

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. 5.]

JUNE 15th, 1856.

[PRICE 6d.]

THE CONGRESS OF THE REFORMERS OF THE WORLD.

THE first and second meetings of this Congress have been held in the Metropolis of the British Empire, the present Metropolis of the World.

These meetings will be had in remembrance by succeeding generations, as being the first meetings held in any nation or among any people to include in their object the principles and practices which will insure the permanent good of the human race through its future existence, and which will unite the population of the world as one family; and as exhibiting the plain and simple practical measures to be adopted step by step to effect this great revolution over the earth, and to effect it most advantageously for all of every rank, class, and creed, in peace, and with perfect order, because no one will be injured by the change, or prematurely hurried into it.

The practical measures by which to effect this change, when explained, are so simple and plain, that the wonder is how they could have been so long overlooked.

These measures are :—

First.—THE FEDERATION OF NATIONS :—

Second.—THE UNION OF THE PEOPLE IN FEDERATIVE SCIENTIFIC FAMILY COMMONWEALTHS :—

Third.—THE PLACING OF EACH FAMILY COMMONWEALTH WITHIN GOOD AND SUPERIOR SURROUNDINGS.

When understood, these three measures will be found sufficient to secure the permanent happiness of the human race.

These are the means, easy of practice as soon as the will can be created to put them into execution, by which the peace of the world is to be permanently insured,—men to be made to become good and wise, healthy and happy,—wealth to be made univer-

sally to superabound,—and the earth to be made fruitful and beautiful.

And what more can man desire while an inhabitant of this globe ?

This Congress terminates my mission upon the earth in this life. In the next stage of my existence, which for me is not far distant, I may in my spiritual state be perhaps permitted and directed to assist my present fellow mortals to carry these measures into full practice into all nations and among all people.

Let all classes in all countries now abandon their ignorantly educated objections to their own progress towards universal unity, excellence in all things, and permanent rational happiness.

The first meeting of this Congress was held in the Great Room in St. Martin's Hall, Long Acre, at noon on the 14th May, and was attended by 410 Reformers of the World. The second meeting was held on the evening of the 18th May, when about three times the number present in the first meeting were assembled.

These meetings were open and unrestricted, and all parties of all ranks were invited to be present and to take part in proceedings of the highest practical permanent interest to the human race through all future ages.

It was promised by the spirits from various quarters, through different mediums, that much harmony should prevail in these meetings, and that much permanent good should be effected by them. Yet, having prepared so great a number of resolutions to be proposed for the consideration of the meetings, and these resolutions being so opposed to the existing order of things over the world, and to the educated prejudices of the human race, much warm discussion was anticipated for many days in continuance, before they could be successfully carried, if carried they could be.

It was therefore an astonishment to the friends of these proceedings, and an agreeable surprise to all present, that resolution after resolution was carried, not only unanimously, but with considerable hearty good will.

Such is now, in the new times to which the world has attained, the influence of plain, simple, straightforward "truth without mystery, mixture of error, or fear of man"—the motto which I have adopted from my youth upwards.

These great truths for the future generations of men have gone forth at these meetings, and are now rapidly travelling by steam and telegraph to all parts of the world. Who shall now stay their continued course, or their influence on the human heart and mind ?

The deed is done. The path to progress illimitable in a right direction is opened. And man—universal man—shall be made good, united, wise, and happy !

My mission here, in this life, is therefore terminated.

It is left to my successors in this glorious cause for our race, to make the "federative treaties between the nations of the world," and to "unite the population of all nations in scientific family commonwealths, whose maximum number shall not exceed *three thousand*, and whose surroundings shall be all good and "superior," and to "unite these family commonwealths federatively over the world, in order that there shall be but one interest for ever among the human race, and that the earth may become thereby the equal inheritance of all of every succeeding generation, and the true Millennium be established for ever."

Rejoice! All ye of the present generation! That your children, and your children's children to the end of time, will be relieved from the errors and sufferings which you have experienced, and that the Cause of evil will be for ever removed from among them!

It is by the measures herein stated, and by these measures only, that an elevated practical equality of the human race can be attained; and without this equality there can be no permanent peace,—no language of truth—no real virtue or goodness,—no justice between man and man,—no unity and attraction between nations,—and no full-formed men and women, with their divine physical, intellectual, moral, spiritual, and practical powers highly cultivated and exercised to the point of temperance for each faculty and propensity, so as give full enjoyment of their divine nature to every child of man.

It is through this enlightened and just equality only, that the human race can be formed into one family, with one language, one interest, and one feeling.

It is through this divine equality only, that a cordial brotherhood of the human race can ever arise and be made permanent.

I now most earnestly put this all-important question to the human race:—

"Will you continue insanely to maintain the origin of evil, with its disunion, repulsion, and other pandemonium practices, —Or will you now exert yourselves to supersede this cause of evil in principle and practice, by the cause of universal truth and good, of union and attraction, and of every practice consistent with the existence of a terrestrial paradise?"

The one must continue to be maintained, or the other must be attained; for to unite them is impossible.

The choice of individuals and nations is now, therefore, between an earthly pandemonium, and a terrestrial paradise.

ROBERT OWEN.

24th of May, 1856.

THE FIRST MEETING OF THE CONGRESS OF THE REFORMERS OF THE WORLD, HELD IN THE METROPOLIS OF THE BRITISH EMPIRE, ON THE 14TH DAY OF MAY, 1856.

THIS meeting was called by six months' previous announcement, and in addition to the reformers of the world, the following were invited by special advertisement :—

The members of the British Parliament :—

The Foreign ministers at the Courts of London and Paris :—

The Archbishops and Bishops of Great Britain and Ireland, irrespective of the difference of creed :—

The Judges of all the courts in both Islands :—

The Authorities of the city of London :—

And the most experienced and advanced practical men in every department of life.

Especial invitations were also sent to Messrs. Kossuth, Mazzini, and Louis Blanc, requesting them to come and take part in these proceedings for the reformation of the population of the world. But these gentlemen are familiar only with the principles and practices of the present false and now worn-out system of society, to improve which without changing its fundamental principle and the practices necessarily emanating from that principle, they will, with the best intentions and transcendent talent, labour in vain, and waste their energies. It is much to be regretted that mental powers so calculated to arouse the feelings of the multitude, and to attract the attention of the world, should continue to be misdirected as they are.

The meeting of the Congress took place at noon, and was commenced by the election of the President, vice-President, and three Secretaries. These were unanimously carried. ROBERT OWEN for President, — JAMES WATSON Vice-President, — ROBERT COOPER, J. G. HOLYOAKE, and WILLIAM STEPHENS, Secretaries.

The President opened the meeting by stating the objects for which the Congress was called.

He said, speaking in a prophetic spirit,—

“ This Congress in its consequences will in future be considered the most important public meeting ever held in any part of the world. It involves broader, deeper, and more universal interests for the human race, than have been thus publicly advocated at any former period ; and it will be found to advocate these interests on facts coeval with man, and on laws of the creation unknown to change.

“ It is the intention of the friends to this cause to base it on self-evident truths, and to advocate it on self-evident deductions from those self-evident truths. Sophistry opposed to them will therefore be harmless, and will be a broken reed in the hands of the defenders of the cause of evil and of the

“ practices which have necessarily emanated from it. All attempts therefore to bolster up a system which has done its work, and which is now far worse than useless, must fail.

“ Its foundation being unsound, it has been undermined, and, without care and foresight in its supporters, it may prematurely fall, and crush many in its ruins.

“ It will therefore be wise in these supporters of error and evil calmly to consider their present condition, to look before them, and to prepare a new structure for themselves while the present is standing, and to have it before the present structure tumbles with violence over their heads, or crumbles into dust through its own internal corruptions.”

