

ROBERT OWEN'S MILLENNIAL GAZETTE;

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

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

No. 2.]

APRIL 1st, 1856.

WHY SHOULD THE GOVERNMENTS OF THE WORLD LONGER ATTEMPT TO SUPPORT A SYSTEM OF SOCIETY BASED ON FALSEHOOD, WHICH CONTINUALLY CREATES EVIL TO ALL, AND OBSTRUCTS THE PROGRESS AND HAPPINESS OF THE HUMAN RACE?

WHY? indeed, when the straight path to goodness, unity, wisdom, and happiness, is now opened to the world, should its rulers persevere in maintaining a system which of necessity must inflict misery on every one of our race?

Surely the experience of the past has now developed so much of the reasoning faculties of humanity, that when facts innumerable and ever recurring are plainly placed before the most advanced and least prejudiced by error of the human race, so much common sense will arise in their mind, as to exhibit in vivid impressions the gross folly and irrationality of proceeding another year without adopting effective practical measures to prepare, in peace and with wise foresight, for an entire change from this system of *all error* to that of *all truth*,—from a system based in opposition to all facts, to a system in perfect harmony with all facts bearing on humanity and the constitution of society.

It is a good sign of the times when the Emperor of the French publicly states that the Prince Imperial, the child of France, shall have his character formed to advance the progress of the age. It is confirmatory of the great, glorious, and divine truth, that any character, from the worst to the best, may, by the adoption of proper means, be given to every one born with the natural faculties and qualities of humanity.

If the Emperor can thus announce to France and to the world that the Prince Imperial, the child of France, shall have a character given to him to advance the progress of the age,—Why

not now adopt decisive measures to form the character of every child of France to advance the progress of the age?

And if Napoleon the Third can thus determine that his son *shall* have his character formed to advance the progress of the age,—Why shall not the sovereigns of all other nations also determine that their sons and daughters shall have their characters formed to advance the progress of the age?

But, far beyond all other considerations,—Why, now that the secret is made public, and the truth is thus published to all nations and peoples, that any character, good or bad, can be given to all children, whether born princes or peasants,—should not every child of man over the earth have a character formed for them to advance the progress of the age?

Rejoice, all ye true friends to humanity! whatever may be your colour, country, creed, or class, that the Emperor of the French—the extraordinary man, Napoleon the Third—has announced to the world that his first-born shall have a character formed *for* him to advance the progress of the age, and thus assents to the all-important truth, that society may now make arrangements to give *any* character to the human race—a truth which, if the mental faculties of men had been more developed, would have been long since demonstrated by the experience of the character given so decisively to all the varied nations, tribes, and peoples, over the earth.

After this divine disclosure to the human race,—surely universal measures will be speedily adopted to prevent any nation or people from forming any inferior characters,—much less thieves, robbers, murderers, or any that shall become malicious, revengeful, jealous, selfish, or uncharitable.

Will not all now discover that it has been a gross error, for want of a higher development of our mental faculties, that any of our predecessors had their characters formed to be so very inferior as history describes them to be?

And especially, after so much glaring experience attained in our age, that any one of the present generation should have had his character so formed as to be selfish, cruel, unjust, without charity or love for his race, to be poor, and ignorant, and to be despised for being poor and ignorant.

But as the light now shines, let us rejoice in it, and forget the demon darkness of the past!

These characters of misery will now soon cease to be formed by a society which was undeveloped and insane when it formed such characters. The light is now come into the world through the mediumship of Napoleon the Third, Emperor of the French, and he stands forth prominently as one of the most important and influential mediums of this extraordinary age, when so many mediums of note have been given to the world.

No! the governments of the more civilised nations can no

longer support a system, which is so false and injurious that it is opposed to the introduction of truth upon all subjects the most important for man to know and fully comprehend, and which inflicts continually upon the human race, of every colour, country, creed, and class, evils almost too much for humanity to sustain and live.

There are but two systems, the bad and the good, by which the world can be governed. While man remained undeveloped and in mental darkness, the bad was preferred and was universal. The sun of knowledge arisen—the darkness is exposed—the bad can no longer be maintained:—the good is opened before us—its advantages are so numerous that soon all will adopt it, and the bad will be for ever abandoned, and its evils will only be remembered as a foil to increase the happiness to be derived from the good, and will be estimated as the preliminary cause, perhaps, absolutely necessary to prepare for and to produce the good.

Why, then, should any of the governments of the world longer attempt to retain a system based on falsehood and repulsion, opposed to truth and attraction, and destructive of goodness and happiness over the world?

SHAKERISM V. OWENISM.

A LETTER TO ROBERT OWEN, BY A SHAKER.

(Copied from the *Spiritual Telegraph*,—a weekly paper published at New York, U. S.)

NEW LEBANON, January 16th, 1856.

TO ROBERT OWEN :

Respected Friend—As a member of the society of *Shakers* at New Lebanon, N. Y., I find myself in possession of several numbers of your "*New Existence of Man upon the Earth*," and others of your pamphlets. Be pleased, in return, to receive the thanks and well wishes of our Brotherhood for the same, but still more for your persevering benevolent labours in the cause of poor perverted, distressed, and oppressed *Humanity*.

When some of the disciples of Jesus Christ informed him that they had found a man casting out devils in his name, and forbade him, because he followed not with them, they looked for a meed of praise for their zeal. But, instead thereof, they received a rebuke for their *sectarianism*. The noble and ever-to-be-remembered response of Jesus was, "Forbid him *not*; for he that is *not* against us, is *for* us." Every doer of good to man stands in some relation to Jesus and his disciples. Our motto is:—"Peace to him that is *nigh*, and to him that is *far off*."

Extremes meet. *Robert Owen* and the *Shakers* of America have for half a century been the antipodes of each other—the two opposite ends of the entire class of Reformers, who are agitating the minds of the human family “for better or for worse.” Our mutual object has been to inaugurate the Millennium upon earth; and we both think that object is accomplished.

You aim to create a *new earth*, wherein shall dwell righteousness. The *Shakers* aim to create a *new heaven*, as well as a *new earth*. You have been impelled by the motive power of *truth*, operating on the *natural plane*, exercising common sense, philosophy, science, and, (may I also add without any disparagement?) “worldly wisdom.” They (the *Shakers*) by the motive power of *Revelation* alone, which, quickening the conscience as the *primal* faculty of the spiritual senses when moved upon by the religious element, has resulted to them in wisdom—not their own, and for which they, as men and women, take no credit—*supernal*, and, as they believe, *Divine* wisdom.

Your initiatory or *first* purpose was to establish Communities in which the institution of *Private Property* would have no place; where *War*, in all its phases, would be unknown, and violent antagonisms and burning competition would cease; where Peace, Wealth, and Unity, would cause the tears on the cheeks of suffering mortals to stop midway, and turn to gentle dews of friendship and affection. To accomplish this laudable and philanthropic enterprise, (after making several costly but unsuccessful attempts in your native country,) you gathered together in the *new world* some of the best material the civilised portions of the earth could produce for the accomplishment of your undertaking; yet, notwithstanding you were favoured with all the advantages of wealth, talents, and numbers *within*, and sympathising thousands *without*, it terminated in an entire failure. Some twenty different communities were attempted on the same principles; still not one of them remains at the present time. This field of labour was abandoned on the plea that the present generation was not prepared, and that the only feasible plan was to commence with the proper education of children. *Spiritual* influences, of course, were not then, to you available.

As a *converse*:—The initiatory or *first* purpose of the *Shakers* was simply from the *religious* plane, as moved by the love of God, the fear of God, the dread of hell, and the desire of heaven,—with which they were inspired by *spiritual* intelligences with whom they daily (and often hourly) communed—individually to *cease from doing evil*; i. e., to refrain from all that their own consciences, when aroused to the highest state of activity by *supernal* influences operating upon them, decided to be contrary to that spiritual light by which they were illumined.

