoy the happiness which all such may now derive from the earth.

But there is yet a fourth and higher stage to be attained. The children of these three surroundings, who shall be born, trained, educated, and employed within them, will acquire a new spirit of love and charity, and be prepared with new tempers, habits,

manners, ideas, and useful practical knowledge of themselves, of man, and of society. They will thus constitute a full nucleus society, composed of full formed men and women of what may be termed a new and superior race, to commence, without crime, human punishment, evil passions, or misery of any kind, a new existence of man upon the earth, far surpassing in wisdom, goodness, and happiness, the imaginations of any of the misformed, not to say mentally mal-formed men and women of the present generation. Although it is this generation which must be new taught and trained, to prepare the *new surroundings* by which this apparent miracle is to be introduced and finally accomplished; not, indeed, by a miracle, but by the most simple and natural practical measures, gradually carried into execution in a manner essentially beneficial to all.

It may be effected with the order and regularity of the seasons, nor need there be any disturbing cause introduced through the whole progress of the change.

And truly a new book of life will be opened to man, by which he will be enabled to put off his present worn-out garments of filthy rags of ignorance and corruption, in order that "old things may pass away, and become new."

Briefly now to recapitulate:—

1st.—The human race can never enjoy the hap-

piness to which its natural qualities are capable of attaining, while it shall be based on a system of falsehood and evil ; because under such a system all the natural wants of humanity can never be supplied, or the repulsive feelings be withdrawn from society.

2nd.—Under a system based on the origin of truth and good, all these wants may with pleasure and delight to every one be abundantly supplied through futurity, and the repulsive feeling withdrawn and superseded by the universal feeling of attraction.

3rd.—Society being so based, no obstacle will arise to prevent the present generation from commencing the all-pleasing task of making the first, second, third, and fourth preliminary stages of the new surroundings, which, when completed, are to effect this glorious change in man and society ; because by the kind and quality of these surroundings man may be made to acquire the character now given to angels or devils.

4th—The science of surroundings, hitherto hidden from and unsuspected by all generations to the present, and its right application to practice over the world, may now be taught, in a well devised training school, with ease and pleasure to teachers and taught ; and this is that knowledge which will lead direct to universal peace, harmony, and happiness.

5th.—Through the knowledge of this science and of its right application to practice, the great problem

of the age will be solved,—that is, How to give the greatest individual liberty practicable, with the best and highest social arrangements of society, and how to form the best and highest social arrangements of society, compatible with the full liberty of thought, speech, writing, and action of the individual, in order that the full advantages of the individual and social state of existence may be united and permanently enjoyed by all through every succeeding age.

How simple, plain, and beautiful, may these principles and practices be soon made to appear to the human race! It is but to teach them the origin of truth and good, and the science and application to practice of the surroundings which will of necessity emanate from that divine foundation.

But it will be now, of necessity, under the existing state of things emanating from the origin of falsehood and evil, thought and said by every colour, creed, and class, in all countries, that to commence such a change in human affairs is impracticable and impossible by you, unless you had a large and powerful party to back and sustain the attempt, and yet that you are now without any party, creed, or class, to second your proceedings.

All this I well know, and see as vividly as you see the sun when it shines at noon day.

But I am not alone. I am aided and assisted by Truth, unerringly consistent with itself and in accor-

dance with all facts. I have all natural humanity, and the high permanent interest of every individual living or who may live hereafter, and I have the eternal, unchanging, all-wise, merciful, and all-efficient laws of God and nature.

With these weapons, thus shielded, I now stand forth, confront, and defy all the powers of darkness, come from whence they may. Will they now venture to come openly to the attack? They will not—they dare not. The sun of truth is now unclouded,—is too high in the heavens to feel the puny attempts of creed, class, or party. Against its mid-day brilliancy they will become powerless and fail in all their attempts longer to deceive or mystify. TRUTH IS NOW GREAT, AND WILL PREVAIL; and the human race must be placed within new surroundings from birth, to make all, with the certainty of a law of nature, good, wise, united, and happy.

ROBERT OWEN.

The reading of this document created an intense interest in the audience, and when finished it was proposed for their approval or rejection, and was enthusiastically and unanimously adopted.

It was then moved and seconded that this meeting should also petition both houses of parliament.