The President then requested Mr. Robert Cooper, one of the Secretaries, to read the following preamble, published also in No. 1 of this *Millennial Gazette*.

Preamble.

This Congress is held with the pure intention of benefiting permanently the human race as one family, and ultimately, by gradual practical means, to proceed in peace with foresight and wisdom to adopt measures, uninjurious to any, to prepare the population of the world to form themselves, nation after nation, into one brotherhood, on the principle of a true and just equality according to age,—this being the only principle which can insure permanent peace and harmony throughout humanity. There will however always be the never ending varieties of character created by the natural combinations of the faculties, propensities, and powers, given at birth to each individual.

That these ever-to-be-desired ultimate results can never be attained except through the knowledge of truth respecting the laws of human nature, and how to form all the arrangements of society to be ever consistent with those unchanging and unerring divine laws of humanity. These laws, when fully understood and rightly appreciated, may be now applied to practice in such manner that with the certainty of a law of nature these results may be universally and permanently attained and secured for humanity through all future ages.

That these all-glorious results cannot be given isolated to any individual, any one nation, or to any partial division of the human race.

That to attain these results, substantial arrangements must be devised and adopted, which in their progress in practice will proceed from individuals to nations, and from nation to nation, until the surroundings of the human race shall be complete to force, by the irresistible influence of those surroundings, one and all to become rational in feeling, thought, and action, and therefore good, wise, healthy, united, wealthy, ever consistent, and happy. It is one of the all-wise laws of nature and of God, that one

human being cannot be relieved and raised from the present state of irrationality and insanity, except by measures that will equally relieve and raise all to the same elevation of goodness, wisdom, rationality, and happiness. Hence the necessity for now adopting universal principles and practices.

That it is now evident to all who have powers given them to observe, reflect, and reason accurately, that, from the earliest period of human existence or infant state of humanity, to this day, man has been without a correct and comprehensive knowledge of his own nature, and that in consequence society over the world has been based on error, and constructed in all its parts in accordance with that error.

That this fatal mistake has given a false character and a language of falsehood to man, and made society over the earth a heterogeneous confused mass of the most gross follies and absurdities. Hence the repulsive feelings, the quarrels, fightings, and general disunion of the human race; when it is now evidently the interest of all not to quarrel, not to fight; nor to be disunited, but to live within such surroundings as will make all attractive to each other, so as to form one family or brotherhood of united interests, and so to remain through futurity. The unreflecting have believed, and until they shall see a new state of things commence in successful practice will continue to believe, the attainment of these Millennial results to be impossible; but those who by favourable circumstances have been enabled to expand their mind beyond the petty circles of class, creed, country, and colour, and to be competent to grasp at one view the entire of humanity, through the past to the present and through the future, know that until the incubus can be overcome and removed which deranges the faculties of the human race and afflicts them with insanity, the true base on which society should be founded and constructed cannot be adopted; but that when this base shall have been adopted, it will be a straightforward practical proceeding to advance society into the long promised Millennial state.

This incubus, it must be evident to all who have acquired a knowledge of God's laws of humanity, is the insane notion that each one forms his own physical, mental, and spiritual natural qualities, and makes his own local and general surroundings. While the first indications of a sound mind acquainted with the facts of history, past and present, make it evident how impossible it is that the individual could know how he received these natural divine qualities, or how he came to be so surrounded. Yet with these facts exposed to man generation after generation, society has been from the beginning until now based and constructed on the opposing supposition that each one decides upon and creates his own natural qualities and his own surroundings, making him re-

sponsible for the influences which he is obliged to receive from the combined powers of these two forces.

Reflection, unbiassed by the local insanities of class, creed, party, country, and colour, must now make it evident that this incubus has caused the past and present insanity of the human race, and has produced all the evils which have affected mankind from the beginning even to the present hour. Remove this incubus—new base society on its true foundation—and construct it throughout to be consistent with that base, and the world will soon be reformed, and the true Millennial State enjoyed by all.

From that which has been now stated it must be evident that the first subject for discussion for a Congress called to consider the means by which the world is to be reformed, must be to deliberate and decide upon the base on which the human character should be formed from birth to death, and on which society should be constructed to be consistent with that foundation through all its departments, so as to become permanently prosperous, and the entire population continuous in progress towards higher and higher physical, mental, and spiritual excellence and happiness.

This all-important point once decided,—that society shall continue to be based on individual responsibility to society, as heretofore, or on the responsibility of society to individuals,—will at once decide the future proceedings of this Congress.

From men who meet for the purpose of reforming society over the world it will be naturally anticipated that they will decide in accordance with facts, and that these are universally known to give *all* power to society over the individual, and no power to the individual, except, perhaps, a small modicum to one in a million. The Congress will therefore decide that a reformation of the population of the world can be based only on the principle that God or nature and society form the individual, and that society should be responsible to the individual for that portion of his character which society forms. And as this portion includes the language, religion, habits, manners, conduct, the truth or falsehood of his language, the honesty or deception of his transactions with his fellow men, and in fact the truth or falsehood, wisdom or folly of all his sayings and doings through life, society must be so recreated as to make it responsible for the character in these respects of every individual committed to its charge. And under wise foreseen arrangements or surroundings every individual may be placed from birth to death under the immediate and direct charge of society.

The principle of non-individual responsibility, and the responsibility of society to the individual, with the practice of gradually creating new, good, and superior surroundings around all of the human race, being decided upon and agreed to as the foundation on which the business of the Congress should proceed, the investigation and discussion of the questions and business as stated

in the programme will follow, and will call forth the highest qualities and powers of the most advanced members of the Congress. But as the true criterion of truth is now known and can be always and in every case of difference referred to, there can be little chance of Congress, after a dull debate, coming to a false and injurious conclusion—for all false conclusions cannot fail to be ultimately injurious.

Some of the members of this Congress may not perhaps be familiar with the universal criterion of truth, and therefore it is here re-stated from many of the published works of the writer. It is,—“that truth in every case, on all subjects, must be throughout consistent with itself and in perfect accordance with every known fact.” Truth must be one eternally throughout the universe, and admits of no inconsistency or contradiction to itself. All differences of opinion which may arise in this Congress being referred to this criterion or touchstone of truth, may be always truthfully decided.

These principles being decided, the great questions then to be investigated will be—

1stly.—What are the surroundings which will best form the character of the human race ?

2ndly.—What surroundings will enable the population of the world to create the greatest amount of the most valuable wealth in the shortest time with health and pleasure to its producers ?

3rdly.—What surroundings will be the best for the circulating of this wealth justly and beneficially to all ?

4thly.—What will be the best surroundings by which each social division and the aggregate of society over the world can be the best governed, beneficially for the governed and governors ?

5thly.—What will be the best social surroundings by which to combine into one, for each division of society, the four preceding subjects, to be the most effective for the attainment of the objects stated ?

6thly.—What will be the best mode of inducing governments and people to carry into execution the resolves of this Congress ?

7thly.—What practical measures will the Congress recommend governments and people to adopt, to gradually attain the permanent peace of the world ?

The writer from long consideration of this subject has come to the conclusion that the object proposed in the preceding paragraphs may be immediately the most easily commenced and attained, by Great Britain and the United States forming, upon perfect terms of equality, a federative treaty to unite the two nations as one, to constitute the two empires in their extended dominions over the globe as one, undivided in all their interests and great objects for promoting the true civilisation of the world. Thus will each give to the other a splendid empire, without a particle of loss to itself; but as one light will give its light to

another light without diminishing its own, so may the United States and Great Britain give each their full power to the other without any loss of power on the part of either. But soon both would discover that by this union the power of each would be far more than quadrupled. But even this will be but a small part of the ultimate benefit of this first divine transaction between rival nations. It will be an example that will be of necessity adopted by other nations. Such unions will possess so many important permanent advantages, that the example will be soon followed by other nations in their own defence. And Great Britain and the United States should hold out the hand of fellowship and friendship to the other states and nations, to federatively unite with them, until gradually, as other nations prepare themselves for such divine unions, the peace and union of the population of the world and its Millennial state shall be complete.

