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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 !”

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THE PRACTICAL MODE OF CHANGING THE PRESENT FALSE, UNNATURAL, AND THEREFORE EVIL SYSTEM OF SOCIETY, FOR THE TRUE, NATURAL, AND GOOD SYSTEM OF SOCIETY.

THE origin and cause of evil being ascertained, and the means by which to remove the cause for ever from society being known, it becomes the first and highest duty or interest of all governments, churches, and peoples, to unite to have this cause removed in the shortest time practicable.

But as the human character from birth and society over the earth have been hitherto based, constructed, and conducted on this false, unnatural, and evil system, governments, churches, and peoples united cannot effect the change required until they agree to abandon this system in principle and practice, and to adopt in all its extent and purity the system of truth, nature, and goodness, in its spirit, principle, and practice.

It will now be said, as a matter of course, by those trained and educated, placed and governed within the surroundings arising from and created by this old unnatural system of falsehood and evil, that the governments, churches, and peoples are not prepared for such an entire change in spirit, principle, and practice. True, they are not prepared, nor will they ever be until they shall be taught the spirit, principle, and practice of the true, natural, and good system of society. But the more advanced minds of the world are so far prepared that they are compelled to acknowledge that there is something wrong at the foundation of society, and they desire and anxiously wait for and expect a change of system, but they know not whence or how it is to come.

Their carriage wheels of progress are deep sunk into the mud, and can proceed no further without sinking deeper and deeper.

All are lifting up their arms and eyes to Jove for help, and he

replies—" You will pray to me in vain until you put your shoulders to the wheels and use your natural strength and powers in the right direction. You want a good and superior character.—I have given you the means to attain one. Adopt those means.

" You want wealth. I have given you the most ample means to procure it at all times in superfluity. Adopt those means in practice.

" You want to be united. I have given you the principle of union and attraction, by which your race may be permanently united. You reject the principle, and like fools pray for the practice, while you cherish and give every encouragement to the principle and practice of repulsion. Adopt the principle of union, and you will have union.

" You pray for truth, goodness, and happiness. You tenaciously cling to the principle and practices which must produce falsehood, evil, and misery. You must therefore change your entire system, and adopt the principle and practices which can alone produce truth, goodness, and happiness.

" I have given you the most ample means to attain great excellence and high rational enjoyment, and until you adopt those means you shall remain in the mire and mud of ignorance, poverty, and disease,—in crime, its punishments, and utter confusion and disorder such as you now experience."

It is thus that God through nature speaks to all, and will continue to speak until his laws shall be obeyed and man shall be made thereby rational and happy.

It may now be asked why, in the name of common sense, do governments, churches, and peoples, continue to act the same irrational conduct in which they have so long persevered, seeing that they only make matters worse the longer they continue this insane mode of forming the character of the population of the world, of producing wealth, and of constructing society and governing it.

Let us now come to the point. Do you, the governments, and churches of the world, truly and sincerely wish to form a good and superior character for the population of the world?

If you do, then at once adopt the only means by which such character can be given to them, and make the proper surroundings for that purpose.

If you do not—have the moral courage to say so, and set the wants and wishes of the people at defiance.

Do you really desire to enable the population of the world to become permanently wealthy?

If you do—then at once abandon the insane practice of using metal money, and adopt either a full national bank note, or the just labour note as a preliminary measure.

If you do not—say so openly, and let the population of the

world know on what principle you act, and state honestly that you do not desire that the population of the world should become wealthy, or should know wherein real valuable wealth consists.

Do you truly desire to unite the population of the world for their permanent benefit, progress, and happiness ?

If you do—place, train, and educate them from birth on the only principle and in the only practice which can create unity among men.

If you do not wish to unite, but wish to divide them, and to set them in opposition to each other—then have the moral courage to declare your purpose to divide and conquer them to enable you to obtain your illegitimate purposes over them.

Do you really and truly desire to pervade the minds of the population of the world with the pure spirit of love and charity for each other ?

If you do—adopt and teach them the only principle by which that spirit and practice can be given to man.

Or if you do not desire them to acquire the divine spirit of love and charity by which alone the population of the world can be made to become good and happy, then say so, and the world will understand that you prefer to have the spirit of hatred, of indifference, and of uncharitableness forced from birth as at present into the minds of all.

Do you honestly desire the permanent peace of the population of the world ?

If you do—adopt immediately federative treaties as a preliminary, between the so-called great powers first, and afterwards between them and the minor powers.

If you do not desire peace between all nations—then openly declare your intention to conserve the principle of war for your especial benefit or amusement, and to keep the population of the world your beasts of burden without the power of reasoning or of self-action.

You see the day is come for a fair, full, and open understanding between the governing and teaching powers of the people and the population of the world—between universal despotism by the few over the many, and universal rational freedom and happiness for all.

