

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. 3.]

MAY 1st, 1856.

[PRICE 6D.]

REPLY TO BROTHER EVAN'S LETTER TO ME, ON THE PART OF THE SHAKERS' COMMUNITIES IN THE UNITED STATES, AS PUBLISHED IN THE *NEW YORK TRIBUNE*, AND IN THE *SPIRITUAL TELEGRAPH*.

FRIEND EVANS,—

Your letter is at this moment of deep interest to society.

It is well-timed, and I thank you cordially for your kind words respecting myself, and your communities for their frequent disinterested hospitality when I visited any of them,—which I did as often as an opportunity offered.

I did so, because I was desirous of witnessing the effects on character of public property devoid of any private property, and also the effects from a system of celibacy on both sexes:—the first in accordance with my views of the laws of God and nature, —the second, according to my impressions, in direct opposition to the laws of God and nature.

My visits to your communities confirmed these impressions;—but, constituted so erroneously and inconsistently as society has been and is, you could not have succeeded without the union of both.

Your communities have been a first preliminary step toward a rational and superior Millennium upon earth. The mission of your communities is to prove to the world that humanity possesses within itself, even when, as your first societies were, under great disadvantages, the inherent power of association to produce a superfluity of wealth for all; and also to prove that men and women married by any of the artificial modes devised by the priesthoods or legalities of the world, can never unite in communities without soon experiencing the evil passions arising from the sexes being united by the ignorant laws of men, instead of by the all-wise, good, and merciful laws of God.

There never has been, there never will be, a cordially united community composed of the two sexes while artificially united by the ignorant and unjust and most cruel laws of men.

To live in permanent comparative harmony in a community, both sexes must live in celibacy ; but to live permanently in perfect harmony, they must be united by God's laws,—that is, according to their God-made affinities ;—God being a much better judge of these affinities than priests, lawyers, or legislators—all of whom have been trained, educated, employed, and governed, to form, for them, a most absurd, irrational, and incongruous character—a character so erroneous that not one of the members of these divisions of society has any sound knowledge of human nature, or how to unite men and women to constitute a rational state of society—a state in which the good and superior qualities of humanity will be alone and always called into action.

There needs no other demonstration of the past and present insane or undeveloped state of humanity over the world, than to consider the three most popular institutions which have been so sedulously cultivated by the priesthood, and in consequence madly maintained in all ages of the world and in all divisions of our race.

Even at this advanced period of human experience the thoughtless, unreflecting, and mistrained, as well as the educated, deem it impossible that society could be held together without it maintained, by fire and sword if necessary, these three murderers of the reason, common-sense, and happiness of the human race.

The First of these deep-rooted universal evils, is the ever-contenting, hate-creating SECTS, all called RELIGION, with their insane CREEDS, which the supporters of each are taught to believe is *THE TRUE RELIGION*.

As man from birth may be taught to believe any absurdity to be divine truth, the mass educated within the circle of their creed are made from birth conscientiously to believe *that* creed alone to be divine truth. Yet all so trained and educated to become sincere in their convictions believe, as they are taught to do, that all the innumerable creeds or sects opposed to their own are false and utter absurdities, and are surprised that men could believe such palpable contradictions to facts.

Now a moment's calm and unprejudiced reflection, when such can be obtained, will make it certain that peace, unity, progress in real knowledge, and happiness, can never co-exist with any one of these conflicting creeds, or with any isolated sect calling itself *the true religion*.

These creeds are directly calculated to force all trained to be sincere in them to become so insane, that their faculties of reasoning are destroyed, and on subjects connected with what *they* call *religion* their judgments are not only useless, but highly injurious to themselves and their opponents.

Creeds and sects of party religions are opposed to the happiness of the human race. They will therefore never enter into the true terrestrial Millennial state, or the "New Existence of Man upon the Earth."

The Second of these popular universal evils, is that of the prejudices insanely created in favour of PRIVATE PROPERTY and INDIVIDUAL INTERESTS opposed to UNIVERSAL INTEREST.

This is the education of man in the first principles of individual selfishness—the early destroyer of many of the best principles of humanity, and the planter of avarice and of many of the worst passions forced by error into humanity.

As soon as the first glimpse of rationality can be introduced into society, and man can be taught the rudiments of common sense,—private property and individual interests will be superseded by new surroundings, which will establish the principle and practice of public property and public interest, to the entire exclusion for ever of private property and private interests.

None but those trained from birth to become insane will ever expect to see truth, justice, goodness, charity, and love, the practice of any society living under a system based on private property. The arrangements which are necessary to support private property and individual interests must divide man from man, and generate dishonesty, injustice, and cruelty.

Such arrangements must be in the nature of things opposed to progress in good feelings, charity, and love,—to knowledge, to unity, to the natural increase of wealth, and to good fellowship over the world.

It hardens the heart, blunts the best feelings of humanity, and makes all to hate their neighbours who may be opposed to their accumulation of private property, or who may be in the way of their individual interest.

It is, in connection with sectarian creeds, a most demoralising principle of the present system.

Volumes may be written to detail the endless evils which private property and individual interests have inflicted and continue to inflict on the human race. And this gross error is daily increasing the demoralisation and misery of all nations and people.

The evils arising from religious contending creeds, private property, and individual opposing interests, are now too numerous, too obvious, and too severe on humanity, not to be perceived, and in most cases felt by every class in society. Nor will time or space permit me to enter upon this most fruitful part of the subject.

Their demoralising influences are everywhere seen and felt, and speak trumpet-tongued to the suffering from them in all countries.

The Third popular cause of insanity over the world is the deeply cherished prejudices in favour of some one of the innu-

merable artificial arrangements called MARRIAGE, made by Priests, Lawyers, and would-be Legislators and Law-givers.

These wise men of the world, when they make laws, never think of referring for knowledge to the laws of God. But when their ignorant, unjust, and cruel laws are examined, and are compared with the laws of God and nature,—what a mass of absurd folly and puerilities do they present to a rational mind familiar with the obvious laws of that power which creates man with all his divine faculties, propensities, instincts, qualities, and powers!

Has God created men and women with the power to love and hate at their will and pleasure?

Has he not given to all humanity such a combination of these divine natural qualities, that each of human kind *must love that which is the most agreeable and pleasant to the God-given qualities or natural organisation of each?*

And is not every one *compelled* by his divine combination of the human faculties to *dislike* or *hate* that which is made to be the most disagreeable and unpleasant to him or her?

What an opposition, then, to the common sense of unprejudiced humanity is it, for men to make laws and institutions in direct hostility to God and nature's eternal and unchanging laws,—laws of affinity which pervade the entire creation!

How egregious must be the folly of men thus through so many centuries of human existence senselessly to fight against God and nature!

When is this insane conduct on the part of man to terminate?

Do men vainly imagine they can ever successfully contend against God and nature?

Are family dissensions not yet rife enough?

Are not the poisonings and other murders of your infatuated human laws of marriage yet numerous enough?

Are the sexual diseases created alone by your insane laws of marriage not yet sufficiently deplorable and dreadful?

Are the cloaked miseries and horrible sufferings of the poor most-cruelly-used prostitutes not yet sufficiently extended to terminate for ever the *'cause of them*, and of so many unnameable married afflictions?

Will you, the so called good and pious men, and men of the world, ostrich like, hide your heads in the mysteries of senseless contending creeds, and not withdraw them to look these glaring abominations in the face, but continue to imagine that your large bodies of ignorance and selfishness are unseen, and that the evils are unfelt by the population of all nations?

Cease, ye Priests, and Law-givers, longer to contend against God's most wise, just, and merciful laws, every one of which is directly calculated, when understood and rationally applied, to give health, strength, goodness, unity, and happiness to the entire family of man!