Mr. COOPER was then requested by the President to read the following address from him to the Congress, and while Mr. Cooper read this statement, the President frequently suspended the reading of it, and entered more fully into explanatory details, which appeared to interest the meeting very generally.

The Necessity for Rulers, Statesmen, and Legislators, to acquire a knowledge of what is, and what is not practicable.

WITH the aid of the sciences wisely applied it is practicable, under surroundings calculated for the object, to make men, by laws as fixed and certain as all the laws of nature, to grow up from birth to become good,—usefully intelligent,—united in feelings of love and charity to each other,—wise in their general conduct through life,—abounding in wealth for all desirable purposes,—healthy through life,—and in the enjoyment of high active happiness.

It is practicable by new surroundings to enable the population of the world to adopt effective measures to make the earth fruitful, healthy, and beautiful.

It is practicable by new basing society on the laws of God and nature, forming the character of all before and from birth by these laws, and governing the race in undeviating accordance with these laws, to make perpetually of the human race one family cordially united as one highly intelligent brotherhood, which shall progress from generation to generation in goodness, knowledge, and wisdom, ever living in peace and in the uninterrupted happiness of each, which will arise from the active endeavours of all to promote the well-being, well-doing, and progress of each towards the attainment of every kind of excellence.

All this is practicable, and will be attained when the rulers, statesmen, and legislators of the world shall acquire the know-

ledge to comprehend, and the moral courage to abandon, the false principle on which ignorance of human nature has hitherto based society, and to adopt the true principle of human nature on which society should be placed, and to make their practice and all their surroundings in accordance with that principle.

Here, then, is opened the plain straightforward road to universal happiness, and to a continual approach towards excellence in all human attainments.—to peace on earth and good will to man,—when the will of God shall be done on earth as it is in heaven,—and when the Millennial State of Existence will be forever established.

But it is not practicable to attain any of these results in a society whose fundamental principle is opposed to nature and therefore false, and whose practices have all emanated from that false principle,—a principle which has divided the human race into contending classes and nations, with opposing feelings and interests, while, for the permanent happiness of all, there should be but one class, one nation, one feeling, and one interest, over the world.

Undeveloped man, in ignorance of himself and of humanity, would alone divide the population of the world into opposing classes and nations.

This has been necessary, no doubt, through certain preliminary stages of human progress towards man's mental development to attain rationality to conduct him to the path leading to universal and permanent progressive happiness.

This period has arrived, or the knowledge by which to effect this glorious change for all the sons of men would not now be patent to any of the human race.

The time, then, for these opposing classes and contending nations is about to cease, to make way for the establishment of one class and one nation, to form a practical brotherhood of the human race—one in feeling and interest, and permanent as human existence in duration.

It should be therefore now made universally known as soon as measures can be devised and executed for the purpose, that opposing classes and contending nations are, and while continued must be, destructive to the best interests of all, and will now essentially retard progress to union, wealth, knowledge, goodness, wisdom, and happiness.

For these virtues and desirable results can never be attained with opposing classes and contending nations.

It will be forever impracticable to attain them with

A Priesthood Class,—

A Lawyer Class,—

A Medical Class,—

A Military Class,—

A Naval Class,—

A Monied Class,—

A Buying and Selling Class for money profit,—

An Agricultural Class,—

A Manufacturing Class,—

A Trading Class,—

An Inferior Class,—

A Poor Class,—

A Governing Class,—

These classes while continued will prevent the creation of full-formed superior men and women, and will make all, as at present, but a small and irrational fraction of what a human being should be now formed to be. Society should now cease to form man to be a mere Ruler, Statesman, or Legislator,—a mere Priest, Lawyer, Doctor, Military Man, or Naval Man,—a mere Monied Man,—or a buyer and seller for profit,—a mere agriculturalist, manufacturer, or tradesman. These are all mere fractions of a rational being. Full-formed men and women can never be made by such a mal-arrangement of the human race;—an arrangement which keeps all ignorant of their own nature and divine powers,—of society as it should be,—and of its real component parts,—all of which each man and woman should be trained and educated to comprehend, and thus each should be made to become in his or her own person a superior domestic assistant,—a superior creator and distributor of wealth,—a superior instructor or former of character,—and a superior assistant legislator, statesman, and governor. Thus only can men and women be full-formed, and be made to be equals in promoting each other's happiness, and in living a life of rationality in strict accordance with nature and with the laws of God.

It is in vain for man to strive against his nature and against the laws of his Creator and his Preserver through life. The present classifications of men over the world, and the present divisions of contending and opposing nations, can never produce good and superior men and women, or abundance of general wealth for all, or create among men unity and kind feelings, virtue, or happiness. As well may the religions and governments with these obstacles in their way endeavour to make the population of the world to think and act rationally, and to become truly good, as for them to attempt to make the earth fruitful and healthy without rain or sunshine.

Experience therefore now calls upon all rulers, statesmen, and legislators, to change their system of governing,—to abandon their own made irrational laws opposed to nature's laws,—and to become subject, with the entire of the human race, to the plain, simple, just, merciful, and all-wise laws of God,—laws abundantly effective to insure the permanent happiness of men as children of one family, under the government of a parent competent to govern them in peace, order, and harmony.

And it is full time that the rulers, statesmen, and legislators of the world, should now learn what is and what is not practicable for the good government of men, that no more time may be lost in pursuing impracticable attempts to govern men well and wisely in opposition to nature and to the unerring and unchangeable laws of God.

Were rulers, statesmen, legislators, and theologians, trained and educated to be rational, they would never imagine it to be practicable to have superior born children, or to make men and women chaste, truthful, good, rational, and happy, while united in *Marriage* by human-made laws opposed to God's laws. For when men and women are united by God's laws, it is only an ignorant impertinence and presumption to interfere by the impotent and puerile laws of men. In a rational state of human existence such interference will never be permitted or attempted.

Nor, when these rulers, statesmen, legislators, and priests, shall be rationally trained, and educated, employed, and placed, will they deem it practicable ever to make men truthful, honest, satisfied with wealth, or rational in mind and practice, under a system of *Private Property*.

Nor will they deem it practicable to make men speak the truth or the dictates of their nature, or to make them acquire the pure spirit of love and charity for our race, so as to become open, frank, and honest, under any of the *Religions* ever yet taught to man, except that simple, but yet all-comprehensive truth enunciated by Jesus Christ,—that the essence of goodness consists in love to God and man. This may justly be called the true religion:—not because Jesus Christ said it,—but because in itself it is eternally true. And where this love is not prominent in every act of life, there is no true religion, but merely a pretence and an empty name.

Now this love to God and man depends upon the formation of character from birth, and upon man's being placed through life within surroundings all made to be in accordance with the laws of God and Nature.

The all-important problem of the age, the great question of the day is—"How is the love of God and man to be attained in practice, seeing that it has never yet existed upon earth?"

It cannot exist in an individualised state of society, with *Private Property*, or with human-made *Marriages*.

It cannot exist with *Inequality of Education and Condition*, or with any *Inequalities*, except those of age and natural qualities.

It cannot exist under any of the present *Arrangements of society* in any part of the world.

It cannot exist with a *Separate Class of Rulers, Statesmen, and Legislators*.

It cannot exist with any artificial *Division of Classes*.