It was then proposed, seconded, and unanimously adopted—

F

That the following Petition be presented to both Houses of Parliament—

PETITION TO BOTH HOUSES OF
PARLIAMENT.

THAT your Petitioners have now ascertained that their condition and the condition of the population of the empire can be alone substantially and permanently benefited by a national, unexclusive, useful, natural system of education, and by its union with a national well-arranged system of useful permanent employment for the unemployed, and that these, combined, may be now introduced into practice most advantageously for the interests of the nation and for every class within it.

We therefore pray that your Honourable (or Right Honourable) house will now abandon petty, personal, and party politics, and give your attention to the national governing of this, by nature, highly favoured empire, by well-educating and employing all the people—measures which may now be easily and speedily carried into practice, and which will give permanent high prosperity to the British empire.

And your petitioners will for ever pray, &c.

It was then resolved that Lord Brougham be requested to present the petition to the House of Peers.

and that Mr. T. S. Duncombe be requested to present the petition to the House of Commons.

Mr. Scott, of Belfast, then desired to read some papers which he had prepared, but they were found not to be in the order of the meeting, but an excellent essay for a lecture for a mechanic's institution or other literary or political society. They were therefore withdrawn.

Mr. McBean, of Belfast, then read the following address—

Address of the Social Reformers attending the public meetings held in St. Martin's Hall, Long Acre, and in the John Street Institution, Fitzroy Square, London, from the 14th to the 18th May, 1858, (to advocate an entire change in forming the character of man and in governing society,) to Mr. Robert Owen, the great philanthropist,

Venerable and beloved Sire,—Though we are composed of persons very variously educated, differently formed and trained, and consequently differing in our opinions and views in many respects, yet we are unanimous in expressing to you our deep satisfaction at having had the opportunity and privilege of assembling again this year under your venerable auspices; at having listened to the profound principles, and comprehensive plans of social regeneration, contained and explained in your several sublime addresses on the present never-to-be-forgotten occasion. We are unanimous in expressing to you our sincere congratulations, that at the advanced age of eighty seven years you still enjoy so large a measure of bodily health and mental vigour; that with mental powers and faculties unimpaired you are still able clearly to unfold truths the most important to all mankind; still able successfully to propound the grand fundamental principles and plans which have been the undivided study and practice of your long and valuable life; still able to teach your fellow-men the true science of human nature and of society—a science which is yet known to a few advanced minds only; still able to point out the grand principles and practices which shall secure the permanent union, welfare, and perpetual

happiness of all mankind. And we are unanimous in admiring the great philosophic power, the dignified patience, the all-pervading perseverance, and the beautiful consistency, which have characterised all your addresses, explanations, and proceedings on this momentous occasion. We are now (happily for ourselves, and for all those of our fellow-beings with whom we may come into contact for the future,) unanimously convinced, that true social science consists in the real knowledge of what human nature is, of what is best for man physically, intellectually, and morally; that social science is, indeed, but another name for the accurate practical knowledge by which the adult men and women of every community, in every country on earth, at every period of time, shall be enabled successfully to organise, regulate, and direct all the arrangements and operations which will secure to all in perpetuity, with the certainty of a law of nature, the grand advantages of being well-generated previous to birth, of being well-born, of being well-fed, well-clothed, well-lodged, well-educated, well-trained, well placed, well-exercised, well-employed, well-governed, well-associated, and well-surrounded, with harmonious, beautiful, and virtuous objects and influences from birth, during life on earth, and to the period of the physical dissolution of each individual. For as men are generated before birth, are exercised, employed, directed, governed, and constantly surrounded, so will men be, and become, with the certainty of the laws of nature. When we take a survey of your long and eminently useful life, and consider your valuable services in the cause of humanity, labouring in all seasons, among all classes, in many different countries, to diffuse correct practical views of fundamental principles by which the permanent welfare and the perpetual happiness of mankind shall be certainly secured, we cannot but admire the power, the patience, the perseverance, and the consistency, which you have displayed throughout your long and valuable life; nor can we fail to observe and appreciate the evident success which has attended your unparal-^lelled exertions, and the steady progress of your practical views—as seen in the partial adoption of your plans in many new public establishments and arrangements throughout every civilized country—as manifest in the improved tone of society, in the improved and improving condition of portions of the people of this and other countries.