This light shone back upon their whole past history with an intensity not to be appreciated by any except those who have in

some measure experienced its effects; recalling to the consciousness of the person influenced thereby so vivid a recollection of every particular transgression, error, and sin, against either themselves, their fellow-men, or God, during the entire of their former life, as brought the matter just as present with them as at the time of its actual commission or perpetration. From the guilt, horror, and condemnation which this spiritual retrospection of themselves produced, their Spirit friends distinctly informed them that they would never find releasement until they *circumstantially* narrated, in the presence of some supernaturally-appointed person or persons, and as a confession to the Divine Being, each and every identical sin, error, or transgression, *exactly as it occurred*, and also made restitution (as far as it was in their power) for every wrong committed against a fellow being.

After obeying these—to them—sacred and divine injunctions, the most extraordinary results often followed. Their whole soul would be filled with joy unutterable, finding expression in shaking or dancing with all their might; shouting or speaking in some language with which the person in his or her normal state was perfectly unacquainted; and other equally singular and marvellous operations, which secured to them from outsiders the appellations of witches and wizards—inspired by the devil, etc.

The *fact* that this inspiration led them to be good to each other, and to clothe the naked and feed the hungry, even when they were of their own persecutors, has tended gradually to soften the prejudices and to puzzle and perplex the orthodoxy of the religious world.

From this time, the young Shaker novice was *inwardly* laid under the most solemn obligations *never to repeat* any act which had been a subject of his or her confession; *forsaking sin* and righting wrongs being the only form of atonement or repentance toward God, that the ministering Spirits would accept. Again, they were not merely to “cease to do evil,” but were also to “learn to do well,”—to practise every active virtue.

And now an unlooked-for and very unexpected consequence flowed from this novel manner of being “converted,” and of “getting religion,” which distinguished its subjects from all other so-called Christians in existence. It was a distinction so palpable that “all men” could easily perceive it, how natural or external soever they might be in their own state and condition. They loved one another so genuinely, so practically, that each one felt it a privilege and a duty to let every other brother and sister possess all that they possessed, and enjoy all that themselves enjoyed. “They had all things common,” and laid claim to nothing as *private* property, whether in chattels, land, or houses. They thus learned by experience that the direct tendency of their new, *spiritual* religion, was not only to throw all who would embrace it into the form and relation of *community*, but that it was a legitimate, an inevitable effect.

Now let me ask, my friend Robert,—Is not the foregoing the solution of the great problem of your life—of the age—how to form a community having in itself the seeds of *perpetuity*?

Jesus said,—“Take *no thought* for your life, what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed; for your heavenly father knoweth that ye have need of all these things. But seek ye *first* the *kingdom of heaven* and its righteousness, and all *these things* shall be added unto you.”

Look now and consider. Has it not been the desire, the constant wish, of your big, benevolent heart, to gather the people into communities, that, *as the prime object*, they might be fed and clothed? Has not this been the mainspring of your life-long labours—to educate the ignorant, to feed the hungry and clothe the naked, to *lower the rich* and *elevate the poor*? And have you not thus sought as an *end*, that which, though in itself intrinsically *good*, is but an *effect* of an end? In fine, have not your people hungered more after the *fruits* of the kingdom of heaven, (or the Millennium,) than they have after “the kingdom of heaven” itself, “and its righteousness,” with the faith that, once in possession of *that*, “all other good things would be added,” as certainly as that water will run down hill, or as that vegetation will spring from the bosom of the earth, when conditions are at all favourable?

In the spirit of humility, and with sincerity and a heartfelt respect for you and your friends in the cause you advocate, I submit these questions, and again inquire if *here* is not revealed the *true cause* of the universal failure of the *mere earthly man* to form a community?—And also the *true cause* of the *spiritual man*, as before described, without possessing a tithe of the external worldly-wisdom advantages—without even thinking or caring about a Community or Socialism—having been instinctively drawn into it by laws to him as unseen and unknown as were those that organised and fashioned him in his mother’s womb?

Let me recapitulate the incipient stages in the process of forming all hitherto successful communities. A man or woman receives a heavenly, spiritual ministration, which convinces him that there is a God,—convicts him of sin,—and teaches him how, and constrains him, to confess and forsake it,—implants in his soul such a fear and love of God as for ever restrains him thereafter from wilfully committing any known sin,—and so deeply imbues him with a love to all who in like manner have found God, as to subdue his selfishness, pride, and lust, and induce him to become one with them, in heart and feeling—one in all things pertaining to *earth and heaven*. This is a perfect Community—GOD, the *primal cause*; the *Spirits* whom he has sent, the *media*; LOVE, the *agent*; and “ALL THINGS COMMON,” the *consummation*.

These are not idle words, or unproved fancies and theories. If so, I had even now held my peace. For full well do I know

that facts—stubborn, actual facts—are what earnest men and women in this day are loudly calling for. They are heart-sick of words, *words*, WORDS? “Give us now,” they say, “something tangible, that our eyes can see, our ears hear, and that our hands can handle, of the *word of Life*; which for ages our so-called *Christian* priests have vainly preached to us about.”

So strong and deep is this cry from the heart of hearts of the human race, that God himself has heard and answered it; and He will continue to answer it, as fast as it arises from individuals, classes, or nations, until every man and woman upon the earth shall be as fully convinced of the following propositions as they now are of the existence of the sun:

That there is a God;—an immortality;—a spiritual no less than a natural world;—and the possibility of a social, intelligent communication between their inhabitants respectively;—a time and work of judgment, to which all will progress, in either this or the Spirit-world, and in which each individual will read, from the book of his own immortal memory, “an account of all the deeds done in the body,” so that he may, *if he will*, put off the unfruitful works of darkness, and lay hold of eternal *truth*, and thus find an endless progression in faith, virtue, knowledge, brotherly kindness, and love to God and man; or an equally endless progression into the bottomless pit of “the lusts of the flesh and of the mind,” that will not only “war against the soul,” but will continually separate it further and further from the fountain of all goodness.

(Frequent instances have been recorded in the public prints of the latent unlimited powers of the human memory, as exhibited in individuals who, *while falling* from a building or scaffold, or during the process of DROWNING, have had every transaction of their lives, to the minutest particular, pass in review before them.)

Friend Robert, it is a fact, which cannot be called in question, that *Eighteen Communities of Shakers* are now in existence in the United States, all of which have been founded upon the principles and in the manner above briefly set forth. It is also a fact that some of them are more than fifty years old. These all claim to be of *spiritual* origin; to have spiritual direction; to have received, and to receive, *spiritual* protection; that in them is brought forth an entirely “*new code of morals, laws, and religion*;” forming a system distinct from every other on the face of the earth; being separate from all other governments, civil or religious; and looking to God only as their great and good Father and Mother, who, by their ministering *Spirits*, ever have watched, and ever will continue to watch over them for good, so long as they continue to be their simple and obedient children in *millennial truths*.

Here, then, is a *new system, spiritually* originated in Old England herself, owing its existence to the agency of a *woman*

or female Messiah, as the *first* Christian Church was founded by a man, or the Messiah in the *male* order; comprising a "new code of laws, of classification, of government, of social arrangements, of training, of education;" the life of which is *love*; and its fruits a social unity of all interests,—civil, religious, political, external and internal; a *millennium*, and, for more than half a century, calling itself "*The Millennial Church!*"

What mark does this Church lack that should be upon the true second Christian Church of the millennial age? Is this not the "kingdom" which "the God of heaven" was to "set up"? (See Daniel, seventh chapter.)

It appears that you, my friend, are now a Spiritualist. *Spiritualism* originated among the *Shakers* of America, after spiritual "darkness had covered the earth, and gross darkness the people" thereof, for more than twelve hundred years. And it was also to and among them, a few years ago, that the *avenues* to the spirit world were first opened, when for seven years in succession a revival continued in operation among that people, during which period hundreds of *spiritual mediums* were developed throughout the eighteen societies. In truth, all the members, in a greater or less degree, were mediums. So that physical manifestations, visions, revelations, prophecies, and gifts of various kinds, (of which voluminous records are kept,) and, indeed, "divers operations, but all by the same spirit," were as common as is gold in California.