It cannot exist with Separate Nationalities, or with any opposing dividing influences among the population of the human race.

It cannot exist with human-made Laws, in opposition to the Laws of God and Nature.

It cannot exist with institutions based on imaginary notions opposed to the Laws of God and Nature.

It cannot exist with any artificial inequality among the human race.

How then, it will be asked, is this love to God and man—this only true religion for the human race—to be attained and made permanent among men?

Listen! O ye Rulers, Statesmen, Legislators, Professional, Monied, and Commercial Men, Agriculturalists, Manufacturers, Tradesmen, and all others of every class and degree! Listen to the Great Truths, by the practice of which alone you can be made to love God and man, and to be disciples of the only true religion, by the practice of which only you can become attractive, good, enlightened in real knowledge, healthy, united, abounding in wealth, wise in conduct, and happy by ever diffusing happiness to all around you!

This love of God and man,—this true religion,—is to be given to all from birth by forming their character and constituting society in strict and undeviating accordance with the Laws of God and Nature—Laws now made palpable to the common sense of the human race by all the experience of the past, and which experience continues to this day.

To prepare for this formation of character and construction and constitution of society, three things are necessary.

First,—The Federation of Nations, to establish permanent peace over the world.

Second,—The formation of Scientific Family Commonwealths in each nation.

Third,—The Federation of these Family Commonwealths over the world.

Without Peace the population of nations cannot progress.

Without Scientifically-formed Family Commonwealths, composed of good and superior surroundings, a good, useful, and superior character for man can never be given to him, nor can society be rationally constituted.

And without the Federation of Nations first,—then the formation of Family Commonwealths,—and then their subsequent federation,—there can be no union or happiness for man.

The practical process is simple. Nations, as it is their most evident interest, must agree to unite federatively so as to become one in interest and in practice, and thus to secure the permanent peace of the world. Each nation thus uniting, to gradually replace its entire population within new rational surroundings,—that is, common sense surroundings devised, in accordance with

the laws of God and nature, to form scientific family commonwealths, not to exceed at the maximum population of each *three thousand* men, women, and children, in their natural proportions; and each one born within each family commonwealth to be well-cared for before birth and through life, by being placed, trained, educated, and employed, in such manner as shall form their character,—physically, intellectually, morally, spiritually, and practically—to be as perfect as present knowledge on these subjects will admit.

Then, for these family commonwealths to unite federatively in their respective nations, and afterwards to unite from nation to nation, until the population of the world shall be thus united into the great and universal commonwealth, so as in reality to form the family of man into one cordially united brotherhood of the human race, and so to be continued henceforward through all succeeding generations.

Thus, by the most simple, easy, and natural means, may every human being born on the earth be gradually formed to become rational and superior, physically and mentally, and the population of the world be governed perpetually in peace, while all are making a rapid progress in knowledge and towards every kind of excellence, in order to prepare them for the higher spheres in the spirit world and future heaven of man.

Who and what should now prevent the immediate commencement of this change for the permanent benefit of all classes and individuals in all countries?

It will be the greatest of all changes, with the least forcible or premature change of the existing system as at present carried on in all the nations of the earth, opposed as they may now be in colour, country, class, or creed.

And it may be now confidently stated, that there is no other mode under heaven, by which the population of any nation, or of the world, can be made permanently good, wise, happy, and rational, and the earth cultivated to become fruitful, healthy, and beautiful.

When this important document had been read and more fully explained by Mr. Owen,—he said the next proceeding, if agreed to by the members of the Congress, would be to submit a number of propositions in the form of resolutions for the consideration and decision of the meeting. He then requested MR. WATSON, the Vice-President, to read the following

Resolutions.

1st.—That the permanent well-being, well-doing, and happiness of the human race, depend upon the character which society shall form for it.

2nd.—That the experience of the past has now developed the

means by which society may give any character, from the extreme of bad to the extreme of good, to all of the human race.

3d.—That it is of the highest interest to man now, that a good and superior character—physical, intellectual, moral, spiritual, and practical—should be given to the human race in the shortest time practicable.

4th.—That by prompt and decided measures society may now commence practical arrangements throughout all civilised nations to give to the rising generation of each nation, to a considerable extent, this good and superior character, and to prepare it to advance the succeeding generation to a full good and superior character, and thus to insure perpetual progress toward excellence and happiness through the future existence of man upon the earth.

5th.—That to effect this change in the character and condition of the human race, peace among nations is necessary.

6th.—That a permanent and substantial peace may now be advantageously made between all nations,—

First, by reciprocity federative treaties, which shall place all in perpetual security.

Second, by gradually placing the population of each nation within such surroundings as can alone enable society to give to each individual within those surroundings the good and superior character required.

7th.—That the experience of the past, the discoveries in chemistry, the inventions in mechanism, and the progress made in a knowledge of the laws of nature, and especially of human nature, are now sufficient to enable society to devise and execute those good and superior surroundings which are alone competent to give to society the aid necessary to form this good and superior character for all.

8th.—That the surroundings required to enable society to give this good and superior character to all will also enable those within the surroundings to create annually—with health, pleasure, and high profit—so much real useable and valuable wealth, that wealth will cease to be an article of commerce, and will be always and everywhere so abundant, that all may freely enjoy it without money and without price, and being their own, will use without abusing it.

9th.—That these surroundings may now be so devised and executed, that through their means the earth shall be gradually so well drained, cultivated, made fruitful, and beautified, that it will in a few generations, as population increases, become a terrestrial paradise, and a fit abode for the good and superior full-formed men and women thus prepared to occupy and rationally enjoy in health and unity its illimitable pleasures, with the temperance required for their stability without creating satiety.

10th.—That to effect this change in human existence, and to

attain the Millennial state upon earth, in peace and with order, great patience, prudence, foresight, wisdom, and firmness, will be required in the population of each nation;—for nature requires time to perfect all her operations,—and nations will require time to prepare for and perfect these, the finish of nature's work upon earth.

11th.—That the first practical measure to prepare for this change in the character and condition of the human race will be for the population of each nation to memorialise its present government, to take this now all-absorbing subject into fair, full, and open investigation, so that it may be well understood and fully comprehended by the government and people, in order that both may begin to execute these new good and superior surroundings with knowledge and foresight of the measures which ought to succeed each other.

12th.—That as, on the great subject now under consideration the governments can do little or nothing without the aid of public opinion strongly expressed by the great majority of the people, these memorials should be presented to the governments from every city, town, village, and country district, within each nation, in order that the government should not be in doubt as to the extent and sincerity of the public voice for the change which they desire.

13th.—That when this desire of the great majority of the nation for the change shall be made evident to the governments, the latter shall appoint a committee or commission of the most known eminent persons in each required practical department of society, to devise and execute the good and superior surroundings in which gradually to place the population of each nation.

14th.—That to make the arrangements complete to enable society to take good care of every one born within them, from their birth, through life, to their earthly death, the maximum number in one aggregate or family union to form a commonwealth, should not exceed *three thousand* souls, of the average proportion of men, women, and children.

15th.—That these family commonwealths may commence with a population of *five hundred*,—be allowed gradually to increase until approaching *three thousand*,—and then a properly arranged party from this full hive should commence on a new site a new family commonwealth.

16th.—That these family commonwealths shall be federatively united on terms of perfect reciprocity, until the entire population of each nation shall be thus well cared for by society.

17th.—That the adults of each family commonwealth will have the full power to form a good and superior character for each one born among them, and it will be the evident interest of every such adult to lend their best aid to perfect each one thus committed to their charge—physically, mentally, and practi-

cally—to the extent of their acquired knowledge on this the most important department of life.