Which of the laws of men has stood the test of time ?

Which of the laws of God has not stood the test of time ?

Are not God's laws more than ever required to-day to give peace and happiness to men and women ?

And also to make society rational on this subject—hitherto so grossly misunderstood ?

But, as the human race has been trained, educated, and placed, what would be the immediate confusion and direful events among all classes in all nations were the marriage laws of men to be at once abrogated ?

Would men and women act with the instinctive wisdom of the animal creation in their sexual relations, and like them produce good only ? No such thing. So insanelly have all been trained and educated, that their immediate conduct would not bear comparison with any tribe of animals.

In consequence of men's educated ignorance of their own nature, while this old system is maintained by the authorities of the world the marriages of all countries must remain as they are now.

The only relief which laws or governments can give to the people so trained, is to form a common-sense bill of divorce, to be in force while the new arrangements for rationally forming the character and governing men, women, and children, shall be in progress.

The present system for forming character and governing could never train men and women so to understand their own natures as to act rationally in their sexual relations. This can be effected only when they shall be trained from birth under the true system of society, and within the external surroundings which that system will create.

I readily admit that the surroundings within your eighteen communities of Shakers are far more rational than any now in the outer world, as you call it, because they prevent poverty and its many evils. But, friend Evans,—your better surroundings in this and several respects will not do for the true and full Millennial state of man's new existence upon earth.

The new surroundings must be of a far different and superior character. They must include, among other differences, arrangements to well-form the character of naturally produced children, from their birth through every stage of life ; and for each sex to have, from fifteen or sixteen years of age, equal independent arrangements, so that our respective individualities shall be as well provided for as our universal social nature.

Until our individual and social qualities shall be effectually provided for in the new surroundings, they will be too defective to satisfy universal humanity.

Men and women have individual natures, differing from each other as their natural faculties at birth are made by God to

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.

Sevenoaks Park, Sevenoaks,
March 31st, 1856.

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differ in their combinations ; and the arrangements in the new Existence of Man upon the Earth must amply provide for this endless individual natural variety, or they will be too incomplete to become universal and permanent.

The principles and practices of your societies can never become universal ; and the phase to which knowledge has developed the human faculties now requires universal true principles, and practices always in accordance and ever consistent with these true principles.

To attain these results,—the only ones deserving the attention and consideration of those who desire to reform the world,—true first principles must be adopted, and from these, and in perfect accordance with them, the character of all must be formed and the entire of society constructed.

To form character and construct society to be consistent and rational is therefore a science as fixed and certain as any known science—as fixed and certain as the science of mathematics.

The laws which govern the universe govern the science of forming character and constructing society.

These laws are so fixed and certain, that if a bad character and an inferior society are desired, the laws by which both can be secured are at once obvious. And if, on the contrary, a superior character and a rational and happy society are wished for, the laws to effect both are now equally obvious, and can be far more economically attained and maintained than the false and inferior systems for governing mankind.

But the superior system can never be obtained by ignoring any part of human nature as given to man by the Great Creating Power of the Universe.

Humanity consists of animal instincts and propensities,—intellectual and moral qualities,—and a spiritual nature, wonderfully devised, combined, and enclosed in a physical body.

These are all necessary for the physical growth, health, and continuance of the species, for mental and moral progress, and for the happiness of the spirit within us.

Now when all these animal instincts and propensities, and all the intellectual and moral faculties, are exercised up to, and not beyond, the point of temperance for each, the body and mind will be always healthy ; every exercise, physical and mental, will give its due share of happiness to the spirit within, and the earthly life of each individual will be a long life of physical, mental, and spiritual enjoyment—the life evidently intended that man in the course of creation should attain, after the species had passed through certain necessary stages of development.

Your societies ignore the natural and necessary propensities and instinct for continuing our race, and the earth under your principles and practices would soon become a desert, and the object of the earth's creation would thus be frustrated.

But there is no probability—even with your many advantages from public property and freedom from the fear of poverty—that your societies can much increase; and they ought not to do so.

I must declare the truth without mystery, mixture of error, or fear of man, to all, and especially to your societies, in which there is I believe a greater practice of truth than in any other society, except, perhaps, among some of the North American tribes of Indians.

It, then, appears to me that you greatly err in opposing one of God's most evident laws of humanity—a law most necessary to the continuance, health, and happiness of the human race.

The founders of your sect desired to establish a community of public property, in order to terminate poverty and the fear of it, knowing how much crime and misery poverty and opposing interests created.

They appeared instinctively to feel that public property and the artificial marriages of the priesthood, or any law-made marriages by men, could never exist together.

The world yet wants the first successful community of artificially married men and women. It is an impossibility.

What, then, were they to do? Either to abandon their great, and as it appears overwhelming desire to establish a community of public property and mutual interests, and admit the sexes to unite according to their natural affinities, as God and nature intend they should;—or to bring the two sexes together on the Shakers' principle of celibacy.

When the first Shaker society was formed, public opinion, even in the United States, was so far undeveloped, that no society of persons of both sexes would have been permitted to live without they submitted to priestly or lay artificial and unnatural marriages.

The founders of your society therefore adopted the other extreme, and established the equally unnatural principle of celibacy.

They presumed that they knew better than the Creator of man how to direct this necessary propensity for the continuance, health, and happiness of our race.

The Priests and Legislators of the world, being equally ignorant of human nature and of God's laws of humanity, also presumed that they knew better than God how to direct this propensity; and experience proves through all past time how much disorder, disease, crime, and misery, they have by their gross impiety and ignorant presumption inflicted upon themselves and the entire family of man.

They were too ignorant to comprehend that God directed the sexual instincts of all animals virtuously and beneficially, and that if Priests and Legislators, all grossly ignorant of God's laws of humanity, had not opposed these laws by their puny efforts to supersede them, God would have virtuously and bene-

ficially directed the sexual propensities of animal humanity, as well as those of all other animals.

And which do you suppose knows best how to direct these instincts of Man—The Power which has so wonderfully created and combined them in our nature? Or the Priests and Legislators of the world, who have thus far demonstrated their total ignorance of humanity and of their own nature?

But it must not be mistaken that artificial marriages are a necessary part of this false, evil, and now, fortunately for the human race, worn-out system; and while men shall be so grossly undeveloped in their observing and reasoning powers and rational faculties as to maintain this system, these artificial and evil-producing marriages must also be maintained.

When artificial marriages go, the entire system must go; for as each part—creeds, private interests, and artificial marriages—is necessary to support the others,—they must all be maintained intact, or quietly superseded by the rational system, true in principle and practice, and all the surroundings of men must be made to be consistent with those true principles.

Thus—friend Evans—your society is in a fatal error when it advocates celibacy; and the sooner you can now make arrangements to abandon it, without breaking up or injuring your otherwise highly valuable mode of life, the better it will be for your communities and for society.

Your mission has been to exhibit to the world the practicability of men and women in a state of celibacy, under many great disadvantages, creating more wealth than the real wants of such populations require.

Your societies are now called upon to show the world the ease with which—aided by the advanced discoveries in the sciences, and the many new inventions—any well ordered community can create a superfluity of wealth of good and superior quality beyond their requirements, when these communities are living naturally in accordance with the laws of God,—while they increase as nature requires to replenish the earth, and assist to make it a terrestrial paradise, and the abode of men and women made angelic in mind and conduct.

Celibacy is not a law of God.

Universal propagation throughout the vegetable and animal kingdom is the law of God on this subject, and it is a necessary law for the progress, the health, and the happiness of all that has life.

Celibacy is therefore a crime against God's laws; and men and women who practice it cannot be in full health—physical or mental.