These *spiritual* manifestations were constituted of *three* distinct degrees. The *first* had for its object, and was judiciously adapted to that end, the complete conviction of the junior portions of the associations—junior either in years or in privilege. The *second* had for its object a deep work of judgment—a purification of the whole people by Spirit agency. Every thought, word, and deed, was open to the inspection of the attending Spirits; even the motives, feelings, and desires, were all manifest to their inspection. "*Judgment began at the house of God.*"

The *third* had for its object a ministration of *truth*—*millennial* truths—to various nations, kindreds, tribes, and people in the *spirit world*, who were hungering and thirsting after righteousness. "These all died in faith, not having received the promises; God having provided some better thing for *us*, that *they* WITHOUT US should not be made *perfect*;"—"which things the angels desire to look into."

Spiritualism, in its onward progress, will go through the same *three* degrees in the world at large. As yet it is only in the *beginning* of the *first* degree, even in the United States. By inquiry I presume you can put yourself *en rapport* with some of the spirits who have visited our people, and perhaps procure some further information upon this subject, which might be of interest and profit to you.

The *Shakers* are the only people on the earth who will not, in their turn, become the subjects of *Spiritualism* in its present and two succeeding degrees. *Spiritualism* is the angel that John saw "come down from heaven, having great power, and the earth was lightened with his glory." After the *earthly man* is lightened and enlightened by it, he will then need *salvation from sin*, and will feel that need.

If the *advocate of women's rights* wishes an exemplification of his views, he will find it in a *Shaker village*. Nor can the *teetotaler* go to a better locality for *sobriety* and *comfort*. The *slave* and his *tyrant master* can here learn to call each other *brother*. The *peace man*, or *non-resistant*, may here lay down his weapons, and learn to *practice* what he finds much easier to preach—*his own precepts*.

On the 14th of May, 1855, you claim to have inaugurated the *Millennium* upon earth. If so, it must have been upon *Christian* principles. For "other foundation can no man lay than that which is laid, which is Jesus Christ."

You say, in Part VII. of the "*New Existence of Man upon the Earth*," that the "true Christian life was opened in part to the then Pagan world, which was the first coming of *Divine truth*—he (Jesus Christ) also promising that there should be a *second coming* of the same divine truth, in after ages, when men's minds would be able to bear it." This is *true*; as it is also when you say, "all the *governments* of Europe and America are mere Pagan governments, assuming the *name of Christian*, without a particle of Christianity. except in words, in their religion, laws, classifications, social arrangements, education, or language. All are opposed to Nature and to God."

Again, you ask "Where shall I go to find a religion, code of laws, government, etc., etc., where individuals love one another? Where is this love now seen? In the contending armies of Europe and Asia? In the diplomacy of modern nations? In the party spirit, so keen and violent among the advanced or said-to-be progressed Americans? In the keen competing spirit of trade and commerce? In the conspiring ambition of statesmen and politicians? Or in the hatred of the contending religious sectarianisms over the world?"

I answer: The love you seek is not in any of these; nor is it in any part of the wide world with which you are acquainted. In all this you and I agree; and I now respectfully invite such an investigation into the system of Shakerism, or the Second Christian Church, as will make you and other candid inquirers as perfectly acquainted with its principles, doctrines, precepts, and practices, as you now unquestionably are with all other systems and organizations in Christendom.

The pleasure derived from your visit to New Lebanon is still green in our memory, and I trust that nothing in this letter will

be understood as in the least designed to underrate your past labours, or to discourage your future efforts to give a new construction to the social organizations of the world—those of England in particular. Nor have I intended to convey an impression that such a construction is *not necessary or practicable*, although such new organizations may probably not take the precise form now existing in the minds of yourself and condjutors.

The alchymists did not find the philosopher's stone that should turn everything to gold ; but nevertheless we, through their labours, have found the science of chemistry, without which we should but very imperfectly understand how to produce or prepare the elements of our subsistence.

We regard you as one of the instruments in the hands of God to forward His divine purposes respecting the human race in the *natural or earthly order of generation*, etc.

In the mind of Deity the whole world is as a vast machine composed of multifarious wheels fitting into and moving each other ; all of which, as the prophet Ezekiel saw in vision, move straight forward to accomplish the unseen purposes of the great all-controlling *Builder*. And should you, as one of His *employées*, be honoured so much as to only be the means of *pulling down* the old "*worn-out*" and corrupted religious and political institutions of the present age, you will have performed a work which, while it will *immortalize your name*, will be of the utmost *advantage*, as preparing the way for that higher, or *Gospel*, order, which God has from the beginning purposed shall be established in every nation under heaven. And we, as a people, shall ever feel thankful at the recollection that you were engaged by, and have so far carried out the intentions of, Divine Providence, in so praiseworthy and beneficent a work.

And now, with sincerest respect, believe me to remain, as ever,
Yours, in the cause of truth,

F. W. EVANS.

Shaker Village, New Lebanon, N. Y.

[Robert Owen's reply to this letter,—for which there is not room in this number,—will be given in No. 3.]

INSANITY OF THE POPULATION OF THE WORLD ; ITS CAUSE AND REMEDY.

THAT the population of the world ever has been and now is insane, its past history of contests and fightings, and its present opposition to progress in knowledge and to attain and enjoy rational and superior happiness, are undeniable demonstrative proofs.

It will be found to be true wisdom to train the human race in a correct knowledge of its own nature and qualities, on the principle of attraction, in the language of truth only, in a knowledge through the senses of things and their qualities as they actually exist around us, and to be so educated from birth as to understand the all-importance of the material and mental surroundings in which the human race should be placed, and how to create those surroundings which shall make man a rational being,—consistent in mind and practice,—filled with the spirit of love and charity for his race,—devoid of all injurious passions,—and continually stimulated to endeavour to increase the permanent and substantial happiness of all around him. Such will be man, and such the state of society, as soon as the principle which has hitherto made the human race of necessity the opposite of all that has been stated can be withdrawn, and the only principle which can make it sane and rational can be introduced and made to become universal.

Will it be possible in distant future ages to make our descendants to comprehend how, for unknown centuries, their ancestors had been trained to believe the contradictory absurdities which are now from earliest life forced into the mind of all, and to pursue the insane practices thence necessarily ensuing ?

All are now taught that God, the Great Creating Power of the Universe, creates all things ;—and that without him nothing was made ;—that in him we live, move, and have our being ;—that man of himself can do no one good thing ;—but that for all his qualities and powers of body and mind he is altogether dependent upon his Creator. All this is consistent with facts, consistent with itself, and eternally true. It is rational, and in accordance with the highest human reason and wisdom. But, in opposition to these facts and eternal unchanging truths, the teaching of the world has been, and to a great extent now is, that man is bad by nature, that he made himself at some former time bad, and that in consequence his offspring without exception is born bad, and that therefore all are prone to evil as the sparks fly upwards ;—that man thus making his physical, intellectual, moral, spiritual, and practical qualities bad and inferior, he must be responsible, first to society, and then to his Creator, for those physical, intellectual, moral, spiritual, and practical qualities, which the Creator without man's knowledge forced him to possess at birth, and which society trained and educated and directed from birth.

Now with such human teaching, opposed to all facts and to common sense in its first degree, how could man ever become rational in mind or conduct ?

Such contradictory teaching must of necessity make man perfectly irrational in his thoughts, feelings, and language, a perpetual imbecile or hypocrite.

Unpleasant as this statement must be at first to the feelings of

those thus made from their birth to become insane, it is nevertheless a truth necessary now to be told to the world, as the first step to prepare its population to become rational in mind and practice, to acquire wisdom, and attain and enjoy happiness. It is indeed truth alone which can set the nations free.

Who, now, mis-instruct and mis-lead the human mind in the more civilised parts of the world?

Religions and governments have hitherto, and do yet to a considerable extent. But who that has eyes to see, ears to hear, and a mind to comprehend, cannot perceive that these old powers are rapidly becoming less influential day by day, and that soon their reign of power over the human mind must give place to the teachings of the press. The teaching is by the daily and weekly journals of Europe and America and the European and American Colonies; but at present especially by the *London Times*, the *Illustrated London News*, and the *New York Daily and Weekly Tribune*. Others are endeavouring to follow in their wake and come in for their share of influence, and especially the *Daily Telegraph* in London, and *Chambers' Journal* in Edinburgh.