But it is not your interest to endeavour longer to maintain this horrid, false, unnatural, cruel, and wicked system for governing and teaching the population of the world, if you could retain the power to conserve the misery which this wretched system has inflicted and now inflicts upon all, yourselves included. Substantial or permanent peace of mind and happiness for such governors and teachers can never be attained. With the new knowledge and powers which have now been acquired by the people, the contests for power between you and the population of the world must become more frequent and more severe,—you, the

present governors and teachers of nations, greatly desiring thus to continue to govern and teach ; and the people wishing to effect an entire change in both.

The people are right in so wishing ; but as long as they attempt to effect this change by anger, abusive language, or violence, it is a proof that they are not yet prepared to conquer a rational change of system in a rational manner. The people, however, are rapidly acquiring a knowledge for the necessity of calm reasoning, firm resolve in principle, and the irresistible power of union, to carry all their righteous purposes to final permanent success.

You should, and if you can acquire sufficient wisdom and foresight you will for your own safety and happiness, anticipate these righteous purposes of the people, and gradually lead and direct them quietly and peaceably to attain them.

You reply—that trained, educated, and placed as you have been by society, you know not the practical measures, or how to introduce them, to attain the change from error to truth in principle, and from wrong to right in practice, and more especially you do not know how to create the spirit of universal love and charity, which is so essentially necessary in governors and governed, in teachers and taught, to effect this change with wisdom, without injury to any, and most beneficially for all.

I am fully aware of the unfortunate surroundings in which you have been placed by society from your birth, to prevent the possibility of you acquiring this knowledge, all important as it now becomes for your future progress.

I have promised to lead you step by step to the attainment of this knowledge, now so strongly required for your benefit and for the permanent benefit of the population of the world.

This is that knowledge now so necessary for you to attain, and to be openly given to all nations, tribes, and peoples over the earth ; and it shall be given with the simplicity of truth in succeeding articles.

NEW PRACTICAL MEASURES BY WHICH TO ENABLE THE TEACHERS AND GOVERNORS OF THE NATIONS OF THE EARTH TO TEACH TRULY AND GOVERN WISELY.

THE priesthoods of the world have been hitherto the teachers of mankind, and they assume still to be their teachers.

And it will be well for them to continue to be so for a time, provided the spirit and wisdom of teaching can be given to them to enable them to apply both in their practice.

Teaching, or forming the character of the rising generation, is the most important acquisition to be attained by man and woman.

The preliminary measure to good teaching is, that the character of the teachers should be well formed physically, intellectually, morally, spiritually, and practically. In all these qualities they should be models of examples to the taught, and from the birth of those to be taught, none others should be allowed to approach them.

Now the priesthood of the present day, most unfortunately for them, have been so placed from birth that they have been physically, intellectually, morally, spiritually, and practically, most unwisely mistaught and misplaced, and have thus been rendered totally unfit to teach men and women to become rational beings, or to know what manner of beings they are, or how to enable them to think, speak, or act.

As the human race have so far been taught by these priest-hoods, it will be asked—Where, then, are we to look for teachers?

For the reason just stated they are not yet to be found. They must be created and new taught. And as soon as the priest-hoods can be made conscious of their trained and educated incapacities for this divine office, they may be so far instructed generally, as at once to become useful preparatory teachers in the present generation, with little or no change in their respective positions.

They could from their churches, mosques, synagogues, and temples, teach the principle of truth, unity, attraction, charity, and love, and infuse into all the divine spirit to be derived only from that principle, and that spirit would be sufficient if given in its purity to prepare the minds of all to feel, think, and act rationally, provided the priesthood would set the example and be consistent in their practice with their preaching.

All the various systems called religion by their respective priest-hoods they profess to base on love to God and love to man. But as God cannot be seen by man, love to that All-Creating and Directing Power can be evinced only by an undeviating love to all men in all our actions. And as this love to man can arise only from knowing that he has been made to be what he is by God and society,—that knowledge should be the foundation of all their teaching.

This teaching, if consistent, would of necessity produce the divine principle of charity for all differences made by God in the creation of man over the earth; and that charity would of necessity pervade all minds and prepare them to love that which God created.

The teaching of this principle which can alone create unity, attraction, charity, and love among the human race, is to teach the only true religion that ever can exist upon the earth, and it can be known only when exhibited in the every action of the priest-hood, and in the daily conduct of those whom they teach. Without these, all the prayers, assumed piety, and dogmas of the various systems now called religion, among all nations, tribes,

and peoples, are mere words, forms, and ceremonies, of no value whatever, but on the contrary are directly calculated to derange if not to destroy the reasoning faculties of the priests themselves and of all whom they attempt to instruct.