Venerable and beloved Sire.—We recognise and appreciate the potent and beneficial influence which your long active career and widely circulated enlightened views have exercised and are producing on public opinion in this and other

countries—in opening the way for uninterrupted progress, for laying wide and deep the foundation of the great social edifice of the future—in preparing the general mind for the great improvements in the character of men, and the great changes in the construction of human society, which all who are capable of accurate thinking now comprehend as certain and inevitable, as alike possible, beneficial, and desirable for all classes of human beings.

To your profound and instructive views, to that active and intelligent philanthropy which has led you to sacrifice personal ease and a large fortune to devote the whole of your time and talents to discover and diffuse the knowledge of the causes which have led to the production of all existing evils and human division, discord, and sufferings, and by which all human miseries can be effectually removed and prevented; to that genuine heroism and moral courage which enabled you to brave obloquy and every form of prejudice, to fearlessly and boldly proclaim your fundamental principles opposed to established system and institutions; to that consistency of character, indomitable energy, patience, perseverance, and continuity of purpose which have contributed so largely to the success of your exertions, and without which, success in any such great undertakings cannot be reasonably expected; to that universal and all-embracing benevolence which you have always preached and uniformly practised,—we owe the vigorous liberality of the present—the free unfettered inquiry going on around us, and the bright hopes of future advancement which constantly sustain us in all our varied efforts in the cause of humanity.

Your benign principles have been misrepresented; your benevolent character and virtuous purposes have been falsely slandered, maligned, and cunningly caluminated by bitter bigots, by erroneously educated preachers and politicians; but calmly, mildly, and dignifiedly you have pursued your onward course, earnestly reiterating your grand charitable principles, trusting to produce conviction by the power of facts, by the force of truth, always consistent with itself, and feeling pity and the kindest sympathy for all those who had sought to injure you and your cause, because you knew well that they did not know what they did.

Let those who have been accustomed in their ignorance to sneer at your name, or who may have heard your views described as “visionary and impracticable,” learn without delay to make themselves fully acquainted with the facts of your long and industrious life—with the comprehensive measures which you have always advocated, and the results which you have achieved—with the large amount of practical

good already effected by your unwearied exertions—and they will soon become better men and more useful reformers. Let them learn to know that you were the founder of the first and most efficient institution ever established in this country for the purpose of infant training, for the proper formation of human character in harmony with the laws of nature; that you were the first who publicly advocated and prepared a Bill for limiting the hours of labour for children in the Mills and Factories of this country; that you were the author of the plans of SELF-SUPPORTING HOME COLONIES, which, if established throughout the country, would soon lead to the extinction of pauperism and poor-rates; your practical views of education and employment, of equal rights and perfect liberty of conscience, the complete development of all man's powers and faculties, and the proper supply of all man's real wants,—and they will learn to comprehend, admire, and imitate the unceasing exertions which have been so successfully consecrated to these all-glorious objects.

Among the multifarious and inestimable blessings of Divine benevolence, practical brotherly love, we must regard as not the least the new force with which this principle now induces some advanced men to look upon their fellow beings; the new interest which it awakens in the unprejudiced, the unsectarian towards universal humanity; the new importance which it gives to the poorest and humblest human being; the new energies which it enables the truly sincere and active to put forth, for the improvement of human society. It is long since brotherly love began a mighty new revolution, which has been spreading itself throughout society, and which will not stop until new ties shall have taken the place of those which have hitherto connected the human family. Brotherly love has, as yet, but began its work of human reformation: under its influence a new era of society is fast advancing, surely, though slowly; and this grand change it is to accomplish by revealing to men the knowledge of their own nature, of their natural rights, of their supreme importance, individually and collectively considered. We cordially and fully concur with the valuable principles, explanations, and remarks, contained in your splendid address to us in St. Martin's Hall, on Friday evening, May 14th; and in your address to us in the John Street Institution on the occasion of the celebration of your eighty-eighth birthday, on the evening of May 16th; and we especially commend them to the most serious attention of the entire population of the world.