But those named dare not yet teach truth,—teach that which is by far the most important for man to know. Were they at once to speak the language of simple truth, so insane have the populations of all nations been made by the contradictory and absurd dogmas of all religions and the irrational laws of all governments, that if simple truths of the highest importance to the well-being, well-doing, and happiness of the human race were taught by these now leading journals, such teaching would for a time deprive them of a large majority of their present mis-taught readers.

It cannot therefore be expected that the proprietors of these journals should so act as to drive away their readers. But when they become rational, they will desire to instruct their readers in real knowledge and true wisdom. The proprietors of these journals have however now made so much independent capital by the public, that they can afford to become gradual true teachers, and the greatest benefactors to their fellow men. They might gradually prepare the minds of their present readers to study facts, to reason consistently from those facts, and by degrees convince them that that only can be true which is always consistent with itself and in accordance with all facts known or that can be known by the latest discoveries. It would be an easy matter for these journalists, now that they possess the ear and to a certain extent the confidence of the wealthy and most influential members of society in the civilised districts of the world, to gradually convince them that they have hitherto most lamentably mistaken their own interests. That they have preferred the *cause* which *must* produce *repulsion*, to the *cause* which *must* produce

attraction,—the *cause* which *must* produce *ignorance*, to the *cause* which *must* produce *knowledge*,—the *cause* which *must* produce *poverty*, to the *cause* which *must* produce *wealth* beyond the *wants* or *desires* of humanity,—the *cause* which *must* produce *folly* and *gross absurdities*, to the *cause* which *must* produce *wisdom* and *rational conduct*,—the *cause* which *must* produce *falsehood*, to the *cause* which *must* produce *truth* only in *look*, *word*, and *action*, or *perfect sincerity*,—and the *cause* which *continually creates evil*, to the *cause* that would *create unceasing good*.

This is the insanity which the proprietors and editors of these leading journals should apply their whole mind, power, and influence to overcome. They are called upon by their position in society, and by the wealth which they have gained from the public, to take the place now held by the best and most successful physicians or other superintendents of the best conducted lunatic asylums. They should treat their reading patients who are out of asylums, with similar foresight, kindness, and consideration for their educated maladies, as these humane and talented persons daily and hourly exhibit towards *their* patients *within* asylums. The cases are the same, only varied in the kind and degree of the symptoms of lunacy;—with this difference, that the patients *out* of the lunatic asylum, do infinitely more harm to their fellow lunatics than those confined *within* them.

But this universal lunacy can be cured only by a universal remedy. These *out patients* require to have entirely new surroundings made, in which to place them, and in which they would by degrees, in peace and quietness, lose their lunatic propensities one after another.

These surroundings, properly devised, arranged, and executed, would more effectually cure the patients now out of the asylums, than those well constructed buildings with their arrangements cure those within them. The arrangements for the former might be made much more complete than those that are now made for the latter. It is well said that the first step towards the cure of an evil is to discover its cause. The cause of all human evil has been discovered to be the insane notion forced into the minds of all from their birth, "that they make and direct their own "physical, intellectual, moral, and spiritual qualities, and are responsible for them." While it is evident from attention to universal facts, that the individual does not and could not make one of these divine qualities. The cure, then, of the present insanity of the human race, is to be effected by directing the natural faculties of all from birth to those unchanging facts and laws of human nature which will enable them to acquire a knowledge of themselves, the most important of all knowledge;—to know that their creator gave them every one of their natural qualities, propensi-

tics, and powers ;—that these are all good and absolutely necessary to the progress in knowledge and the happiness of the individual and of society,—and that the power has been given to society to make these natural qualities, propensities, and powers, the cause of good or evil to the human race ;—of good when directed to act in accordance with God's laws,—of evil when directed to oppose them.

It is now evident from the infant and undeveloped state of humanity, that until this period man has been so ignorant of his own nature, that, in direct opposition to all facts and to his own progress in knowledge, love, and wisdom, he has had the divine qualities of his nature so directed by public opinion, created by society, that they are made continually to produce evil instead of good. *The Great Change—the Revolution of Revolutions*, is now at hand, when the natural qualities, propensities, and powers of the human race shall be so directed, that progress and happiness to all must be the gradual result, and that, in peace and without competition, all of humankind shall become lords of the earth, freely roam over it, and enjoy its fertility and paradisaical beauties.

The means now abundantly exist to attain these results. Who shall—who can, prevent the attainment of this happiness for all ? None.—For the prospect of its certain practical attainment will prepare the world for this Millennium,—will destroy the present individual ignorant selfishness which is the only obstacle now to be overcome.

You leading and independent journalists of the civilised world should immediately begin to prepare the public for this change. But if you have not moral courage or knowledge for this glorious task, others will rise up to perform it ; for this *Great Work* is now to be done, and will be done.

QUESTIONS TO BE CALMLY CONSIDERED AND TRULY ANSWERED BY THE HEADS OF RELIGIONS AND THE RULERS OF NATIONS, IN ORDER TO SECURE THE PERMANENT PROGRESS IN WISDOM, PROSPERITY, AND HAPPINESS OF THE HUMAN RACE.

1st Question.—Are the natural faculties, propensities, and powers—physical and mental—of man, formed by himself at birth, or by the Great Creating Power of the Universe ?

2nd Question.—Are the country, climate, language, religion, government, laws, class, sect, party, habits, manners, ideas, associations of ideas, and conduct of each one of human-kind, produced by the will and decision of the individual,—or are they produced, from his birth through life, by the influences impressed

on his natural physical and mental powers by the surroundings in which he is placed by nature and society ?

3rd Question.—Which is the most rational, just, and beneficial to the human race,—To make the individual responsible to God for the divine powers of humanity which God alone could give him? Or that the Creator of these qualities should be responsible for them to the individual ?

4th Question.—Which is the most rational, just, and beneficial to the human race,—To make society responsible to the individual, for his language, religion, instruction, habits, manners, ideas, association of ideas, and conduct, (all given to him by the surroundings formed for him by society, assisted by the surroundings of nature,)—Or to make the individual responsible, for these and the qualities and powers given to him by the Power which created them, to the society which trained and taught him all the acquired knowledge, beyond his instincts which he possesses ?

5th Question.—Are the characters of men formed by the union of the divine qualities of nature, given to them at birth, and the surroundings—good, bad, or indifferent, inferior or superior—which society places around them through life? Or do they decide upon their own natural qualities, and upon the good or bad, inferior or superior conditions in which they are placed from birth through life?

6th Question.—Would a rational being, if he had the will, power, and choice, ever make himself inferior,—physically, mentally, morally, spiritually, or practically,—when he could make himself perfect in all these respects ?

7th Question.—When adult society possesses the means and ample power to make the surroundings in which to place all the infants of the human race, and to make them such as to compel all of them to grow up to maturity good, intelligent united in feeling and interest, wise, prosperous, and happy,—while society creates such surroundings as to force the great majority of mankind to be inferior, poor, ignorant, disunited in feeling and interest, irrational, anxious about wealth, and miserable; and to force the remainder unjustly to oppress and degrade the many, and also to be irrational in their spirit, mind, and conduct,—Can society, while so acting, be considered otherwise than insane, and deserving the deepest sympathy for their mental malady ?

8th Question.—Are the unchanging, good, merciful, and wise laws of God and nature respecting humanity,—or the ever-changing, ignorant, unjust, and cruel laws of man, the best by which to form the character and govern the human race ?

9th Question.—Will the language of truth or of falsehood produce the best character and the most happiness to the human race ?

10th Question.—Will the conduct of undeviating open honesty, in look, word, and action,—or the conduct of deception, produce most happiness to the population of the world ?

11th Question.—Will the spirit of repulsion, disunion, quarreling, fighting, and national wars,—or the spirit of attraction, union, peace, progress, charity, and love, be the best to instil into the minds of all from birth to death?

12th Question.—Do not the laws and teaching of men create the spirit of repulsion, disunion, quarrelling, fighting, and national wars, with the language of falsehood and conduct of deception?

13th Question.—Will not the laws of God and nature respecting humanity create in all the spirit of attraction, union, peace, progress, charity, and love for our race?