18th.—That, to proceed understandingly to effect, in peace, in order, and with foresight, this great revolution in human existence on the earth, the first step is for nations to agree to unite federatively on terms of just reciprocity, and all to abandon the insane idea of conquest; and that by these means, plain and simple for practice, each nation, great and small in power and territory, will in fact, without loss, labour, or expense, become the conquerer of all other nations so uniting, until each one ultimately will to all practical purpose become conquerers of the whole earth, or, in other words, the whole will become one people, having all earthly powers under their control.

19th.—That the second step will be to form the population of each nation into these new scientific family commonwealths, all of which to be formed of good and superior surroundings only—for as these are, so must men and women become.

20th.—That the third practical measure will be federatively to unite gradually each of these family commonwealths to all other similarly formed scientific family commonwealths over the world.

21st.—That for immediate practical operations, and to make a good and substantial commencement of this great work, this Congress shall petition both Houses of the British Parliament to have this subject taken into full, fair, and open investigation, and shall also memorialize Her Majesty, to request Her Majesty's powerful aid and influence to promote the same.

These resolutions having been read consecutively first, were afterwards considered separately; and subsequently each one was proposed and seconded, and all were, one by one, unanimously carried. The whole were then put as one series of resolutions, to give more time for any parties who might be inclined to make any objections before they were finally passed by the Congress; but after due consideration by 410 members, the whole were passed unanimously.

The following Resolutions, Petitions to both Houses of Parliament, and Memorial to her Majesty were then proposed and carried in like manner.

Resolutions continued.

22nd.—That the following be the petitions to both Houses of Parliament, headed in due form:—

PETITION OF THE CONGRESS OF REFORMERS OF THE WORLD, HELD IN THE LARGE ROOM, ST. MARTIN'S HALL, LONG ACRE, LONDON, ON WEDNESDAY THE 14TH DAY OF MAY, 1856, TO THE HOUSES OF LORDS AND COMMONS.

That your petitioners have investigated the principles, and have considered the consequent practices, of an entirely new system of

society, for the new formation of character, and for the government of the human race.

That the advantages which this new system offers for the permanent benefit of the population of the world are so immense, that your petitioners are most anxious that the present generation may commence to make the change, and may derive immediately some of the innumerable meliorations which this system is calculated to effect through all succeeding generations.

That your petitioners, therefore, pray that your Right Honourable (or Honourable) House will take this now all-absorbing question into immediate full, fair, and open investigation, by your Right Honourable (or Honourable) House appointing a committee or commission for the purpose, or in any other manner which the wisdom and practical experience of the House may suggest.

And your petitioners will for ever pray.

Signed on behalf of the Congress by its President,

ROBERT OWEN.

23rd. That the following be the memorial to Her Majesty:—

TO HER MOST GRACIOUS MAJESTY VICTORIA THE FIRST,
QUEEN OF THE BRITISH EMPIRE.

The Memorial of the Congress of the Reformers of the World, assembled in the Great Room, St. Martin's Hall, Long Acre, London, at noon, the 14th of May, to take into consideration the best means of changing the present system of falsehood and evil over the world, for the true and good system of society, which can alone introduce and maintain truth, union, permanent prosperity, goodness, wisdom, and happiness among men.

YOUR memorialists—conscious of the unabated anxiety of your Majesty to promote the best permanent interests, the continued progress in improvements, and the happiness, of numerous nations and peoples spread over the globe and now forming the British Empire committed by Providence to be ruled under your Majesty's government—desire the power and great personal influence of your Majesty with your Ministers of State, to induce them to take into their most grave consideration the easy practical means by which the present system of falsehood and evil, by which the population of the world has been and is governed, may be changed for the true and good system of society, by which the nations of the earth, for the permanent progress and happiness of all, should now be governed.

Your memorialists cordially and heartily unite in wishing your Majesty a long and happy reign, to see this great and glorious

change in the condition of all humanity in full active progress in all civilised nations.

And your Memorialists will for ever pray, &c.

Signed on behalf of the Congress by its President,

ROBERT OWEN.

It was also unanimously carried, that Lord Brougham should be requested to present the Petition to the House of Lords, Mr. Roebuck to the House of Commons, and the President to present the Memorial to Her Majesty.

The Congress then adjourned to the evening of the 18th inst.

SECOND MEETING OF THE CONGRESS OF THE REFORMERS OF THE WORLD, ON THE 18TH OF MAY, 1856; ADJOURNED FROM 14TH OF THE SAME MONTH.

THIS meeting was held in the Scientific Institution near Fitzroy Square, and the Great Lecture Room of the Institution was densely crowded,—no standing room being left.

The first meeting had excited great interest, and those who could not attend that meeting on account of the early hour for which it was called were now present, and eager to hear what could be proposed for the reformation of the world while such conflicting opinions were advocated by the public.

Mr. Owen, the President of the first meeting, and who had great difficulty to reach the platform through the dense crowd which filled all the avenues to it, was received on arriving at it with much cheering and strong indications of the interest which his New Views of Society had created in the advanced minds among the public.

He requested the Chairman of the public meeting, which had previously been assembled in the same place to celebrate Mr. Owen's eighty-sixth birthday, and of which meeting the proceedings were still in progress, to allow him at once to enter upon practical business,—which was readily agreed to.

Mr. Owen then concluded the proceedings of the public meeting as related in a subsequent article.

He then addressed the meeting on the importance of applying every moment of the time of such assemblages as the one before him to give a right practical direction to the public mind.

“The members occupying the pulpit, press, bar, and both Houses of Parliament, had been so unfortunately trained and educated in the old system of falsehood in principle and consequent great error in practice, that they were all actively engaged in giving a wrong direction to public opinion, and in encouraging all parties

to continue a most injurious practice—a practice, although otherwise intended, most injurious to the self-interest of every member of the human family, from the highest in rank to the lowest, and from the youngest to the oldest,—all being under this system grossly mis-placed, mis-trained, mis-educated, and mis-employed; and thus from birth is their self interest, progress in real knowledge, and enjoyment of permanent high happiness effectually marred through the life of every one.

“In consequence of these fundamental errors in principle and practice, the desires, wishes, and anticipations of all are sadly disappointed in every sphere of life, from the beggar in his tattered garments, to the crowned heads in the splendour of the purple.

“Why, then in the name of common-sense, should this false and most injurious system to all be longer supported by the suffering population of the world?

“Let all direct their attention to decisive practical measures, to peaceably supersede this monster of ignorance and iniquity, by the true system of society—by the only system which could unite the human race in a cordial well-understood brotherhood, raising all to an equality through life, much higher, and far superior, physically and mentally, and in material condition, to any attained by any class, rank, or station, in any part of the world, under this old system, now in its dotage and incapable much longer to maintain its own existence.”

The attention of the audience was now riveted on the speaker—their feelings were warmly expressed, and a great enthusiasm was excited by the irresistible truths which he so vividly placed before them.

After a short pause, he said,—“I must now call upon my friends near me to aid in that which I wish to accomplish upon the present occasion, being fully impressed with the belief that it is the last time I shall appear on this platform, where in years past I have so often found myself as it were at home among my disciples and children, learning a new system of society to prepare them for a new existence upon earth and the enjoyment of a true Millennium.

“I have now resolutions to propose to this second meeting of the Congress of the Reformers of the World,—for all my true disciples are not petty reformers of petty measures of an old worn-out system, but they advocate a reform that will for ever substantially benefit every son and daughter of man, irrespective of colour, country, creed, or class. I will therefore now call upon my disciple and friend, Mr. Fleming, to read for me the resolutions, petitions, address, and memorial, which I wish to submit to this Congress, that the plain path to the only practice which can permanently reform the world may be put on public record, that sooner or later it may be, as it must be, carried into universal practice.”