It is pure chastity that is the great personal virtue of men and women.

But chastity is not celibacy ; and there are few throughout the world, arising from the artificial marriages of the priesthood in all nations, who live the life of chastity.

True chastity consists in having no sexual intercourse except when God's affinity, or pure love and affection, exists at the time between the parties. It is only under these circumstances that a healthy child can be procreated ; and not even with these favourable circumstances to commence with will a full-formed physical and mental and spiritual infant be born into the world, unless the mother during the whole of her pregnancy shall be careful in her diet and exercise, and be kept in a placid and happy state of mind.

And fully to reform the world it is necessary to commence with infants born from chaste parents, and who have been well cared for during the pregnancy of their mother, as well as being well cared for from birth through life.

The marriages of the priesthood and of legislators have destroyed all correct ideas of chastity, and instead thereof have forced falsehood, sexual disease, and the unspoken and hidden miseries of prostitution upon the world, by their insane opposition to the laws of God.

Your eighteen communities are an excellent foundation and good practical preparation from which to advance and proceed to a very superior state of communities of public property,—marriage according to natural laws of affinity,—a true formation of character before and from birth,—with the pure spirit of love and charity pervading the mind and every-day conduct of every member of such communities.

And these would become such a light to the population of the world, that—instead of eighteen communities, with a population of only 5,000 souls, in more than sixty years,—you would have in half a century all the more civilised portion of the world for your followers, if not, during the latter years of that period, the now uncivilised remaining portion also.

Were I a younger man than eighty-five years have made me, I would willingly join your societies, and endeavour to assist you *gradually* to change from what you are to what you might be—a shining light to the world.

In the pure spirit of charity and love for all the members of your eighteen societies,—

I remain, your friend,

ROBERT OWEN.

Sevenoaks Park, Sevenoaks.

England, April 6, 1856.

A NEW AGITATION OF NATIONS, TO INTRODUCE A NEW SYSTEM FOR THE GOVERNMENT OF MAN, TO RAISE HIM TO A HIGHER LIFE UPON EARTH. AND TO SUPERIOR CELESTIAL SPHERES IN HEAVEN.

THIS system will be

Without human-made laws.

Without despotic power for evil.

Without priests, lawyers, medical men, or military men.

Without a class to endeavour to buy cheap and sell dear.

Without money, a monied class, or any artificial circulating medium.

Without competition or contests for wealth, or for worldly honors, or for individual privileges.

Without a desire for individual distinctions of any kind.

Without slavery or servitude.

Without inequality of education, condition, or treatment.

Without any personal distinctions, except those created by age and by the varieties of natural capacity.

Without ignorance, pauperism, poverty, or the fear of poverty.

Without crime, or fear of human punishment.

Without anger, hatred, violence, jealousy, or any evil or inferior passion.

Without repulsive feelings, or disunion between man and man.

Without an inferior class.

Without physical or mental disease, or the fear of death.

Without the fear of hell or the devil.

Without any slavish or unpleasant fear of God.

Without, ultimately, one bad or inferior character.

Without the want of charity and kindness in any one, for all of our race.

Without human-made laws.

Without religious differences, hatreds, or wars.

Without civil or national wars.

Without standing armies, or navies for war.

Without difference of opinions creating a difference of feeling between individuals or nations.

Without a variety of languages.

Without inferior dwellings.

Without inferior clothing or furniture.

Without inferior surroundings in any of the departments of life.

Without inferior training or educating, to give inferior habits, manners, or conduct, to any one.

Without obstructions to prevent society giving a good and superior physical, intellectual, moral, spiritual, and practical character, before and from birth, to all.

Without the *causes* of evil.

Without misery or suffering, except from unavoidable accidents.

Without custom-houses, passports, or hindrances of any kind to prevent travelling freely over the earth.

Without any one being excluded from any part of the earth.

Without human-made bondage of any kind.

Without falsehood, in look, word, or action.

Without secrecy of any kind in withholding knowledge.

Without the few holding power for evil over the many.

Without merit or demerit for any conscientious belief.

Without merit or demerit for loving or disliking persons or things.

Without any one having any right over the opinions or conscience of another.

Without interference with individual rights.

Without any parties claiming an individual right to air, earth, or water, to the exclusion of others, equally entitled by nature to the natural use of them.

Without cities, towns, villages, isolated dwellings, streets, lanes, courts, or alleys.

Without other arrangements than social family commonwealths, —national commonwealths, — and the great nationally united commonwealth of the world.

Without individual selfishness.

Without social family-commonwealth selfishness.

Without national-commonwealth selfishness.

Without selfishness in the united commonwealth of the world.

Without private property or any desire for it.

Without limited national territories.

Without individual independence being interfered with, except so far as is unavoidable in a well-regulated society living in peace and harmony.

Without celibacy ;—it being contrary to the laws of God.

Without artificial or unnatural human-made marriages.

Without unnatural children, which are consequent on unnatural marriages.

Without prostitution ;—which is an unavoidable result produced by unnatural marriages.

Without unchaste desires ;—which will be effected by the sexes always uniting according to their God-made natural affinities.

Without one sex depending upon another, except for mutual affection and social aid.

Without disappointment of the affections.

This new system for the government of man will attain and secure the preceding results, by forming the character of all, from birth, on a newly developed true principle, and placing all within new surroundings, emanating from that true principle.

These proceedings will constitute a system of *Prevention of*

Evil, for the permanent government of the human race,—a system which, in fact, will give the full use of the world to each individual, so far as he can enjoy it, when made fruitful and beautiful, and when the character of his fellows has been made good, wise and happy.

Thus, ultimately, and at no very distant day, will society over the earth be without ignorance, poverty, disunion, falsehood, crime, or misery ; but all will be surrounded from birth by new conditions, which must make *all* to become, in two or three generations, good, wise, united, healthy, prosperous in all worldly matters, and progressively increasing through every generation in excellence and happiness.

There is nothing stated in this article which may not be easily attained in practice by basing society on its true fundamental principle, and making the surroundings in accordance with that principle.

A thousand petty objections will be made by petty-formed minds, who are without knowledge of the laws of nature, or of what is or is not possible in practice. But the opinions of such individuals will be disregarded by the advanced minds and experienced men in the largest operations under the existing system.

Chemical discoveries and mechanical inventions, rightly applied, are already far more than society requires for its permanent happiness, and they can be increased without limitation.

The ultimate true division of the population of the world, and form of society, to insure the greatest amount of excellence and happiness to all, will be into divisions not exceeding three thousand souls, united in social family commonwealths, and these to be federatively united over the world.

This change to be gradually effected by means to be attained ; which will be explained in the succeeding articles.

The social family commonwealths are adopted because they alone admit of the surroundings necessary to secure the happiness of the human race.

THE NECESSITY FOR A CHANGE OF THE SYSTEM OF SOCIETY, AND THE MEANS TO EFFECT IT.

It is useless to attempt to reform the present system of society, because it is based and has been constructed on a false principle, and therefore its practices have been injurious to the human race through the past existence of humanity.

It has been based and constructed on the imaginary notion that man forms his own qualities of body and mind, and in practice he has been made to be responsible to society for these qualities and their results.

All facts respecting humanity prove the ignorance and the endless miseries to the race, which this absurd imaginary notion has inflicted upon every past generation.

The facts of every age have proved—

That all the physical and mental powers of man have been, unknown to himself, given to him by the Power creating him in the womb,—and that from birth, and to some extent before, those physical and mental qualities are placed under the guidance and direction of the society by which the individual is surrounded.

That the surroundings of men and things determine the climate, language, religion, ideas, habits, manners, customs, occupation, and conduct, of every one.