Venerable and beloved Sire, in conclusion, we would earnestly express the hope that the present proceedings shall

not be suffered to drop and die away without producing their proper results; and that they may be followed up by the most active systematic organisation of the social reformers and advanced minds of this and of all other countries, that the knowledge of the most important discovery ever made by, or known to man—viz, *That any general character, from the best to the worst, from the most ignorant to the most enlightened, may be given to any community, even to the world at large, by the application of proper means, which means are, to a great extent, at the command and under the control of those who have influence in regulating and directing the affairs of men in society,* may be circulated to the utmost extent among every class and section of mankind.

We are, venerable Sire, in our own names, and on behalf of this meeting, your affectionate and devoted admirers, and shall continue to be the faithful promoters of the knowledge of your comprehensive principles and benevolent views.

G. N. B. McBEAN.
JOHN SCOTT.
JOSEPH FRANKLIN.

London, May 18th, 1858.

The above address being most cordially concurred in and highly approved of was proposed to the meeting by Mr. McBean, and seconded by Mr. Scott, and the meeting unanimously agreed that it should form part of the proceedings. Mr. Owen then rose and took an affectionate farewell of his followers and friends, wishing them all a long, peaceful, prosperous, happy life. Thanks were then voted to the chairman, and to Mr. Robert Cooper for his assistance, and the meeting separated.

We shall never forget the deeply-impressive eloquence of the glorious aged philanthropist as he stood up disclaiming all personal merit for what he had done for his fellow men through life, and said that there was no man living, whatever might be his wealth or position, with whom he would exchange places—his face brightening up to express the faithfulness of his modesty and the fervour of his benevolence—his eyes glistening with young hope and fresh energy, while descanting upon his favourite theme—with the burning zeal and inspiring ardour of youthful enthusiasm—with his faith as firm, his hope as high, his love of human nature as strong and unbounded as ever. As we gazed upon the good old man and attempted to recall our first impressions and remembrance of him twenty-five years ago, how small and insignificant compared with him appeared the artificially titled men of the age!

Mr. Owen has no doubt of the ultimate success of his grand views ; he is never assailed by any misgivings as to their future triumph. So long, however, as the people and government of this or any other country shall suffer the true and the false, the upright and the perverse, the practicable and the chimerical, the salutary and the pestilent, to be constantly mingled and confounded in their opinions, institutions, and in the management of their affairs, chaos and confusion will reign, and their liberty, security, dignity, prosperity, and all real material and moral benefits will be deferred. But these great fundamental truths, proclaimed by Mr. Owen and his followers, can neither be any longer hidden in obscurity nor cowardly passed over in silence. These great truths are now penetrating everywhere ; their action is constant and tending to universality. They now form a torch which is never extinguished—a voice which is never wearied or hushed. Our recognised duty is to give these great truths publicity universally.

CONCLUDING STATEMENT.

I now conclude my public mission with the following statement, explanatory of that which is necessary to be done with the least delay by the union of governments and people.

And this statement should be written in letters of gold, and placed conspicuously in every public building and private dwelling over the world, until it shall be understood and become familiar for practice to every one of our race ; because the knowledge which this document contains will insure to all, for ever, peace, prosperity, harmony, and happiness.

THE STATEMENT.

Evil and good,—truth and falsehood,—misery and happiness, are now brought prominently before all nations and all peoples.

It is the everlasting interest of all, that good, truth, and happiness, should now supersede the evil, falsehood, and misery which at this day so universally prevail over the earth.

The change is desired by all; but the practical knowledge by which to accomplish this task is not to be found throughout existing society. And yet the past experience of humanity should now be sufficient to attain this all-important result, and to attain it with ease and pleasure and in a comparatively short period.

Nature, in millions of lessons in her daily teachings to man, says—"Observe, throughout my three kingdoms, that when I am placed within inferior surroundings, my children, in each of my kingdoms, of necessity become inferior,—but when placed within superior surroundings, they with the same certainty become superior.

"This is a law enforced upon me from the beginning of all formations, and when thoroughly investigated it will be found to be universal without an exception.

"Attend to this law, and place your offspring within superior, good, true, and happy surroundings; and as these surroundings are, so must your offspring become; and by such a simple process may all my children of the human race be made, with the

“certainty of the strongest of my laws, good, truthful
“and happy.

“All which you have now to do, is to learn how to
“apply this lesson to universal practice; and you will for
“ever destroy evil, falsehood, and every cause of misery.