Mr. Fleming then read the following resolutions, and Mr. Owen, after the reading of each, more fully explained his views in proposing them.

Resolutions.

First Resolution.—That to reform the world, and to insure the perpetual progress towards excellence and happiness of the human race, without intermission or retrogression, two attainments are necessary,—

First, a good and superior character—physical, intellectual, moral, spiritual, and practical—for each individual of every nation, people, and tribe, over the earth,—

Second, the annual production of good, useful, and valuable wealth, to exceed the wants and wishes of the population of the world.

Second Resolution.—That the means are now ample at the disposal of society, gradually to accomplish both these results throughout every succeeding generation

Third Resolution.—That by the cordial union of governments and peoples, these two results may be attained, by plain, simple, straightforward, practical measures, beneficial for every one over the earth.

Fourth Resolution.—That this character cannot be formed, nor the wealth produced, when nations are at war, or while they shall be governed on principles leading to practices of repulsion and injustice, or conquest and domination, and necessarily of demoralisation.

These resolutions were then put separately, seconded, and carried unanimously with much enthusiasm.

The following were then proposed and unanimously agreed to.

Fifth Resolution—That this supplementary Congress of the Reformers of the World do petition both Houses of Parliament, address her Majesty, and memorialise the Congress of the United States of North America, upon these all-important subjects.

Sixth Resolution.—That the following be the Petitions to both Houses of Parliament :—

THE PETITION OF THE CONGRESS OF THE REFORMERS
OF THE WORLD, AT THEIR SECOND MEETING IN THE
BRITISH METROPOLIS, HELD IN THE EVENING OF THE
18TH OF MAY, WHEN THE GREAT HALL OF THE SCIEN-
TIFIC INSTITUTION NEAR FITZROY SQUARE WAS
CROWDED TO EXCESS.

SHOWETH :—

That it is now evident to your Petitioners that society as at present constituted and organised can never produce unity, rationality, goodness, or happiness, among any portion of the human race.

That society ever has been and is now based on a gross and palpable falsehood, which is the origin of evil among men, and the sole cause of their disunion, crimes, and sufferings.

That this fundamental error is now the only cause which prevents society being made to become rational in spirit, mind, and conduct, and all its members permanently happy.

That were this fundamental error, which is opposed to all facts, superseded by the true fundamental principle, in accordance with all facts, and on which alone society should be founded and the character of all men should be formed, it would become an easy task for governments to new-make the human-made part of the character of all, and to new-construct society; thus to make all men good, healthy in body and mind, intelligent in all useful knowledge, wealthy to the extent of their wishes, wise in conduct, and continually progressing in every kind of excellence and in happiness.

That it is the highest interest of all governments and people, now to unite to effect this change in principle and practice over the world, to terminate wars, and to prepare its population to use the language of truth only, instead of the language of falsehood, to become honest in mind and conduct, instead of being deceptious in the one and dishonest in the other, and thus to pave the way for all to be made from birth, by a new training, education, and mode of employment, rational beings, making themselves and others continually progressive in happiness.

That by these proceedings, now so pressingly required to calm the present alarmed and excited state of nations and individuals, a new existence among them would arise, by which the governments of these nations would be enabled to create new surroundings for educating and employing these people, and thus to make all become full-formed rational men and women, knowing and doing their highest duty to themselves and to all others.

That your Petitioners are also conscious that the existing classification of society over the world has emanated from the same false fundamental principle.

That while this classification shall be blindly maintained by the authorities in all nations, men can never be truthful, just, and honest to one another, but must continue as heretofore to think and act most irrationally, and to be deceptious and dishonest.

That, seeing these lamentable errors pervading society, your Petitioners deem the time to have arrived for nations to be frank and open with their respective governments, and to express to them the language of truth without circumlocution on all subjects involving the permanent interests of the people and their rulers.

That your Petitioners therefore state with the confidence of truth which no rational mind will attempt to dispute, that to prevent crime and misery will be a far wiser course for governments

now to adopt, than to irrationally persevere in permitting, if not encouraging vice, crime, and misery to abound, and then, by futile laws of men and most unjust and injurious punishments, to make a show of attempting to diminish these evils.

That your Petitioners know that the present classification of society is producing, and can only produce, disunion and every kind of evil to all; and that even *two* opposing classes would continue to create ill-feeling and evil, so as to prevent the existence of truth, peace, justice, or honesty between them.

That this classification is artificial and unnecessary.

That true practical measures equal to the wants and permanent interests of society are now required; and as governments can have no practical knowledge except that which is taught them by experienced men well acquainted with the practical operations of society in all its departments, your Petitioners state upon that knowledge, that the first step to obtain permanent substantial improvement and a rational and true state of society is for nations now to form federative treaties.

That by such treaties being justly formed, each nation so uniting would be an immense gainer, and would lose nothing.

That these federative treaties can alone insure peace among nations; and that permanent peace is now required for the progressive improvement of the population of the world.

That steam, electricity, self-interest, and extended knowledge of human nature and of its true wants, have already prepared the way for this union among all nations.

That the time has therefore arrived for these federative treaties to be commenced, and gradually to be extended from nation to nation until all shall be permanently united as one people, with one interest only,—all cordially promoting the happiness of each.

That these federative treaties would enable governments and peoples to unite on the true fundamental principle on which alone society should be based, and thus simultaneously to commence a new and rational system of educating and governing the human race, by forming in all countries over the world New and Superior Surroundings, which will constitute Scientific Family Commonwealths, not exceeding in each such family a population of *three thousand* as a maximum number.

That by these proceedings and by this simple arrangement a true and most advantageous classification of society would be established, all the business of life would be performed in a superior manner, union would become universal, and every one born within these new surroundings would be better placed and cared for through life than are now the children of any royal family, or of any class in any country over the world.

That your petitioners confidently state that they know the most ample means exist, if wisely directed and used, to give per-

manent progressive prosperity and happiness to the population of the world; and that it is now the highest interest and duty of governments and people to unite in giving the right direction to these superabundant means to insure the permanent well-being and well-doing of the human race.

That your petitioners also know that if governments will not now unite to effect this happy change from error, falsehood, evil, and misery, to correct principles, truth, goodness, and happiness,—the day is not far distant when the people will be stimulated by their unnecessary sufferings and misery to take their own cause into their own hands and adopt the new and true principles and practices of governing for themselves.

That your petitioners are aware that this great and glorious change for man could be sooner, more peaceably, and much better effected by the governments taking the lead and uniting with the people thus to change evil for good over the world.

Your petitioners therefore pray that your Right Honourable (or Honourable) House will now have this ALL-IMPORTANT subject thoroughly investigated, openly, fully, and fairly, by a Committee of your Right Honourable (or Honourable) House, or in any other manner better devised to attain the object of your petitioners.

And your Petitioners will for ever pray.

Signed by order of the Congress,

ROBERT OWEN.

President at the second meeting.

May, 1856.

Seventh Resolution.—That the following be the address to Her Majesty:—

ADDRESS TO HER MOST GRACIOUS MAJESTY, VICTORIA
THE FIRST, QUEEN OF THE BRITISH EMPIRE.

May it please your Majesty—

Your Majesty's memorialists, assembled in the second meeting of the Congress of the Reformers of the World, in the British metropolis, entreat your Majesty to take into your consideration the extent of gross ignorance, squalid poverty, extended injurious educated error, falsehood, and disunion, among so many of your Majesty's subjects, and the crime and misery thus produced, and now to learn from them, through the increasing knowledge acquired by the people committed to your Majesty's government, the great and all-cheering truth to your Majesty's amiable disposition and well known love for your subjects,—that the discovery has been attained by which these evils can be overcome, and by which permanent peace, prosperity, goodness, and happiness, can be in-

ured for all conditions of the human race in every country over the earth.