That these surroundings influence to an illimitable extent for good or evil, all placed within them.

The science of the influence of these surroundings has been discovered; and in consequence, the means may be now made known to the human race, by which society may create new surroundings, which, without the knowledge in the early life of the individual, will compel him to become through life good,—intelligent,—attracted by, attracted to, and therefore united with, all his fellows,—wealthy beyond his acquirements and equal to his wishes,—his ideas true, and therefore always consistent,—and consequently so wise in conduct, as to be daily occupied in assisting to promote the permanent happiness of his race.

To effect this change, new surroundings will be required over the earth;—because all existing surroundings made by men have emanated from the false principle stated—(that man forms his own qualities, physical and mental, and should be made responsible for them to his fellow men and to God, or the Mysterious Power which created him).

Under this new developement of man and society, there is but one course for the human race to adopt,—that is, by wise foresight, in peace and order, gradually to supersede all existing surroundings which are so opposed to progress and happiness, by new surroundings based on a true knowledge of humanity, and constructed throughout in accordance with the laws of God and nature, and ever consistent with them.

Being thus in the right path, we are directed how to proceed, in spirit, principle, and practice, to “reform the world.”

The spirit is that of pure charity and love for our race.

The principle is, “that the character of man is formed *for* him.”

The practice is,—to create and maintain such surroundings as will make all our race, good, united, abounding in wealth, enlightened, healthy in body and mind, and ever wisely employed in promoting the happiness of all around, within the circle of their influence, irrespective of all differences made by nature or education, including, while they last, differences of class, creed, and colour.

There may be differences among men respecting the mode of introducing this change of surroundings to the population of the world.

The following is proposed as the most natural, easy, and effective mode of gradually accomplishing this great change for all human-kind. If better can be devised the writer will be gratified.

Since No. 1 of the *Millennial Gazette* was published, hostilities have ceased between the belligerents of the West and East, and the world is at peace. This most happy event permits at the right moment the finest opportunity to adopt direct and decisive means, by the nations of the world, to effect the change for the system of falsehood and evil for the system of truth and goodness.

The best course to be adopted to effect this great and glorious change for man, will be for the present members of the Peace Conference in Paris, now that they have concluded a treaty of peace between their respective nations, to be formed into a committee for calling a congress of nations, to be held in London at as early a period as such a meeting can conveniently be convened,—each nation to be represented at the congress by two members selected by their respective governments.

The congress to take into their most grave consideration the best means of forming a Sacred Alliance of nations, federatively united to obtain and secure, by wise foresight, the permanent peace, progress, prosperity, and happiness, of the population of the world.

The following outline is proposed for the formation of this sacred alliance.

1st. That all nations be invited by the Peace Conference Committee to send their representative members to the congress, to form the Sacred Alliance of nations, federatively united to attain the objects previously stated.

2nd. That the Sacred Alliance shall adopt measures to effect the change from the false and evil to the true and good system of society in the shortest time practicable, without creating injury to any parties while the change shall be in progress.

3rd. That the Sacred Alliance shall, during the progress of the change from one system to the other, guarantee the internal and external peace within the territories now forming the state or empire of each nation.

4th. That during and after the change of system, the alliance shall guarantee to each one—man, woman and child,—in each nation being a member of the Sacred Alliance, that their present condition shall never be changed for one worse or inferior, and shall not be changed during their lives, except by their own expressed desire.

5th. That the change from the one system to the other shall

be effected by the creation, on new sites, of new surroundings, all made in undeviating accordance with the laws of God or nature, (or of God and nature,) and proved to be such by their continually recurring without change or variableness.

6th. That these surroundings will therefore be such as will insure to every one born and living within them, a superior formation of character—physical, intellectual, moral, spiritual, and practical,—a healthy, pleasant, and most convenient dwelling, with separate private apartments to each of both sexes from the age of fifteen,—a sufficiency at all times of the best and most wholesome food, unadulterated and well prepared to insure health, constant beneficial occupation, physical and mental, having reference to the natural qualities and acquired qualifications of the individual,—abundance of time for physical and mental recreations,—a fair full share, at the proper period of life, of the local government within their respective surroundings,—and as much individual independence as is practicable in social life—but an independence greatly superior to any which can exist under the present system of falsehood and evil. (The means, under this change of system, which will be always at the disposal of the Sacred Alliance, will be most ample to enable it to assure all the preceding results).

7th. That the Sacred Alliance shall gradually re-place the population of each nation, commencing with the working classes and their children, within these new surroundings; but none to be taken without their strongly expressed desire to live within them.

8th. That these surroundings shall consist—

First, of social family commonwealths, never exceeding three thousand men, women, and children, in their natural proportions.

Second, of these united within their territorial bounds to form national commonwealths.

Third, of a union of these national commonwealths to form the great commonwealth of the world.

9th. That each social family commonwealth shall be governed on an equality of education, condition, and occupation, according to age and natural capacity.

10th. That each social family commonwealth shall have the following departments:—

1. The domestic.

2. The formation of character.

3. The creation of wealth.

4. Its preservation and distribution.

5. Recreations.

6. Government at home and abroad, or within and without the social family commonwealth.

7. A sufficient domain to supply the family, when at its maximum number, abundantly with the necessaries of life.

(These departments to be always kept at a high standard of perfection in practice.)

11th. The national commonwealth to purchase with the national funds, arising from the superfluous wealth created by the family commonwealths, all the present private property in land, on which the family commonwealths are to be established;—the national commonwealth becoming the sole trustee of the property of the land, for the benefit of all.

12th. No standing armies to be maintained in the great commonwealth of the united nations. But all in each family commonwealth to be trained in military evolutions, to the superior use of arms, and afterwards to be periodically exercised in them, until the great commonwealth of all nations shall form the human race into the true brotherhood of man over the world. But even *then* the young should be trained from early life by military discipline, to attain the civil advantages to be derived from acting in order with precision, when numbers are employed in practical operations.

When character shall be rationally formed from birth, and placed within rational surroundings, (and no other surroundings can form a rational character,) punishment of any kind will be unnecessary and therefore unknown.

PRACTICAL MEASURES TO INTRODUCE AND CONSOLIDATE THE MILLENNIUM.

THE practical mode by which to make man good, society rational, to unite the population of the world, and to train it to become wise, prosperous, and permanently happy, is now, through the experience derived from the past, become a science as fixed in principle, and as certain in practice, as any known science.

The character of the surroundings of humanity, forms the character of all within them. The path to the results stated is now plain and open, and the highest permanent interest of all will be secured by pursuing it without deviating to the right or to the left.

Make the surroundings good, and the population will be good.

It will be soon universally discovered, that the first step to make the population of the world rational and happy, will be to establish permanent peace over the earth among all nations and peoples.

This peace is to be effected by a federative union between all nations and peoples.

And a universal federative treaty may be now formed, which shall give to each nation and people a greater victory, without loss of any kind, than has ever been achieved by the most powerful and fortunate nation or people during the past history of the human race.

By this simple process, each nation and people will become far more than conquerors of the world under the existing system.

For if France under Napoleon the First, or Russia under Nicholas the First, had succeeded in extending their conquests over the earth—what would have been the position of either?

They would of necessity have been surrounded by internal enemies, who would have left them no rest or quietness; and they would have been in an irrational, dangerous, and uncomfortable state during the remainder of their lives, and their subjects miserable.

But by this universal Federative treaty, all enmity and opposition of interests will die their natural deaths,—all will soon see the advantages of remaining at peace,—and all will be enabled to enjoy it.