“All existing surroundings, over the world, have
“emanated from a false fundamental principle; and
“they are therefore bad, inferior, or injuriously
“mixed, even in the apparently splendid and imagined
“most perfect.

“To understand and make good surroundings,
“society must first be based on its true fundamental
“principle, and then every surrounding must be
“devised and combined to be consistent with that
“principle.

“The materials to create these new surroundings
“for all of your race now abundantly exist, and wait
“only your right application of them to practice to
“permanently supply all the wants and desires of
“every succeeding generation, in a manner greatly
“superior to any arrangements for this purpose
“enjoyed now by any earthly potentate, however
“powerful and wealthy.”

To this statement of self-evident truths, or self-evident deductions from them, it is unnecessary to attempt any reply.

ROBERT OWEN.

Sevenoaks Park, Sevenoaks. June, 1858.

THE
WORLD'S RACE.

TO BE RUN ON THE WORLD'S COURSE.

PRIZE

“THE PERMANENT HAPPINESS OF MAN.”

THIS race takes place at the end of June, and in consequence of Owen's challenge in favour of his young horse “New Social System for the Government of Mankind,” against all the most experienced and long-tried old horses which have been hitherto unsuccessfully contending for this prize.

The horses previously entered to contest for this great prize are—Confucius, Brama, Moses, Christian, Mahomet, Philosopher, Sceptic, Infidel, with many hobbies only calculated to crowd the field during the first heat, in which they are all expected to be distanced.

Conditions.

The race, to try the soundness of the constitution of each horse, is to be five heats,—each heat five miles.

A well-cleared course, and no favour.

Present state of the Betting.

Twenty to one against Confucius, considered ori-

ginally of a good stock, but degenerated, yet many excellent qualities remain in the present horse, having the most numerous backers, but now expected to have too old a rider to be equal to some of the other most knowing jockies.

Seventy to one against Brama, supposed to be too aged to contend with any chance of success against the younger horses. Yet numerous backers

Sixty to one against Moses. A good old horse for former times; some useful points in the present horse, but with very small chance of success. Backers not numerous, but some of them yet hopeful.

Ten to one against Christian, original stock very pure, and by many deemed perfect, but the present now most lamentably degenerated through mixtures with inferior breeds, and especially latterly. The present horse is one of great show and high pretensions, with much promise for success in his bearing; but the knowing ones have discovered that these are sham appearances, for he has hitherto always, when put to the test, disappointed the expectations of those taken at first by his assumed pretensions. He is however expected to make play until the last heat, when it is calculated he will be broken-winded through his overstrained exertions to win; and that before the last time round in the fifth heat he will be compelled to give in, having no power remaining for further con-

test. Although he has many backers of great pretensions, the knowing ones have no faith in his strength for this race.

Eighty to one against Mahomet. The original stock high mettled, and often successful against powerful opponents; but latterly degenerated; and the present horse said to be too sick and weakened to have much chance in a severely-contested race.

Thirty to one against Philosopher, of ancient breed, but through all their paces too slow for any chance to win in such a race.

Fifty to one against Sceptic, who has little faith in himself, yet appears to despise all his opponents. His backers are however on the increase.

Seventy to one against Infidel. The original stock sturdy, obstinate animals, confident in their own powers, but in any course uncertain what direction to pursue, and from this uncertainty, failing to have any chance of ultimate success. Many silent friends, but few open backers.

New System, long kept in the background, has lately risen to be the favorite. Many already back him against the field, and the most knowing of these, having investigated the manner of his training, the great care taken to exercise him regularly in all his points for a hard and severe contest, and having quietly tested his powers on many trying occasions,

have great confidence that the soundness of his well-tried constitution will give him the victory in this greatest of all contests, and more especially as he will be ridden by Spiritualist, a first rate rider from the higher country, who has come purposely for this race, and who knows the powers of his horse and the strong and weak points of all the rival horses, and feels secure of winning the great prize against all competitors. They therefore offer *fifty to one* that he will win the race in a hand canter in the last round of the fifth heat, if the victory has not been previously accorded to him.

Who will venture to accept this last offer?

The knowing ones of all nations to be the judges, to decide and declare the winner.

TRUTH,

Clerk of the Course.

FOR THE GRAVE CONSIDERATION OF GOVERNMENTS.