14th Question.—Can the language of truth be universal with the laws of men? Or the language of falsehood be admitted with the laws of God and nature?

15th Question.—Can undeviating open honesty exist with the laws of men? Or deception of any kind with the laws of God and nature?

16th Question.—Should wealth create its own circulating medium, and be unlimited in its production, when there is power and material to produce it? Or should the production of real wealth, while greatly wanted, be limited in its amount by a metal circulation?

17th Question.—While society is in the transition state from irrationality to rationality, and before wealth shall be made superabundant for all,—Will not National Bank Notes, guaranteed by the entire wealth and power of the nation, be the best temporary circulating medium?

18th Question.—Cannot the population of the world, when trained, educated, employed, and placed rationally from birth, easily and pleasantly, with the aid of the sciences of chemistry and mechanism, create more wealth than it will desire to consume?

19th Question.—Will it not be for the interest and happiness of the human race to have such surroundings made as will destroy all motive to contest and competition about wealth, by making it perpetually superabundant beyond the wants of the human race?

20th Question.—Is not the greatest mine of wealth over the earth to be obtained by rationally training and educating all the physical, mental, moral, spiritual, and practical qualities of the human race, and by rationally employing and placing all through life?

21st Question.—Is it not just, and will it not be permanently beneficial, that arrangements should be formed, if practicable, to place all of the human race under such surroundings as will give every one within them an equality of education, wealth, and condition, preserving in full purity the advantages to be derived from the beautiful and most beneficial varieties, arising from the endless combinations of the divine human faculties,—varieties so essential to the progress and highest happiness of our race?

22nd Question.—Will it be for the permanent happiness of the population of the world that all the varied natural qualities of every one should be cultivated from birth, and be brought out into beneficial action? Or that the present most insane neglect or misdirection of these faculties should be continued?

23rd Question.—Is it a mark of wisdom, or of insanity, to create and maintain institutions which place the individuals belonging to them under such conditions that their interest and duty are always opposed to each other?

24th Question.—Is it not the duty of the priesthood of the world to endeavour to make all of the human race good, intelligent, united, wise, and happy? And is it not their apparent interest to keep them ignorant, divided, and subservient to the will of the priesthood?

25th Question.—Have not the priesthood kept the mass of the people of the world in ignorance, disunited, and subservient to their will?

26th Question.—Could not general arrangements be now made to give in one year more knowledge, goodness, unity, and happiness, to the human race, than the priesthoods of the world have given them through the past period of human existence?

27th Question.—Are not the members of the profession of the law over the world so trained, educated, and placed, as to have an apparent interest in keeping men disunited? And is it not the highest duty of all to endeavour to unite the human race as one family?

28th Question.—Cannot the laws of God and nature be now made most beneficially to entirely supersede the irrational laws of man, as they now exist in opposition to God's all-wise laws?

29th Question.—Are not the members of the medical profession so placed by society that their duty and interest are in opposite directions—it being their apparent interest that their patients should be afflicted with disease, while it is their duty to keep them in health?

30th Question.—Could not the population of the world be trained in one generation to understand and practice the laws of health better than they have been instructed on this subject through all past time?

31st Question.—Are not the members of the military profession trained and placed in a position in which their apparent interest and their duty are opposed? For are not their rank and pay more rapidly increased in a period of war than in peace,—and is it not the duty of all to create and preserve peace, so as to render all warlike proceedings as unnecessary as they are injurious?

32nd Question.—When society shall be based on its true principle, and the character of all formed from birth to be rational,—Will there be the slightest necessity for any one of these professions?

33rd Question.—Will not, under the circumstances just mentioned, the continuance of these professions be highly injurious to the members of each profession, and to the public?

34th Question.—Are not these professions now the sole means by which the ignorant but assuming hereditary few have so long kept the many in ignorance and poverty, and have so sorely afflicted and mis-governed the human race?

35th Question.—Are not these professions based and supported on the grossly absurd notions that man by his will can determine his belief and his feelings of love and hatred? And do not the all-wise laws of God eternally declare that man *shall* believe according to the strongest conviction made upon his mind, whether he desires it or not,—and that he *shall* love that which is made most agreeable and lovely to his individual constitution or organisation, and dislike and hate that which is made to be the most disagreeable and hateful to his organisation or natural feelings?

36th Question.—Are not these professions mainly instrumental in enforcing upon all these irrational notions respecting human belief and feelings?

37th Question.—Can society ever become rational while any one of these professions are maintained to coerce and corrupt society?

38th Question.—Have not all the varied artificial arrangements for the marriage of the sexes been based on the insane notion that both could love and hate according to their own will and pleasure? And does not the experience of every one prove the absurdity of these notions, and the endless demoralisation and consequent miseries which they inflict upon the human race?

39th Question.—Do the artificial arrangements for the union of the sexes in the eastern, or those in the western divisions of the world produce the most demoralisation, evil and misery?

40th Question.—Would not all these sins and sufferings be prevented by society in all its arrangements being based and consistently constructed on the good, wise, just, and merciful laws of God and nature—laws which, but for the four professions previously named, would become obvious to every one, as soon as they shall be rationally placed, trained, educated, employed, and governed?

41st Question.—Is it sane to attempt longer to continue a system which places, trains, educates, employs, and governs all, in such manner as of necessity to force all to think and act continually in opposition to their own interest and happiness, and that of all their fellows,—while it will be now so easy and pleasant, peacefully and gradually to supersede it over the world, by a system based on truth, derived from all known facts, and which will make it impossible that any one could be placed, trained, educated, employed, and governed otherwise than to become

through life good, enlightened, wise, united cordially to his fellows, happy in this life, and well prepared for a future immortal existence?

These questions will be reasoned upon and answered in the next number, to be published on the 1st of May next, that it may be in possession of the public a sufficient time previous to the Congress of the reformers of the world, to be held on the 14th of May, to consider how best, in peace and beneficially for all, to change an insane for a sane system of society, and thus to secure through futurity, as soon as the change shall be made, the happiness of every child of man through his life. These questions, or as many of them as time will permit, shall be attempted to be truly answered, without mystery, mixture of error, or fear of man, in this 3rd number.

EQUALITY AND INEQUALITY OF THE HUMAN RACE.

I have received from a superior medium living at some distance from me, a letter of which the following is an extract :—

“ I told the spirits I was writing to you, and they have sent a short message upon an old subject.”

I may inform the reader that this medium has long been enabled to see and speak with superior spirits, in the most easy and natural manner, while she is in her normal state. The following is the message sent to me by the spirits.

“ Private property is an accursed thing. It is the cause of evils and miseries innumerable. It causes hatred and all manner of sin. The love of it is selfishness,—and selfishness is the evil power.

“ Yet equality is for ever an impossible thing. Men are not equal in any of the gifts of nature, and God himself makes distinctions.”

“ Nobility of soul is the only true nobility,—and this may as often be found in men of low origin as in men of birth and education.”

That which the spirits have so well expressed is the substance of all that can be said upon this important subject.

It is true that without a certain equality among the human race there can be no real goodness, justice, unity, peace, nor happiness. This is the practicable equality of education and condition. Without this there can be no cordial and permanent unity among the human race,—no chance of creating a brotherhood of the family of man, or of destroying the selfishness created by individuality of property and interests.

But this equality of education and condition can be attained only when the parties to be thus put upon an equality shall be trained in the spirit, principle, and practice of attraction, to fit them for such superior state of human life, and when their surroundings shall be all made in unison with this new life of attraction.

When the character shall be formed from birth on the principle of attraction, and all the surroundings of man's devising and construction shall be in perfect accordance with that principle, then will it be easy of practice to have for the human race an equality in training and educating, employing, and placing all, so that *all* shall become superior men and women, to any of the past or present generations of our race.

Yet will it be eternally true, that no two of human kind can ever be made to become the same.

Among our race there will ever be the same distinctive varieties, as is so perceptible in all the creations of the Great Creating Power of the Universe.