The present irrational obstructions between nation and nation will cease,—no custom houses will exist,—no passports will be required,—the earth will belong to every one,—all will attain that most desirable of political positions—that is, will become free citizens of the strongest, best governed country, with none to make them afraid.

The aspirations of the best men who have lived will thus be secured through future ages. Each individual, by the new training, education, and position which will be given to each, will feel in reality that the world is his country, and that to do good to all his fellow-citizens is his true religion, and the only true one.

The articles of this universal federative treaty shall be given at or before the proposed Congress, in May, of "The Reformers of the World."

But one clause of this treaty must be at once obvious,—namely, that each nation shall effect its own interior reforms without interference of any kind from the federated nations, except so far as assistance and advice may be obtained at the request of any nation of the union.

The federative union will, however, soon destroy all jealousy about international interference; for it will be discovered that there can be but one interest among the whole federation, and that interest will be to promote, to the highest point, the well-doing, prosperity, and permanent happiness of each state and people composing the entire federation.

The second great measure to attain and secure the permanent progress, peace, prosperity, and happiness of the federation, will be to make the scientific model of the true universal commonwealths known to the public in principle and practice; how they are to be devised and executed,—and how each is to be governed so as always to produce harmony within each, and with all other commonwealths throughout the federation—which, sooner or later, will be sure to extend over the world.

The problem to be solved in devising these commonwealths to

become universal through the great federative union of all nations, which will compose the great commonwealth of the world, is to ascertain what number of men, women, and children, in their natural proportions, can be associated together as one commonwealth family, to be the best and most easily trained, educated, employed, govern^d and placed, so that each child born within the commonwealth shall be the best cared for, and done by, from birth to death. And in which the situation of the parents of children shall be well devised, to have the most healthy and best formed progeny both in body and mind, as a good germ or nucleus from which to enable the commonwealth to form a superior character for all from birth.

To combine all these considerations in the best manner to obtain these results the most advantageously, a commonwealth whose maximum shall be *three thousand* in number, formed into one family, under one arrangement, will give the solution required.

In a commonwealth so limited, based on the true principle, and consistently constructed in accordance with that principle, the following departments or divisions will be required, and to be so united as always to work harmoniously without one interfering to oppose another.

1st.—The domestic arrangements.

2nd.—Arrangements for creating and distributing wealth.

3rd.—Arrangements for governing the population within, and its relations with those without.

4th.—All these to be so arranged as to become aids in forming a superior character for all within the commonwealth,—every external object having a greater or lesser influence in forming the character of everyone.

As the well-being, well-doing, and permanent prosperity and happiness of each and all will depend upon the character formed for the population of the commonwealth,—this department will require the greatest care and attention in devising and executing.

It must commence in practical measures with the parents before the birth of their children, and continue from birth, during the life of each one, day by day, without ceasing; for the character of each is made better or worse each day through their lives. But this unceasing attention to the formation of the character of everyone will easily be effected by permanent arrangements which will accomplish the results almost unperceived by the individual.

The commonwealth, like the Indian mother, will be responsible for the character which shall be formed within it for all its members.

Thus easily will the character of the human race, as compared with their present character, become perfect,—wealth always good and superabundant,—their union cordial and permanent,—and the earth fertile and beautiful for the enjoyment of all.

No laws but the laws of God to govern each commonwealth and the great united commonwealth, in which ultimately there will be no city or isolated residence,—no street, lane, court, or alley,—all these being bad surroundings.

No priests, lawyers, medical or military men,—no buyers cheap and sellers dear,—all these being bad surroundings.

No churches, workhouses for paupers, prisons or punishments of any kind,—none being required, except for the commonwealth itself, if it could ever by possibility mistake its interests and its duties.

No slaves, servants, or inequality of condition of similar age, or oppression of one individual of any kind,—these being all ignorant, irrational, and bad surroundings.

With the true principles for its base, and consistent practice with that principle, and governed solely by the laws of God and nature,—how easy, simple, and prompt, might be the reformation of the world!

How easily might the human race slide out of the system of *evil*, into that of *good*!

How comparatively soon might the entire population of our globe supersede their present state of ignorance, poverty, disunion, fightings, quarrelings, and endless miseries, for a new existence upon earth, in which none of these evils could be known or experienced by one individual!

You have only to will it, and it will be done.

I have thus written, to endeavour to create this will in the population of the world. That it may be made to become an active reality, is the cordial wish and ardent desire of the spirit which has ever influenced my life and writings.

THE FEDERATION OF NATIONS A NECESSARY PRELIMINARY TO THE FORMATION AND FEDERATION OF THE SOCIAL FAMILY COMMONWEALTH; WHICH, UPON FULL AND ACCURATE INVESTIGATION INTO THE WHOLE BUSINESS OF LIFE, WILL BE DISCOVERED TO BE THE TRUE SCIENCE OF SOCIETY, IN PRINCIPLE AND PRACTICE.

The reform in practice of individual nations, and of the entire population of the world, must commence by the federation of nations, which is perhaps the happiest inspiration yet given by God to man, because it is destined to secure the permanent happiness of the race, by preparing the way for a rational practical brotherhood of the family of man through all future generations.

Three modes, after the most matured reflection, present themselves, by which these national federations may be effected.

The first is, a federative treaty, as an example to all other nations, between Great Britain and the United States,—upon terms of perfect equality.

In this case the United States would, to all intents and purposes, conquer the empire of Great Britain, which at this moment is the most advanced and powerful empire in the world. And this conquest would be gained by the United States without the loss of one life, or the expenditure of one penny.

On the other hand, Great Britain, with like advantages, would to all intents and purposes conquer the United States. These States possess domains capable of forming a rival empire in all respects to Great Britain.

The two, federatively united, would at once form an empire unequalled in the history of mankind, and constituting a combined power that could by force easily conquer the remaining parts of the population of the world.

But the reign of force now ceases for ever. Clarity and love combined, directed by calm sound judgment, will now supersede force, and reign triumphant in its stead, and henceforth govern all nations for their progress in excellence and happiness.

The second mode of national federation is a federative treaty between all the present negotiating parties represented at the Peace Conference at Paris, adding to their number the United States of North America; and then for this federative union to invite all other nations on both continents to join in their federation.

It will be at once seen that each nation would thus gain immensely, and would lose nothing but their ignorance, poverty, disunion, and prejudices.

The third mode of federatively uniting nations is the one which I suggested to the United States when there and during the presidency of Mr. Munro, with whom I was to its conclusion upon the most confidential terms.

This was, that all the separate powers on the continent of America, North and South, should annex themselves to, and be received by, the United States, on terms of perfect federative equality, and that all the nations of the other half of the world should in like manner unite themselves to Great Britain:—and then, that the great federatively United American States, and the great federatively United European States, should federatively unite, and thus for ever secure the peace, progress, excellence, and happiness of all nations, including the entire population of the world.

Either of these modes would effect the desire of all hearts, which is to make a cordial permanent brotherhood of the human race. And this is the ultimate destiny of man.

Let the existing governments, for peace sake, have the choice between these three modes. But if the nations of the world do

not desire this change, and do not influence the governments to adopt one of them, or one that will attain the same results, then are these nations too undeveloped yet to perceive or to adopt measures calculated for their well-being, well-doing, and permanent progressive happiness.

These views and measures will be submitted to the Congress of the Reformers of the World, to commence on the 14th of May next, at noon, in St. Martin's Hall, London; and when this shall have been done, if I live so long, my mission will terminate. It is useless to attempt to reform the present system of society; for all attempts to reform it have failed, because it has been based and constructed on false principles, and therefore every such attempt must prove vain and useless.