SHOULD the race previously announced be won by "Social System," of which there can scarcely be a doubt, as he has all the good and true points for winning in his favor, he cannot fail to become a great favorite with all well-disposed imperial, royal, and republican governments, all of which, to drop meta-

phor, must become desirous to see made in the shortest time the most perfect model that existing circumstances will permit to be executed of those superior surroundings which will be required to secure the great prize of man's permanent happiness, and to form a complete society, wisely devised and constructed in its various combined parts to create new full-formed men and women, who, through their own well-directed newly acquired physical and mental powers, will be enabled unitedly to be always well-fed, clothed, lodged, trained, educated, employed, recreated, governed, and, in the second or third generation, to be always well-born. And these results will arise from their being well-placed within superior surroundings, purposely devised and executed to secure all these objects with the certainty of a law of nature, and also to unite them cordially as one family, with one interest and one general feeling to promote the highest permanent happiness of each, and of society outside of these apparently, as they will appear, magic surroundings.

The world now requires one of these models to form a full scientifically arranged and complete society, to contain about 3000 of the most advanced in spirit, principle, and practice, from the various departments of the active business of life, to properly exhibit the working of such new surroundings.

Such model should be made as perfect as minds

can conceive and hands execute, and would require an expenditure of about *one million sterling*; but to the present governments, lay and ecclesiastic, such a model would be worth countless millions,—and the million may be raised without any expense to the nation.

So far as my experience extends among books and men, no one living in past time has possessed the knowledge, in spirit, principle, and practice, to conceive and get executed such models; nor do I know of any one living who is so far advanced as to be competent to direct the execution of this task as myself.

I am now past my 87th year, and not physically strong; the contingencies of my life therefore are very uncertain; my mental faculties yet good, but declining.

I could yet instruct a well-appointed national or international committee, of men of the first practical talents in the most useful departments of the true business of life, to construct the new combinations of superior surroundings as they now exist in my mind, and this committee could afterwards instruct nation after nation to follow the example. But it may be centuries before such a succession of singular and extraordinary events as have occurred to give me this knowledge in principle and practice

June 21st, 18

IAL GAZ.

may happen. . . .s. It would be, therefore, in the governments of the civilized world to make use of this most precious knowledge and experience while it is to be obtained without trouble or expense. It is now most evident that no one except myself has ever acquired a knowledge of the science of the influence of surroundings, nor is there one living who dare openly to advocate the laws of God and to abrogate all the laws of man. And until the necessity for the law of God for the government of the world can be understood, applied to practice, and made to supersede all the laws of men, there can be no rationality or wisdom in human affairs. At present all is Babel confusion over the earth; while as soon as God's laws shall govern man, peace, order, and harmony will universally prevail, and the heterogeneous mass of involvement and disorder now perplexing every one, through the contending, contradictory, and unnatural laws of men, will cease, and their puny attempts at legislating against God will be abandoned for ever.

And let it never be forgotten that the now three greatest taught prejudices of the human race, and strongest imbibed from infancy by all, are the three greatest causes of ignorance, crime, and misery, and now the real obstacle to all progress to general happiness, and that these are, *the Superstitions of the*

...by the disciples... the true reli-
...the unnatural Marriages of the Priesthoods of
...world, the real cause of all past and present pros-
...tution, the curse of humanity, and the practice,
...most selfish and demoralising, of Private Property.
...With these there can be no good surroundings, nor
...truth, goodness, wisdom, unity, or happiness, in any
...society formed by men. Also, that the two systems
...never can be united, in spirit principle, or practice.
...ROBERT OWEN.
...June, 1858.

Lately Published Price 10s.

The first Volume of the Life & Robert Owen, written by
himself, with Selections from his Writings and Corres-
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Robert Owen's Millennial Gazette.

No. 13. Containing the Papers read at the 1st meeting of
the National Association for the promotion of Social Science,
at Birmingham, in October 1857, and other articles. Also
Nos. 14 and 15, and the previous Numbers.

Report of the Meetings of the Congress of the advanced
minds of the world, convened by Robert Owen, held in St.
Martin's Hall, Long Acre, and in the Literary and Scientific
Institution, John Street, Fitzroy Square, from the 12th to
the 25th of May, 1857.