And this variety is that ingredient in our natural formation which can alone give zest to human existence, and which everlasting varieties, under the spirit of attraction, will bring out of the great storehouse of humanity a host of good and lovely qualities, such as have hitherto lain dormant under the principle of repulsion, and which in the aggregate in each generation will constitute humanity, or the full formed man and woman.

It is the combination only of these good and lovely qualities, that will constitute the real wealth of the world,—and this wealth should be at all times free for the use, improvement, and happiness of all under the action of the divine power of the electric telegraph, by which, under the new surroundings about to arise over the world, a daily communication may be made to and from the most divided distances upon the earth.

These arrangements will constitute that beautiful harmony throughout the population of the world, of universal unity with universal variety,—a state in which monotony or listlessness will be unknown, and in which a motive will ever exist to excite to the due physical and mental activity to create the best wealth and the highest rational enjoyment of life, day by day, through all the years of earthly existence.

It is now most evident that the Great Creating Power of the Universe has created man to attain, through a process and period for experience, a high state of knowledge, of goodness, of wisdom, and of permanent happiness, while upon earth; and to be thus prepared for a higher and far more beautiful immortal existence, when he shall enter into his second life.

This change from the principle of repulsion and disunion to that of attraction and cordial union will prepare the human race to understand, receive, and adopt in practice, the true religion, as taught by Jesus Christ.

And how simple and beautiful is this divine religion !

“ Love to God and love to man ;”—only to be practised under a system of equality, and without private property or individual interest. And herein consists the essence of religion and of happiness,—of all that is necessary to insure the well-being, well-doing, and permanent welfare of every child of man. These principles, with the practices which will necessarily emanate from them, will be, when explained in the spirit of charity and love, readily received and adopted by the human race, and all dissensions henceforward will cease and die their natural death, and the human mind will attain such peace as will prepare it for rapid progress in the right direction.—such peace of mind and such happiness as the population of the world has never yet experienced.

But this practical equality must not be required from those who have been trained, educated, employed, placed, and governed, in surroundings which have emanated from the system based on repulsion, and with the practice of private property. The habits of individuality and selfishness are too deeply rooted in their educated constitution to admit of the enjoyment of happiness under such a revolution in their feelings, language, and conduct.

Yet a new generation, under the new surroundings created on the principle of attraction, will not only have no difficulty in this new action, but will derive the most exquisite pleasure from its adoption, and will never relinquish it.

And during the transition from one system to another—from the false to the true—the present generation will experience much happiness in seeing the progress of the change, and in the consciousness of the future well-being of their children.

PEACE ;—LAW ;—ORDER. THE PRACTICAL MODE OF FORMING CHARACTER.

How enormous are the evils which arise from punishing instead of preventing bad habits, vices, and crimes !

How utter is the blindness of mankind in not patiently and perseveringly tracing each evil to its true origin !

How gross the irreligion and infidelity of not acting in faithful accordance with God's laws, as declared to man by Nature's unchanging operations !

What folly and wickedness is it to apply human legislation and instruction solely to pluck the leaves of error and evil, while the branches, trunk, and root of these evils are not only untouched and uninjured, but the roots of this tree of evils are carefully watered and manured !

How absurd is the farce of religions and governments pretend- ing to teach the people morals and wisdom, while their own prac-

tices and the greater part of their instruction teach them to be immoral, and keep them in ignorance !

What insanity is it to preach to tell the people to love their neighbours as themselves, when all their previous instruction and the entire formation of their character have been based on principles tending to create strong repulsive feelings and violent religious and other hatreds !

What greater insanity to give merit and reward, and to attribute and inflict punishment, for any belief whatever, now that it is made glaringly evident that all are compelled to believe as they do believe !

What irrationality is that of telling people to be good, by those who by their false instruction and conduct make them bad, and who could, by, to them, an unseen force, compel every one to be far better than these professed instructors have yet made any one in any country over the world !

What weakness of intellect is it for professed teachers to say that man is bad by nature,—when God has given only divine qualities to each at birth, and now gives to society the knowledge how to divinely cultivate these qualities from birth !

What absurdity to permit poverty to exist, when, by the most simple arrangements, unadulterated wealth of superior quality may be made at all times to superabound beyond the possible wants of the population of the world when they shall be placed within rational and common-sense surroundings !

What an error in governments and people not making proper arrangements to unite federatively with each other over the world, to secure their progress in knowledge, wisdom, wealth, and happiness, and thus to make peace permanent over the earth !

What irrationality, insanity, and madness, in society in all countries, will it be, if man continue longer to attempt to sustain a worn-out system which has fully performed its destined work, and which now can produce only falsehood, disunion, wars, and fightings, and maintain ignorance, superstition, bigotry, and religious hatred, with other endless evils—all of which, by a system of truth without mystery, mixture of error, or fear of man, can be prevented !

How erroneous will it be to endeavour to enforce the present worn-out system of falsehood, leading to all evil, when it will be now so easy for governments and people to introduce the system of truth, leading to all good for the human race !

Will the language of truth and conduct of honesty, or the language of falsehood and conduct of deception, best promote the peace, progress, and happiness of the population of the world ?

Will the scarcity, competition, and conflicts about wealth be the most advantageous for the human race,—or to have it annually produced so abundantly as to admit of its being freely used by all without money and without price ?

Will it be true wisdom to continue arrangements which greatly

limit the creation of wealth, and which stimulate motives to deteriorate its qualities,—or now to introduce new and superior arrangements to produce easily and pleasantly superior wealth illimitable in amount, sufficient at all times to saturate the population of the world with it, without competition or contest?

NEW EXISTENCE OF MAN UPON THE EARTH.

It will now be understood by all who attend to the subject, that I advocate a system in principle, practice, and spirit, the reverse in all respects of the system adopted by men from the beginning, and continued to this day. These two systems are so opposed to each other, that, like fire and water, they cannot exist together,—for the water will quench the fire, or the fire will dry up the water.

It is in vain, therefore, to think of ever uniting the two in principle, practice, or spirit.

The system, therefore, which I advocate, cannot be introduced into any existing Cities, Towns, Villages, or Isolated Residences.

It will not admit of any of the laws of men, opposed to the laws of God and nature,—and all human laws, although ever changing, have been made in opposition to the laws of God and nature.

It will not admit of one of human kind being neglected from birth, or not trained, educated, placed, and employed, in such manner,—physically, mentally, morally, spiritually, and practically,—in accordance with the laws of God and nature, that the character shall be made consistent, rational, and sane, in mind and practice, so as to become, with the certainty of a law of nature, good, wise, united to the race, ever prosperous, and happy.

It will not admit of any distinctions among the human race, except those of age, and of capacity for producing happiness to all.

It will not admit, therefore, of ignorance, poverty, disunion, evil passions, bad habits, inferior manners, vice, or crime, among any portion of the population of the world.

It will not admit of the practice of endeavouring to buy cheap and sell dear.

It will not admit of one individual, or any combination of individuals, to oppress any portion of the human race.

It will not admit of a variety of languages, opposing interests, feelings, or territories.

It will not admit of violence to humanity under any form, or, unnecessarily, to any living creature.

It will not admit of slavery or servitude among the human race.

It will not admit of the creation of wealth being dependant upon a metal circulation.

It will not admit of a language of falsehood, conduct of deception, or secrecy of any kind in the transactions of the human race.

It will not admit of any one being trained and educated in false principles, injurious practices, or to acquire an unkind spirit.

It will not admit of any surroundings in which to place a child of humanity, except those which shall be directly calculated to make it rational and sane, in mind and practice,—that is, to be through life consistent in goodness, wisdom, and happiness, and ever occupied in promoting the happiness of all around it, knowing no limits short of the entire race.

It will not admit of angry words or personal violence.—because human beings, trained, educated, employed, and governed, in accordance with the laws of God and nature, will never have a motive to induce such conduct. And all will know that anger and violence are irrational feelings, and lead to insanity and madness. The system by which men have governed the population of the world from the beginning to this day, is the first phase of humanity;—a phase apparently necessary to develop the rational faculties of our race, and to prepare the way, as it has done, for the second or rational system, in which all the divine qualities of humanity will be advanced to a much higher state of maturity, and, perhaps without a third phase, to their earthly state of perfection.