That this subject, to make it effective for universal practice, requires only to be thoroughly investigated.

That your memorialists therefore pray your Majesty to direct your Majesty's responsible ministers to bring this important discovery before the British Parliament, that it may be openly, fully, and fairly discussed, critically examined, and thoroughly sifted, so as to bring out all its immense benefits, which it is calculated to give not only to the subjects of your Majesty's extended empire, but also to the entire population of the world.

And your Majesty's memorialists will for ever pray.

Signed, by the President, by order of the Congress of the Reformers of the world, at their second meeting of the Congress, this 18th day of May, 1856.

ROBERT OWEN.

Eighth Resolution—That the following be the Memorial to the Congress of the United States:—

**MEMORIAL TO THE CONGRESS OF THE UNITED STATES,
FROM THE CONGRESS OF THE REFORMERS OF THE
WORLD, ASSEMBLED IN THE BRITISH METROPOLIS
FROM THE 14TH TO THE 18TH OF MAY, 1856.**

Your memorialists—men and women of different nations, but chiefly of the British Empire,—members of the Congress of the Reformers of the World, address you as brothers of the same family, and as friends to the permanent peace and progress in knowledge, wisdom, and goodness, of the population of the world.

Your memorialists admire the foresight, wisdom, and spirit, of the founders of your advanced constitution, over all previous attempts to form one, and the same qualities of mind in the signers of your Act of Independence, and the devisers of national federative treaties.

These are measures, in the estimation of your memorialists, which it would be advantageous in the nations of the world to follow; for universal mental liberty is now required, and self independence as far as practicable with superior social arrangements for the government of all people.

Your memorialists, as a first step in practice to obtain permanent peace among nations, most earnestly recommend the United States now to form a **FEDERATIVE TREATY** with Great Britain.

Such treaty, made on terms of justice and liberal reciprocity, would give to each—without loss, trouble, or expenditure—a splendid empire, and would increase the political power and beneficial influence of both more than fourfold.

Your memorialists deem these considerations of overwhelming interest to induce both nations cordially to unite in these wise measures to terminate all differences between both empires, and to remove for ever all causes of national jealousy or differences of any kind.

The advantages to be derived from a federative treaty between two such powerful empires would be seen by other nations to be so enormous, that the example would be irresistible, and all would desire to pursue the same wise course. Thus soon would nation unite to nation, until all would form but one great federation, which would include the population of the world;—when, indeed, swords might be made into ploughshares, and spears into pruning hooks, and peace and goodwill would pervade the spirit of humanity, and progress in all arts and sciences, in unity, wisdom, and goodness, would be rapid and illimitable.

Therefore your memorialists have confidence in the sagacity and wisdom of the Congress and population of the United States, to meet the government and people of the British Empire half way in the pure spirit of charity, kindness, and brotherly affection, to form this federative treaty, and to act with prompt energy to endeavour to carry these views into speedy execution, and thus to meet the ardent wishes and hopes of these memorialists.

Signed on behalf of the Congress of the Reformers of the World.

ROBERT OWEN.

President of the Congress, 18th May, 1856.

Mr. Fleming, on seconding the memorial to the Congress of the United States, expressed his great satisfaction with the entire proceedings of the evening, but could not allow them to conclude without stating the gratification which he experienced at the unanimity and cordial union of feeling which pervaded the meeting, in favour of the new proposed practical measures of their old well-tried leader, and their unabated confidence in his far-seeing judgment of what should be done to forward the great revolution which he has so long advocated, and which all things indicate is near at hand. He concluded by expressing the great satisfaction he enjoyed in witnessing the attachment and affection of this closely-packed meeting for his old friend, who had opened the path for so many improved innovations for the liberty of the subject, and in which during his long ministry he had led the way.

Mr. Owen then terminated the meeting by a farewell address to his old friends and followers, recommending them, as he always did, to continue united, and in every way in their power to persevere in aiding the cause of universal humanity.

On concluding he was cheered by the heartfelt applause of all present.

TEA PARTY AND PUBLIC MEETING TO CELEBRATE MR. OWEN'S BIRTHDAY.

A tea party and public meeting were held on the evening of the 18th of May, in the Scientific Institution near Fitzroy Square, to celebrate the eighty-sixth birthday of Robert Owen, who has devoted his life to prepare the population of this and other countries for an entire change in the system of society by which all nations and peoples have hitherto had their characters formed, and by which they have been governed.

Mr. Owen, who entered at eight o'clock, had great difficulty in making his way through the dense crowd to the platform, so filled that there was scarcely standing room to be found for the friends who wished to be near him.

He was received, as he always is at his public meetings, with the hearty cheers of all present. When he arrived on the platform, Mr. Holyoake was addressing the closely-packed audience of upwards of one thousand persons, the utmost number the Hall could contain.

Mr. Owen immediately hinted to Mr. Holyoake that it would oblige him if he would be very brief, as mere personal praise was now a sad waste of most precious time in such a public meeting, when business of the highest importance to the welfare of all, required to be transacted.

Mr. Holyoake immediately suspended his address, when Mr. Owen requested permission of the chairman of the meeting to propose resolutions. This being granted, Mr. Owen addressed the audience at some length with his usual effect at his public meetings, and all he said was responded to by the heartfelt applause of those present.

He then proposed the following

Resolutions.

First Resolution.—That the public of the civilised portion of society is become too enlightened not to see the cause of the past and present error and evil of society in the universal principle of disunion and repulsion, on which the character of all men has been formed, and all society constructed.

Second Resolution.—That the discovery of this origin of evil has disclosed the only remedy by which it can be overcome, and the principle and practice of good made to supersede it over the world.

Third Resolution.—That Petitions be presented to both Houses of Parliament, to adopt effective measures to remove from society the cause of evil to man, and to introduce the only cause which can make the human race good, wise, wealthy, and happy.

Fourth Resolution.—That the following be the Petitions to be presented to both Houses from this meeting:—

PETITION OF A CROWDED PUBLIC MEETING, HELD IN THE SCIENTIFIC INSTITUTION NEAR FITZROY SQUARE, ON THE EVENING OF THE 18TH OF MAY, 1856; TO THE HOUSES OF LORDS AND COMMONS.

THAT your Petitioners are now enlightened on the true cause of the evils which they and their forefathers have suffered, and they desire this cause should now be peaceably superseded by the true fundamental principle on which the character of all from birth should be formed and society constructed to prevent the future existence of evil.

That by this simple change a new character with a new spirit of universal charity and love for our race will be given to man, and society, by being constructed to be consistent with itself and with that principle, will become rational and harmonious throughout the world.

That with this change there would be no ignorance,—no poverty,—no disunion,—no conflicts,—no crime,—no punishment,—no misery.

That these and all other evils directly emanate from the insane principle opposed to every known fact, that individual man forms his own physical and mental qualities, and therefore that he should be made responsible to society for those qualities of body and mind which his Creator and society have forced him to receive from his birth.

That while society shall continue to be based on this principle opposed to all facts, and therefore false, absurd, and wicked, men cannot avoid having their divine natural qualities so misdirected, from birth that they cannot prevent their being made to become false, irrational, and wicked, as every class over the world has been made to be, and now is, to the great injury and misery of all.

That this fundamental error is opposed to the well-being, well-doing, and happiness of our nation and of the world, and is calculated to waste most valuable time in useless talking or debating about trifling matters of no lasting importance to ourselves or other nations.

That the time of our public assemblies should now be solely occupied in preparing the public mind for an entire change of system in principle and practice, and thus to make all human affairs consistent and harmonious.