No one who comprehends the laws of nature respecting humanity, and the natural construction of society, will ever imagine it possible to effect any substantial and permanent reform of the present system of society, based, as it is, on supposed facts which do not exist,—on imagined facts in direct opposition to those which came into existence when man was created, and which have continued with him to this day, without change or alteration,—proving them to be laws of God, intended ultimately to direct and govern man in all his proceedings through life.

The present system having been thus based and constructed in all its departments on error, and maintained by force, fraud, and falsehood, deserves no further attention from advanced minds, or those who are in the least prepared to assist in reforming the world.

I have now, it is hoped, put this now worn-out system for ever out of the way of progress, except to be considered as the old graveled roads were after the railways were discovered. As these were necessary to be maintained while the railways were being constructed,—so must this old system be kept in action while the new is in progress, gradually to receive within it the population of the world.

The new system will ultimately consist of scientific family commonwealths, not exceeding, in each, three thousand souls. These will be federatively united,—first, in each nation,—then, by degrees, from nation to nation,—until they shall include the population of the world in one great commonwealth, which will progress without ceasing from age to age, in every kind of excellence, until this globe shall be made a terrestrial paradise, and all men and women shall be full-formed and superior in all their qualities of body and mind, so as to fit them in the highest degree, when they put off this earthly form, for the higher spheres in the life to come.

To effect this great and all glorious change for humanity, there must be a permanent universal peace, and a spirit of charity and love created to guide, direct, and govern this change.

A slight reflection will assist all to discover that both of these events will be unspeakably for the advantage of all who now live, and of all who may live hereafter.

The first of the three modes which present themselves by which this change may be the most easily and justly made, in peace and harmony between all nations and peoples, is, as has been stated, to commence by a federative treaty between Great Britain and the United States of North America, upon terms of perfect reciprocity.

The advantage of such union would be soon experienced, and would be obvious to other nations to be so immense, that it would become a shining example to other nations, and would create a desire to unite federatively with these two nations, and to which union there will naturally be a ready assent of both.

If the rulers of the other most advanced nations are not yet sufficiently developed to make this federation now, through a general congress of nations,—a more extended federative union between them would be a useful practical commencement.

It is probable, however, that if the more civilized nations of the world would agree to call a congress of nations,—making no exceptions in Europe, Asia, or America, and inviting also China and Japan,—that at such congress the advantages of the most extended federation of nations would be made by discussion so evident to all, and so easy and beneficial to each, that a general agreement to form such extended federative union would be adopted.

An outline of a federative treaty and of an extended federative union between Great Britain, the United States, and all civilized nations, shall be given, to show how easily and beneficially nation may now unite with nation, to give peace, progress, and happiness to the population of the world.

These treaties, as will be ascertained by the articles of the proposed unions, will not prematurely interfere with the customs, laws, prejudices, or government, of any country, thus federatively uniting; but they will gradually accustom all to more correct views and conduct in all their private and public proceedings, and prepare their populations to commence the language of truth, and to live a life of honesty.

When these federative unions shall have been formed, and something like true principles shall have been acquired, and a right spirit infused into these populations, they will be prepared to have explained to them the far greater advantages to be derived from the scientific family commonwealths, in which every one will be well cared for from and before birth to death, and in which the *cause of evil* will not be allowed to exist.

It will be found very easy to form arrangements to *prevent evil*. But when the causes of evil are unwisely allowed to enter

any society, it will be found impossible to eradicate the evil thus created, except by withdrawing the cause producing it.

The scientific family commonwealths will be formed of surroundings to prevent the existence of any cause of evil entering them, and the common sense of all will fully comprehend the superiority of a system to prevent evil, over one which encourages the introduction and growth of evil, and then vainly attempts to cure small portions of it.

PROPOSED FEDERATIVE TREATY BETWEEN AUSTRIA, FRANCE, PRUSSIA, RUSSIA, SARDINIA, TURKEY, AND THE UNITED STATES OF NORTH AMERICA.

WE, seven of the leading powers among civilised nations, being desirous for the permanent peace, progress, and happiness of the human race, to terminate oppression and all other evils of man's producing, have united to form a federative treaty, to prepare the population of the world for this great and glorious change.

For these reasons we agree to the following articles,—

1st.—That there shall be permanent peace and harmony between our respective nations.

2nd.—That they shall be henceforth for ever federatively united.

3rd.—That all the inhabitants of these seven nations shall have equal rights and privileges throughout the dominions of this federation.

4th.—That persons shall have unrestricted liberty of ingress and egress, and each shall be respected as a natural born inhabitant within the dominions of this federation.

5th.—That there shall be no interference of any of these nations within the territories of the others, except at the request of one or more of these nations, desiring or asking for the advice or aid of one or more of the federation.

6th.—That the existing territories of the members of this federation shall be guaranteed by the federation from all molestation from without by any other power.

7th.—That Sweden, Holland, Denmark, Spain, Portugal, Saxony, and Bavaria, shall be invited to unite in this league or treaty, in order to extend peace and prosperity to all nations and peoples, on principles of universal justice and good fellowship.

8th.—That when this federative union shall have progressed so far, all minor civilised nations shall be invited to join the league.

9th.—That when this extended union shall have taken place, (which may soon be expected, as it will be so strongly for the in-

terest of every nation to become a member of this league,) rational, peaceable measures shall be adopted to induce China, Japan, and every other tribe or people to unite in this treaty, in order to form a commonwealth or brotherhood of the human race, composed of all nations and peoples, in order that the peace, progress, and happiness of the inhabitants of the earth may be permanently attained and consolidated on the most sure and substantial foundation.

10th.—That after a period to be named there shall be no standing armies within the federation; but that, as an essential part of educating or forming the character of the young, all to the age of fourteen shall be trained in military exercises, and in the use of arms, as long as any portion of the population of the world shall not become members of the federation.

11th.—That during the same period a steam navy shall be kept and maintained in full efficiency, to preserve the peace and safety of all the oceans and seas.

12th.—That measures shall be gradually introduced into the dominions of each member of the federation, to give one and the same language to all the children who shall be born after the signing of the treaty; and that this universal language shall be the Anglo-Saxon.

13th.—That all trained, educated, and employed within them, shall be governed solely by the laws of God and nature, and thus become full-formed men and women, knowing their own nature so well as to perceive the straight road to happiness for themselves and all placed within similar surroundings.

14th.—That new surroundings shall be so formed and combined as peaceably, gradually, and most beneficially for every one, to break up all present associations of the respective populations of each nation composing the league, by superseding them with the true scientific aggregate of surroundings, to be complete models of a working society, or a rational family arrangement to attain all the objects of human existence in a superior manner, to form the nucleus, germ, or family commonwealth.

15th.—That these family commonwealths shall be federatively united throughout the extent of the federation, so as ultimately to form by their union the true brotherhood of the human race and the great commonwealth of the world.

16th.—That these new surroundings to constitute family commonwealths shall not exceed three thousand in their maximum population, in order to give to each of its members the full advantages that society can prepare for them.

17th.—That the capital, skill, and labour, now worse than wasted most unnecessarily in standing armies, shall be employed to execute the new surroundings of the new family commonwealths, which shall be gradually increased in each nation, to be

sufficient in number to accommodate the entire population of the federated nations.

18th.—That thus ultimately the nations of the earth shall be gradually formed by wise foresight, in peace, in order, and with the cordial consent of all, into limited family commonwealths, which shall be federatively united, without other distinctions, local or national, to form the great united commonwealth of the world.

19th.—That these family commonwealths, united in language, education, and interest, will be far more easily governed and kept in perpetual harmony, than can a single parish under the insane system by which the world has been mis-governed to this day.