The reign and existence of the first system, with all its errors and miseries, are evidently coming to their termination over the earth,—all nations are in a commotion of great excitement, without knowing the cause. Their minds are confused;—they know some great change is approaching,—but they know not what this change is to be. The divine faculties of humanity are now too developed in all nations to admit of a change to a worse state in their condition,—but they will admit of one that will permanently produce wisdom, goodness, unity, prosperity, and happiness to all. And such is the change that will be introduced throughout the world by this second or rational system to supersede the first.

The first, although irrational in principle and practice, must be for some time longer retained and supported, to prevent too sudden a change, creating confusion, ill-will, or violence,—and to give the population of the world time to effect the change with order, foresight, and wisdom, in peace, and with the willing consent of all; because each might have his choice to live and die in the first system, or to become a member of the second; or to remain in the first, and place their children within the new surroundings of the second, so as to have them trained and educated to become truthful, rational, prosperous, and happy beings, among their fellows and equals in principles, practices, and spirit.

TWO SYSTEMS FOR THE GOVERNMENT OF THE WORLD.

It is now evident that in the order of terrestrial creation there are two systems, a first and a second, for forming the character and governing the human race.

The first, for man in his ignorant, inexperienced, and undeveloped state, to stimulate him by pain, or evil, so called, to develop all his faculties, and force him to necessary physical and mental exertions, to make discoveries in various arts and sciences, to prepare for the commencement of the second state or phase of progress, in which goodness, wisdom, and happiness will be universally attained. The first, with all its evils and consequent sufferings, being necessary in the order of nature, to force humanity onward to produce the second.

The first is based, in opposition to facts and God's laws of nature, on imaginary notions respecting humanity. The second is based on God's immutable laws of nature.

The first is the immediate origin of evil. The second will be the immediate origin of good to the human race.

The first, although necessary to develop human faculties, is false, and requires a language of falsehood and a conduct of deception for its continued support. The second will require a language of truth and a conduct of honesty over the world, without deviation in look, word, or action.

The first, of necessity, trains the human race to be repulsive in their general character. The second, from like necessity, will train and educate all to become attractive, and to acquire lovely qualities only.

The first tends to perpetual ignorance, poverty, disunion, disease, and crime. The second will dispel these evils, and will produce over the earth knowledge, wealth, union, health of body and mind, and goodness.

The first creates physical and mental weakness, disease of body and mind, confusion of intellect, inconsistencies, irrationalities, and folly. The second will create physical and mental strength, order, consistency, rationality, and wisdom.

The first encourages and enables the few to oppress and degrade the many, physically and mentally, by keeping them in ignorance and poverty. The second will equally elevate and physically and mentally strengthen all, by training, educating, employing, and placing all within such surroundings as will make them to become *wise* and *wealthy*.

The first creates superstition, bigotry, and ignorant religious hatred—the most injurious of all hatred. The second will create a spirit of universal never-ceasing charity, kindness, and love for the human race, irrespective of colour, country, creed, or class.

The first creates all manner of artificial distinctions between

man and man, and trained inequalities throughout society over the world. The second will know no distinction but that of age, and will give to each of the same age a similar education and position in society, or, as near as practicable, an equal condition through life.

The first, of necessity, disunites the human race in interest and feeling. The second will unite them in both.

The first giving great merit and high reward for some particular belief or profession of belief, whether real or assumed, and punishes and degrades for an opposition to that particular belief. The second neither gives merit nor demerit, rewards nor punishes, for any belief whatever,—knowing that belief is not an act of the will of man, but the result of the strongest conviction, true or false, which is made on the mind of the individual, and that all are compelled to believe or disbelieve in accordance with this strongest conviction.

The first gives and promises great merit and reward, present and future, for loving and hating according to its artificial notions and dictates. The second will give no merit or reward for loving or hating anything or person,—knowing that humanity is so created that it must like and love that which is agreeable to its organisation, and dislike and hate that which is disagreeable to its organisation,—and that loving and hating are not acts of the will, but of the instinct of feeling, and therefore are natural and necessary to happiness. Also, that the only practicable mode by which man can be made to love his neighbour as himself, is by training, educating, and placing all from birth in such surroundings as will form them to grow up with lovely qualities only, and then all will be compelled by the laws of their nature to love all.

The first makes religion to consist in words, forms, and ceremonies,—the words and the actions being generally in direct opposition to each other. The second makes religion to consist, *not* in words, forms, or useless ceremonies, but in the heartfelt constant desire and practice to make all around them happy, making no distinction of colour, country, sect, sex, or class.

The first trains, educates, employs, places, and governs man, in such manner as to compel him to become most ignorantly selfish. The second will train, educate, employ, place, and govern all in such manner as will utterly root out and destroy in all this individual selfish feeling, and instead thereof will create a new spirit of universal charity and love, which, through life, will pervade the feelings, and will direct every action to be consistent with that divine spirit.

The first is continually occupied in making and repealing unjust, cruel, irrational, and often most impractical laws, keeping the human race in a perpetual ferment of insane contests, and puerile, but often violent conduct,—laws, too, which are always opposed to Nature's or God's unchanging laws. The second will

study to comprehend and righteously apply God's just, merciful, all-wise, and most beneficent laws,—laws which alone can produce a rational, or sane and happy existence of man upon earth.

The first, owing to the error on which it has been based, creates around all, more or less, the most irrational, absurd, and injurious surroundings,—all said to be intended to promote goodness, prosperity, and happiness of the race, while they are, in reality, directly calculated to create wickedness, prevent prosperity, and destroy happiness. The second will create such a new combination of rational superior surroundings, as will compel all who shall be born, trained, and live within them, to become wise, good, prosperous, and happy.

The change from the first to the second system for forming the character and governing the human race, is the natural progress of God's creation of humanity, towards a more rational and perfect state of man's existence upon the earth, and to better prepare him while in the earthly form for a more pure and a higher state of existence in the life to come, when the terrestrial has performed its duties, and dies its natural death, or effects its destined change for immortality.

MEANS OF HAPPINESS.

WITH the means now placed at the disposal of the human race it will be easy to make all of the family of man, united, good, intelligent, wealthy, ever prosperous, wise, healthy, and happy. Shall these means be now so applied as to accomplish this great and good work ?

Why, in the name of common sense, should the population of the world longer remain in its present divided, opposing, degraded, and miserable condition ?

It is already in possession of the most ample means to insure perpetual goodness, prosperity, and happiness, to every one who shall be born through all future ages. And the means now possessed, although ample to effect the results stated, are capable of rapid illimitable increase, so that the progress of the human race may proceed from year to year, from age to age, and from century to century, without stay or retrogression, to an illimitable extent of excellence in all things, and in the enjoyment of a rational terrestrial existence.

Why, then, should any portion of the human race be allowed longer to remain ignorant poor, disunited, opposed to one another, oppressed, degraded, or miserable ?

The heads of existing religions and governments are the unconscious obstacles now in the way of this ever-to-be-desired progress.

They have been trained, educated, occupied, and placed from their birth under such degrading surroundings as have kept them ignorant of themselves, of human nature, and of the means of giving happiness to themselves or to others. They require as much sympathy for their educated errors as those whom they mis-instruct and mis-govern. The pure and genuine spirit of charity and love is now required to pervade the mind of all, to calm reproach, overcome anger, destroy the desire for vengeance or revenge, and to create the divine spirit of forgiveness—not for one or a few, but from all for all,—because “they know not what they do” against themselves and all others.

Happiness for all has now become a broad plain open path, in which all may proceed with ease, comfort, and high satisfaction, not only without interruption from others, but with the assistance and aid of all their travelling companions. Why, then, should the means which the Great Creating Power of the Universe has placed at the disposal of man for the happiness of his race remain unused or mis-applied?

CREATION.

WHAT is Creation? Whence its origin? It must have a cause; and that cause must itself be eternal and uncreated; because from nothing something could never arise, or become an existence.

This Eternal Uncaused Existence is unknown to man, except as far as the faculties which have been given to him enable him to perceive and comprehend so much of the creation as is within the reach of the mental and spiritual power which he possesses.