That by this change from the system of falsehood and evil to the system of truth and good, all men over the world of every grade and rank will be permanently benefited to an extent beyond all present human estimate, because all will be made good and rational, and wealth will easily and pleasantly be made everywhere to superabound.

That your Petitioners therefore pray your Right Honourable (or Honourable) House to appoint a Committee of competent persons to openly, fully, and fairly investigate this now the most immediately important of all subjects, or to have it so investigated by any other means which your Right Honourable (or Honourable) House may direct.

And your Petitioners will for ever pray, &c.

Fifth Resolution.—That Lord Monteaule be requested to present the Petition to the House of Peers, and Lord Goderich to the House of Commons.

When these proceedings were finished, Mr. Owen again addressed the audience, and proposed, as they were all reformers, and as those who were present at the Congress of the Reformers of the World, which commenced at noon, on Wednesday last, the 14th of May, were also now here, that the meeting should resolve itself into a continuation of the Congress held on the 14th inst. in St. Martin's Hall, as so many were prevented attending on that occasion on account of the early hour at which it commenced. This proposal was unanimously agreed to, and the audience became the second meeting of the "Congress of the Reformers of the World."

THE USE, ADVANTAGES, AND BEAUTY, OF MAN'S FORMATION, WHEN HE SHALL BE FULLY DEVELOPED.

MAN's faculties can never be developed while society shall continue as at present based on a gross falsehood, and while his character shall be formed from birth on the same error.

As soon as the governments and people of the now separated nations in their apparent interests shall unite in basing society on its only true foundation, shall form the character of all upon that foundation, and shall make the practical surroundings of life to be in accordance with the same, the existence of man over the earth will become an uninterrupted life of health, pleasure, rational enjoyment, and perpetual progress in knowledge, wisdom, unity, and happiness.

His character will then be naturally formed, and in consequence he will always think and act according to the unchanging laws of God and nature. Truth will be his only language, and his love to God, through his daily practical love to all men, will be the universal conduct of every one from birth through life. For as soon as man shall be trained, educated, and placed, within such surroundings as will permit him to speak the truth only on all occasions, to be taught to know himself, and to discover the use, power, beauty, and divinity of his created nature, then will

the physical, mental, and spiritual faculties and propensities of both sexes be ascertained to be not only good, but absolutely necessary to form a superior and happy character for the human race.

It will then be seen and understood that to elevate all of human-kind into full-formed rational thinking and acting men and women, *all* their organs, faculties, and propensities must be cultivated from their birth in each to the extent that nature will admit when the individuals shall be placed within superior human-made surroundings, devised to be in accordance with their divine nature, and when each one shall be so situated in society as freely to exercise all his or her faculties and propensities up to, but not beyond, the point of temperance.

It is in this advanced phase of society only that the existence of the human race can be elevated, from its present gross irrational conditions, in which it is inferior to the life of various animals, to a rational, consistent, and superior state of existence upon earth.

How much is it to be regretted that man should continue so blind to his own interest and happiness as not to discover that society in the aggregate has attained the means—through the progress of material, mental, and spiritual knowledge, when those means shall be rationally used and applied—to insure the well-being, well-doing, and uninterrupted happiness of the human race!

Let common sense now begin to take the place of inexperienced, vague, inconsistent, and wild imaginations,—imagination arising from the artificial surroundings made by men in various districts of the earth while ignorant of nature, of themselves, and of the knowledge how to form rational societies by creating rational surroundings.

Men everywhere, being ignorant of nature and of themselves, and while too undeveloped to investigate causes, imagined first appearances to be realities, and were in consequence led into many fatal mistakes, which have retarded their progress to the happiness which it is now evident they are ultimately destined to enjoy as a race of superior rational beings.

For example,—this mistaking of first appearances for realities induced our early ancestors for unnumbered ages to believe most undoubtedly that our globe was fixed and immovable, not round, but flat, and that the sun and our planetary system and all the stars moved daily round our earth, which they concluded was the centre of the universe. And those who first expressed their doubts openly of this creed of first impressions were called infidels, and were considered deserving of death for their infidelity to old established truths, as all believed them, but which time and experience have proved to be palpable and injurious falsehoods—errors of the human imagination and opposed to all facts.

These were *material* errors, which greatly retarded progress in

material knowledge. Yet these material errors have created but a small part of the sufferings of the human race, when compared with the sufferings inflicted upon all by the far greater mental errors of the imagination—errors arising from first appearances, without investigation or attention to facts always prominent and continually forcing themselves in all directions upon the observation of our faculties.

Men, from some wise purpose, which, no doubt, will be hereafter discovered, have been thus long blindly led to believe that they formed themselves individually, and that in consequence they were responsible to the power which created their divine nature, and to society which gave them the human-made part of their character;—and that through this responsibility only could man and society be well-governed, or made to be good and rational. These absurd notions, opposed to all facts, are even now maintained by the authorities of the world; while all facts, fairly and fully investigated, prove that these errors are the only means by which men and society could have been so long made wicked and irrational as they are everywhere made to be at this day.

How are all nations and peoples to be disabused of this error, so fatal to their rationality and happiness?

Only by showing, in the spirit of universal charity, kindness, and love, the truth upon this all-important subject so fully and clearly to the authorities and instructors of the human race, that they cannot avoid seeing it and comprehending the magnificent and overwhelming beneficial results of this knowledge, to themselves, their children, and to the entire family of man, through all future ages.

The human race during its undeveloped or partially developed state has made the *CREATED responsible for its qualities to the powers which created it and which gave it those qualities without its knowledge and consent.*

Could insanity, perverting the human intellects to the greatest extent, exceed these errors, at present universally forced into the unresisting young mind and made to pervade it through life?

No wonder that nations are unable to erect lunatic asylums large or fast enough to receive the lunatics thus made from their birth by society, previously made so by the same fatal errors of the human imagination—errors so gross as to be opposed to *all existing facts.*

It is now put to the proof whether the rulers and teachers of the human race are sufficiently developed in their rational faculties and reasoning powers to be competent to perceive these ever occurring and everlasting truths, on a right understanding of which the future progress of man in love, unity, wisdom, wealth, and happiness depends.

It will now also be proved whether this is the period destined by that Power whose mode of existence and operations are yet

hidden from man, to commence the great and glorious change in the condition of the human race, from gross irrationality in mind and practice, producing endless evils to all, to a rational and consistent mind and practice, when ignorance, folly, disunion, poverty, crime, punishment, hatred, repulsion, and misery, shall be universally replaced by knowledge, wisdom, unity, wealth, goodness, attraction, love, and happiness.

It is now likewise to be proved whether there is sufficient common sense between the governments and people of the world to renounce a palpable fundamental falsehood respecting human nature, and to adopt and replace it with a fundamental truth equally palpable. And now gradually to abandon most irrational surroundings, all of which have emanated from that fundamental falsehood; and to commence creating new surroundings—surroundings which will necessarily emanate from the fundamental truth, as soon as it shall be made to supersede the fundamental error.

(To be continued.)

THE SMITHSONIAN INSTITUTION.

In narrating the proceedings in the Congress of the United States previous to the establishment of the Smithsonian Institution, I stated that the second attempt to carry the Bill respecting it through the Congress, and which was unsuccessful, was made by Governor Tallmadge of Wisconsin. My Son Robert has since informed me that this is incorrect. The second attempt was made by Senator Tappan of Ohio.

CORRESPONDENCE.—A communication respecting the Architecture of "Homes of Harmony," with plans given by Spirits, which was forwarded from the United States of North America to be laid before the Congress of the Reformers of the World, will be inserted in No. 6 of this Gazette.

A birthday address received from my disciples and friends at Stockport will also be given in No. 6.

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