20th.—That throughout this new federation of nations, those within each family commonwealth shall be trained, educated, and placed, under surroundings in which each one shall be taught to know himself, to comprehend the whole of society, and to be competent to take an efficient part in directing the new chemical and mechanical machinery, by which the domestic business, the creation and distribution of wealth, and the formation of character, will daily proceed in each of these family commonwealths over the world.

21st.—That each family commonwealth shall have sufficient domain to support itself amply in all the necessaries of life, and to have a surplus produce to exchange for what it may require beyond its own production.

22nd.—That each family commonwealth shall govern itself within its own domain.

23rd.—That the circulating medium of wealth within the federation shall be the notes of the united federation, guaranteed by the whole property within the united federation. These notes to circulate wealth until it shall be ascertained in practice that wealth can be pleurably produced with ease and certainty beyond the wants and wishes of all, so that all may unrestrictedly use it as their wants require.

24th.—That each family commonwealth shall have but one interest, and each member to be without private property,—each being a producer and consumer upon equal terms according to age; and no other inequality to be known among them except that which nature makes in their natural qualities.

This is a mere first sketch and rough outline from which to form a well digested federative treaty.

THE MEASURES WHICH I HAVE BEEN IMPRESSED FROM MY YOUTH TO ADOPT THROUGH LIFE TO THIS PERIOD, TO PREPARE THE POPULATION OF THE WORLD TO CHANGE THEIR SYSTEM OF FALSEHOOD, IGNORANCE, AND MISERY, FOR THE SYSTEM OF TRUTH, WISDOM, AND HAPPINESS.

IN early youth I was strongly impressed with the conviction that "truth is always consistent with itself and in accordance with all facts, which constitute the unchanging laws of nature." I was fortunately uneducated according to the notions entertained under the existing system of society. I had therefore the less to unlearn, and the fewer prejudices to contend against. I was taught only to read, write, and to understand the elements of arithmetic, in a common school, in a small town consisting then of about nine hundred inhabitants. But I was early fond of reading, and I read immensely; and by this reading of all books which came in my way, as I read them was my real education commenced. I read promiscuously the leading novels of that period (1780),—Shakspeare,—Milton,—Harvey,—Young's night thoughts,—many religious works,—Universal History,—the Circumnavigators,—Lives of the Ancient Philosophers, and their Philosophies,—Biographies, &c., &c., &c. But I read all these differently from most youths. I had this standard of truth always in my mind when reading. I knew that "all facts prove that God, (or nature,) and society make the character of every one upon the earth:—God, through nature, giving all the natural qualities at birth,—and society directing them from birth through life." Whatever, therefore, in my readings, was opposed to this criterion, left no lasting impression on my mind. What was in accordance with it, was added to my stock of certain truths; and thus my mind gradually became filled with ideas consistent with themselves and in accordance with all known facts. I therefore soon ceased to blame man for those qualities which God forced him to receive when born, and which society afterwards directed either ill or well, foolishly or wisely. Soon being convinced, by facts narrated in history, and by those existing around me, that society knew not human nature, or how to direct it for the good of the individual or the happiness of any society or any nation, I early commenced to contend against the popular notions of all classes, sects, and parties; and I was soon called an infidel. But my readings and reflections opened to me the causes which necessarily produced the errors and prejudices prevalent in all these classes, sects, and parties; and, therefore, instead of being excited to anger for their educated mistakes, I was constrained to pity them for the unfortunate surroundings or circumstances in which they had been placed from their births. I was therefore impelled never to contend in anger for what I knew was truth; but to

place it in the best manner I could before the mind of others, and to treat all with the kindness which charity for their educated differences to my opinions compelled me to have for them.

This mode of proceeding, I soon discovered, had the effect in a *very large* majority of cases, of enabling me to draw out the *good qualities* of those with whom I came into daily or occasional communication, and very seldom any of *educated* evil qualities. For those who have an experienced knowledge of humanity know that man is not bad, but is divinely good, by nature; and that it requires only that he should be placed from birth within good circumstances and superior surroundings, to draw out those good qualities in all over the earth.

But society, so far, has been blind to the natural qualities of man, and therefore blind to the easy and simple means to insure his happiness.

By thus thinking and acting differently from my fellow-men I was enabled at the age of twenty to have the sole management of a new, difficult, and extensive manufactory, and the direction of five hundred men, women, and children, employed in it. The whole was new to me;—I had at once to enter upon my task without an hour's instruction from any one. In four years, under my direction, the character of this population was greatly bettered in its general conduct, the manufacture extended, and so much improved as to be eminently successful.

At twenty-five I had to create another new establishment, with similar success.

At twenty-eight a much more extended establishment, with a population of thirteen hundred was placed under my sole direction, and which was gradually increased until the population exceeded two thousand. And this establishment continued under my direction for more than a quarter of a century.

There it was that I commenced to put into practice my knowledge of the influence of circumstances over human nature in the formation of character.

I had a very inferior and immoral population to begin with. I pitied, without blaming or punishing them, for the very unfavourable circumstances in which they had been placed before they were brought from various distant places to the establishment.

This establishment was at New Lanark, in the county of Lanark, Scotland; and the existing circumstances there at that period were far from being likely to improve their condition. I did what all governments ought to do;—I gradually withdrew the unfavourable circumstances from around the adult part of the community, and created entirely new surroundings for the children of this population. These surroundings were unique in their character and results:—results never until then anticipated by any parties in any country. They were surroundings which created for the children a character totally different from that

which had been given to their parents—a new character, which many clergymen and others who came to see and examine their proceedings said was so different from the character of other children, that it appeared to be a “new human nature.” But it was only old human nature, *naturally* treated, by being surrounded by circumstances according with, instead of opposed to, its nature.

The result was such as ever will take place when human nature shall be placed from early life within surroundings in accordance with its nature. These children were, by comparison with the same number and age of any other children, high or low, in society, good, wise, and happy; although the circumstances attending a large cotton-spinning population and establishment were far from being the best surroundings for these children, when they were obliged to leave each evening the new surroundings which I had created for them during the day.

These children, without the slightest merit on their parts, were of necessity made good in their tempers, manners, and habits,—wise in their conduct to each other, and to all around them,—and they formed by far the happiest population, for a succession of years, that I ever witnessed in any part of the world. It was happiness never seen to be enjoyed for so long a period before or since.

And yet, by the same true principles and simple means, wisely and peaceably applied to practice, might the population of the world be made more happy throughout all future generations.

And to effect this result requires now only common sense and common honesty in the nations of the more civilised portions of the earth.

Let not these nations longer complain of their governments. For governments are nothing without the nation; and were there common sense in the nations, governments would act according to the will of the nation.

It was by carefully watching the progress and results of these new proceedings at New Lanark for upwards of a quarter of a century, that a practical knowledge of the science of society was forced upon me, so that I saw clearly the practical measures by which the population of the world could be yet made better, wiser, and happier, than these New Lanark children had been made. Yes,—even the population of the world, through all future ages; and yet not one will ever be entitled to individual merit.

The animate and inanimate surroundings will effect this great result;—a result which will commence as soon as society can be made to comprehend the now mysterious power of surroundings made on principles in accordance with nature, and which would be as simple and as certain as all nature's operations.

Why—now that the road is opened, the path known, and the

results certain—should man continue to be made an ignorant, poor, wicked, and miserable animal? Why? Because, with his false training and education, he is filled from his birth with prejudices of class, creed, sex, country, and colour, against his own happiness and the happiness of his race.

Knowing this, after I had ascertained the fact that man when enlightened could make man happy, I was impelled to direct all my means and powers of body and mind to endeavour to arouse men from their false mode of thinking and acting and of treating each other. I commenced by publishing my "*New Views of Society*," in four essays, which were published under the sanction of Lord Liverpool's administration, in 1812 and 1813.