The mental and spiritual faculties given to man enable him to perceive self-evident truths, or truths which demonstrate themselves. Such are those truths which have been now stated.

There are also self-evident deductions from self-evident truths, as demonstrable as the truths which are self-evident.

Therefore, although this Uncaused Eternal Existence is in its essence yet unknown to man, it is a self-evident deduction from the Facts of the Creation, that that Uncaused Cause possesses the wisdom and power existing throughout Creation.

The operations of Creation proceed by a regular process, which, to the extent of man's present experience, is uniform and unchangeable.

This process is called a law of nature, in all its variety of action.

This process of Creation appears to human capacity and experience to be an unceasing operation of composing, decomposing, and recomposing certain elements, which men suppose to be eternal self-existing elements, or emanations from the Unknown

Uncaused Cause, eternally existing in a manner and with attributes beyond the present capacity of humanity to comprehend. And no man has yet by searching found out God—the name given to the Unknown Uncaused Cause, whence all things proceed, with whatever qualities and powers they possess.

Man is an emanation from this Unknown Uncaused Cause, or God.

And when this power shall make known its mode of existence and of action to man, then will men know God, and not before.

The universal desire in man to know God is a strong presumptive proof that in the due order of time, in the continued process of Creation, man shall be enabled to know, and perhaps to see and comprehend this, at present, incomprehensible Eternal Power.

From the self-evident truths which have been herein stated, it is a self-evident deduction that man can do no good to God, nor be responsible to the power whence he derives all his powers, physical, mental, and spiritual ;—and therefore that it is vain and useless longer for men to differ in anger about what God is, or is not,—or about any worship of the Creating Power of the Universe.

Whatever may be the form, or ceremony, or phrase of words, intended for worship, it must be senseless, and, if possible, degrading to a Power which creates, directs, and governs the Universe.

It will then be true wisdom in man to cease all his differences about what God is, or what God desires ;—because no man knows either the one or the other, except as declared in the unchanging laws of nature, as these are continually developed in the never ceasing process of Creation ;—and Creation is the only true book of God,—a book which is ever open to all men, in all ages, over the world,—and from which alone all knowledge or certain truth can be discovered and attained.

From this book all wisdom that man has been created to know must be acquired ; and this is the only book in which truth without mystery, mixture of error, or fear of man, can be found,—and wherein truth is always consistent with itself, and in perfect accordance with all facts, known, or that can be known.

The power that creates, having progressed man to this point in his onward course towards higher knowledge and greater perfection, now opens to him another leaf of this divine book, and therein shows him the path which he must pursue to attain goodness, unity, health, wisdom, and happiness.

It shows him that these results can never be attained—

By society making man responsible for what he does not create :—

By society leaving him from birth in ignorance, and sur-

rounded from birth with inferior conditions, when superior may be easily made for all :—

By society making laws directly opposed to the laws of the Creation :—

By the matured in age teaching and training the young in principles and practices of repulsion and opposition of feeling and interest :—

By society making arrangements for individual interests to be opposed to general or united interests :—

By society forming arrangements to artificially divide the population of the world into opposing classes and opposing nations, or into the ignorant and educated, or into poor and rich.

It is now, also, self-evident, from the entire experience of the human race, that a family divided against itself cannot be prosperous and happy. So it is with the family of man. It is trained, educated, employed, placed, and governed, on principles of disunion, calculated to create continual feelings of opposing interests, and to prevent all from perceiving the interminable road to ever increasing goodness and happiness, which will arise to the human family when it shall be trained, educated, employed, placed, and governed, on principles of union, instead of principles of disunion, division, and opposing interests.

The divine book of the Creation has written in every page of its progress the superiority of union for the production of happiness over separation and division. And yet man, disregarding this divine instruction, has made all his arrangements to divide human feelings and interests, — except in forming armies and navies to destroy property and life and to create ruin and misery.

Let there be similar arrangements made to create wealth, form the character, and to govern society, — and the progress and happiness of the human race would know no limitation.

The Creation of the Earth for Man's Existence upon it, it is now evident, has been produced to give him existence, knowledge, goodness, wisdom, and happiness, through the unity of his race.

For union is not only material strength, but it is also wisdom, perpetual prosperity, and happiness, necessarily flowing from the charity, love, and sympathy, which unity will produce.

The Creation of the earth and its heaven has been for the progress and high happiness of man, as soon as he shall be sufficiently developed to know himself and how to unite cordially with his fellows.

“ By this,” — said Jesus Christ, the Great Reformer of *his* age of the world, “ shall ye know that you are my disciples,” (or the genuine followers in practice of the truths which I teach,) “ that you love one another.”

THE REFORM OF THE WORLD.

WHO in this age can imagine anything so impossible?

What does it mean? What is it? How insane to talk of it, when all the powers of the world are opposed to it?

It is premature by some centuries!

These are the natural sayings and exclamations of the misdirected puny intellects trained and formed under a false, ignorant, and most irrational system—a system opposed to facts, to common sense, and to reason.

These sayings and exclamations proceed from minds just awakened as from a dream, not knowing well whether they are yet awake or still dreaming.

Had they been trained, educated, and placed, under a system in accordance with all facts, consistent with itself, and in harmony with the laws of God and Nature,—a system based on truth, and constructed in accordance with common sense, and right reason,—they would have discovered that, with past experience and the gigantic means which the sciences have developed to aid man, the reform of the world, or the entire change of the principles and practices of society in all nations and among all peoples, is but a plain, simple, and direct process, as soon as the true base, on which society should be founded and constructed, and the characters of all shall be formed, can be made obvious to a generation which from birth have had their minds filled with erroneous and conflicting ideas—a generation wrongfully trained, educated, employed, placed, and governed.

As soon as the rulers of society can be made to discover their own best and highest interests, they will agree to re-base society, re-construct it, and to form the character of the human race, on the principle of attraction,—and thus quietly and peaceably, with wise foresight, supersede over the world the old, now thoroughly worn-out system of repulsion, violence, contention, and fighting.

They will then perceive that to establish permanent peace over the world,—to commence progress in knowledge in a right direction,—to create a superfluity of superior wealth for all at all times,—to secure a rapid progressive prosperity for all,—to unite all cordially as one family,—and to gradually make the earth a terrestrial paradise, and men and women good, wise, and happy, would naturally follow, step by step, such change from the fundamental error on which society has been, to the fundamental truth on which it should be based.

And to accomplish this requires only the will of the people, whose well-being, well-doing, unity, and happiness, depend upon this change being now effected in harmony between the people and their present governments.

It is therefore concluded that there is now derived from all past experience in the history of our race, a sufficient develop-

ment of humanity among the most advanced in all nations, to create and direct the public will to desire, and unanimously desire, that this change should now commence and be cordially promoted by the people and their governments.

What are the practical steps necessary to prepare all nations for this "good time coming"—to commence the glorious era and new dispensation of humanity to inaugurate the Millennial state of Man upon Earth?

Let the seven great powers now select each their best man for the purpose, to form a Congress of these seven nations, (a greater number would retard progress,) to consider, first, the best mode of federatively uniting all nations in one commonwealth; second, for this great commonwealth to guarantee to each nation as now existing, peace and quietness from all foreign attacks, while its internal improvements, from the change of an erroneous for a true system for forming character and constructing society, is in progress;—third, that a model commonwealth, based and constructed on this true principle, should be made in each nation, for an example, and from which similar commonwealths would be formed, in which gradually, as they were finished, all the population of the nation could be received.

By this simple process, the present population of the world would be prepared for, and gradually introduced into new and superior surroundings, scientifically devised and executed to compel every one born and trained within them to become good, wise, united, and happy,—and to become not merely children of France, of Great Britain, of Germany, of Russia, of Italy, of Hungary, of Poland, of Turkey, of Japan, of China,—but really and truly children of the Great Commonwealth of the world,—knowing in their new brotherhood no distinction of colour, country, creed, or class,—free and independent, yet universally united, citizens of of the world.

Space and time will not now admit of more upon this subject, but let this suffice for some preliminary to the preliminary congress for the reformation of the world, to commence at noon on the 14th of May next, in St. Martin's Hall, Long Acre, London.

ROBERT OWEN.

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