By calling the attention of parliament to the cruelty and injustice practised on children by employing them, at so early an age and for so unreasonable a period per day, in cotton, flax, wool, and silk mills.

By holding large public meetings in the city of London in 1817, which caused universal excitement in governments and people.

By attending and memorialising the Congress of Sovereigns in Aix-la-Chappelle in 1818.

By encouraging and essentially aiding Lancaster and Bell in their preliminary attempts to educate the poor of Great Britain.

By visiting the learned institutions, the leading learned men of Europe, and their governments, from 1818 to 1821.

By holding great public meetings in the Rotunda at Dublin, and in the large towns throughout Ireland,—visiting at the same time the most liberal members among the Irish aristocracy, with the Protestant and Catholic hierarchy of their respective creeds, in 1822-23.

In 1824 I first went to the United States, and purchased New Harmony from the Rappites. But I found the population of the States far too undeveloped at that period for the practice of a full true and social life—of that life foreshadowed by Jesus Christ, the great medium and reformer of His day. This establishment, however, at New Harmony, afforded to myself and my family much valuable experience and assistance towards attaining my ultimate object,—which has been, and is, to change the present system of society over the world, in spirit, principle, and practice.

A favourable preparation for my reception had been made in the minds of the leading statesmen of the United States by one of the late Presidents—John Quincy Adams. When he was ambassador from the United States to our Court, I had published my four essays on the Formation of Character and a New View of Society; and he was so much taken with the important practical truths contained in these essays, that on his departure for the United States he requested to have copies of this work for his cabinet, the governors of each State, and others of the

most advanced statesmen of that day,—assuring me that they should be faithfully put into their hands; and which on my arrival in the United States I found had been done.

This, with the notoriety acquired through my public meetings in London in 1817, and in Dublin in 1822-23, with the then well-known successful experiment at New Lanark in Scotland, gave me an introduction to all the first men throughout the Union, and a welcome reception from them. Consequently, in 1825 I visited president John Adams, in the ninetieth year of his age,—Jefferson, in his eighty-second,—and Maddison, in his seventy-fourth year.

From these men, full of the spirit of the founders of the Constitution of the Republic of the United States, and signers of the Declaration of Independence, I obtained their most matured thoughts and the latest experience of their lives; and from each a strong and cordial approval of my "*New Views of Society*," which they had read and carefully studied.

With Mr. Jefferson I spent four days in close communion upon the two systems of society; and he afterwards openly avowed himself a thorough disciple of the principles,—but added—"I have not had sufficient experience in practice to know how to apply them to effect the change which you contemplate."

With Mr. Maddison I spent eight days;—four on my way to visit his friend Mr. Jefferson, and four on returning from my visit. The result was similar with Mr. and Mrs. Maddison;—the latter taking a deep interest in our investigations.

With Mr. Munroe, who was President on my first arrival in the States, our intimacy was that of brothers; the White House was always open to me, when others were excluded. He,—his cabinet,—the senate,—and all the judges of the supreme court of the United States, attended my lectures, given from the speaker's chair in the house of representatives, when Henry Clay was the speaker, and who offered me the use of it. In these lectures I fully advocated the new views of society, and they were cordially received by audiences which seldom, if ever, so attended the lectures of a private individual.

The present Earl of Derby, and his travelling companions, Lord Waincliffe, Mr. Labouchere, and Mr. Dennison, were also present.

Soon after, this same party were also present with me at the inauguration dinner by the new President, John Quincy Adams, who, during his presidency and to the end of his life, was most friendly to me; and when he became member of the house of representatives, made a motion and strongly advocated it, for my views of society to be fairly and fully investigated by Congress.

I had two modes open to me;—one to have the motion made by my son, Robert Dale Owen, who was then a popular member of the house, and of the Democratic party, and to have the

majority of the house with them,—the other to give it to the ex-President and experienced statesman, John Quincy Adams, with the certainty of losing it. I preferred the latter mode, that I might have put upon the records of the house the testimony in favour of my views of one so experienced, sincere, honest, and deservedly esteemed by the best men of the Republic. Mr. Adams advocated the subject with great ability and earnestness; but the motion was lost, as anticipated, although the minority was large and respectable. And my object was gained; for even then the population of the union was too undeveloped, and made too selfish by their false education, for a system true in principle and too pure in practice for dollars and cents to comprehend. And it would have long so remained, had not the new spiritual manifestations come to the aid of those who, from the pure principles of charity and love for humanity under all its varieties, desire to reform the world. And to reform it, not by violence and in anger, but in peace and with wise foresight, so as not to injure any party or individual by the change,—although that change must be entire and complete in principle and practice.

After lecturing in several cities in the United States, I returned to Great Britain in the latter end of 1825.

In 1826 I returned again to the United States, and on my way to New Harmony in Indiana lectured again in the principal places through which I passed, and communicated much with the President, and also freely with Henry Clay, Mr. Calhoun, and Mr. Crawford—all candidates for the presidency.

In 1827 I came to Great Britain to prepare my partners for my leaving New Lanark, which I had much wished to do. But they were then unprepared with a successor, and I very reluctantly consented to continue until Mr. Charles Walker, who was to succeed me, could gain the requisite experience.

In 1828 I returned again to the United States, taking more of my family with me to New Harmony, which I intended for their future home.

In this case also, in going and returning by the route of New Orleans,—instead of New York, as formerly,—I lectured in that city and others; and before my return to Great Britain in 1829 I made an engagement with the Rev. Alexander Campbell, the celebrated baptist minister, leader of the Campbellites sect, to discuss with him in the city of Cincinnati his religious views and my dissent from them in favour of my "New Views of society." The discussion to take place on a day fixed twelve months from the time of making this arrangement. And this year proved to be unexpectedly one of the most active of my life.

I had now two homes and two countries. On my arrival in Great Britain I was solicited by Mr. Rocafuesti, the Mexican minister then in London, to apply to the Mexican government, then a Republic, for the government of the provinces of Cohahuila

and Texas. He and several other of the South American ministers were desirous that I should introduce my practical mode of governing as an example in Mexico, in the expectation that it would be afterwards extensively imitated, as were my now infant and other schools, on the then new principle of instruction by sensible signs, familiar conversations between the teacher and the taught, and without punishment or the fear of it.

Respecting this application to the Mexican government for the government of the provinces of Cohahuila and Texas, then belonging to the Mexican Republic, I wrote and printed a memorial, which I presented to our government and to the Ambassador of the United States in London, and both gave me great encouragement to proceed, and I determined to make the voyage to Mexico, and to negotiate personally with that government.

Mr. Rocafuesti sent my memorial with various letters of recommendation of my views from several influential official parties, and I had strong letters from our government, especially from the Duke of Wellington, to Mr., now Sir Richard Pakenham, our Ambassador in Mexico, to use his influence, then very powerful, with that government, to the utmost, to forward my objects; and this he did with the most earnest good will, and, still more, with unexpected success. I had also letters from the American Embassy in London to Mr. Poinsett, the then highly talented American Minister in Mexico.

In a month after my memorial and letters had been forwarded to the Mexican government, I commenced the voyage in the British Packet ship for the West Indies and Vera Cruz and Tampico,—Captain James commander. My only cabin companion was Captain Deare, a most pleasant and excellent companion to as far as Jamaica, where upon his arrival he was immediately appointed to the Grasshopper—I believe a ten gun brig. Upon arriving safe at the Island of Jamaica I found there my excellent friend and most kind neighbour from Scotland, Admiral Fleming, with his fleet, having the command of the West India station; and he received me with open arms.

(To be continued.)

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