At present the priesthoods of the world exhibit in the strongest manner their total want of knowledge of the spirit, principle, and practical arrangements by which alone a truly good and wise character can be given to man.

As this knowledge nowhere exists among any of the priesthoods of the earth, it must be taught to the existing generation of priests of every name and opposing creeds and dogmas.

The lesson is a simple one-- it is in accordance with all known facts from man's creation to this day. It will be easily acquired by the priesthood, and as easily taught by them to the laity. It will immediately create a divine spirit of love and charity in the teachers and the taught, and the practice of both will be in accordance with the spirit and principle of this divine teaching. And soon will arise such a new character and conduct in the priesthoods and people, that heaven will be brought down upon earth, in which the will of God will be done as it is in heaven above.

This is the change which the priesthood of the world are now called upon to effect, and this is the lesson which they have to learn, to enable them to fulfil the mission of their high calling.

I am equally aware that the members of all existing governments have been most erroneously trained, educated, employed, and placed, and that they have been very imperfectly generated, their parents having been like themselves most unfortunately and ignorantly placed by society. These evils by their positions none could have avoided, and they therefore require the charity and sympathy of all far more than blame, even for their worst qualities.

These qualities, by the introduction of new principles and practices and a new knowledge of themselves and of human nature, will be overcome, and their new position will be made safe, beneficial to themselves and the governed, and altogether prosperous and glorious.

But to attain this superiority of position they have a new lesson to acquire in spirit, principle, and practice.

This is, the spirit, principle, and practice to govern rationally—that is, to adopt new measures to train, educate, employ, and place the governed, to become full-formed rational men and women, knowing themselves and human nature, what society is, what it should be, and how to effect the change with wise foresight, in peace, with order, and without injury to any one.

All this you, the present rulers of the world, have now to learn, for you have been trained, educated, employed, and placed by society to govern unwisely, without foresight, not in peace,

without order, and to the great injury of all, including yourselves and your children.

To govern well and wisely you should be taught how to form a good and superior character for all whom you govern,—how to enable them to create wealth at all times in abundance for every one,—how to be united and always at peace with all their fellows,—how to devise and execute the surroundings which alone can enable you and them to attain these results without injury to any one, and with benefit to this and to every succeeding generation,—and how to commence these new measures by forming federative treaties between the nations which you respectively govern.

By learning what these new surroundings should be, you will discover the necessity for abandoning the existing inferior and most injurious surroundings in which the population you govern has been hitherto placed, and the necessity for a new arrangement and division of them within new surroundings, to form scientific societies, or new federative family commonwealths, in which alone the human race can be born, trained, educated, employed, placed, and united, to become full-formed men and women, rational in feeling, mind, and practice.

In fact, to govern well and wisely will be an easy and most delightful task whenever you adopt the true principles of governing, and apply them consistently to practice in the spirit of true religion or of universal charity and love.

It may be thus shortly expressed.

1st.—To adopt the true fundamental principle on which to base society.

2nd.—To form a good and superior character for all the governed.

3rd.—To remove all artificial obstacles which now restrict the creation of the most valuable wealth.

4th.—To unite the governed in feeling and interest.

5th.—To effect these results by applying the national or united resources of the nation to create the new surroundings in which alone the four preceding results can be attained.

6th.—These surroundings will new-form the population into united scientific family commonwealths, to be federatively united to all similar family commonwealths over the world.

7th.—These commonwealths not to exceed three thousand men, women, and children, in their natural proportions, and thus to constitute complete societies within themselves, so arranged that those born, trained, educated, and employed within them, shall be well cared for from birth to death, and be made to become full-formed men and women, knowing the principles and practices of society, and how to take part and perform their duty in every division of it, and to be cordially united in all the required operations to secure for each other a superior existence for life—an existence in which the individual will possess far more physical

and mental liberty, beneficially for himself or herself and for all others, than can be attained or enjoyed by any one under the existing false, disunited, and evil system.

And this is what the population of the world has ever sought to discover—individual independence or sovereignty, so united with social arrangements that both should be enjoyed in perfection with the least practicable interference one with the other.

Man and woman to be happy must be individually free and socially united to the race. This is now attainable.

TO THE PARLIAMENT OF THE BRITISH EMPIRE AND THE CONGRESS OF THE EMPIRE OF THE UNITED STATES OF NORTH AMERICA.

It is to you that the advanced minds of the world now look to lead the way to true knowledge, real liberty in mind and practice, and to the attainment of progression, excellence, and the permanent enjoyment of rational happiness for the population of the world.

The means to attain these results now abundantly exist.

You possess the power to apply those means to accomplish these results.

Circumstances have placed you to become the vicegerents on the earth of the Great Creating Power of the Universe.

Directly or indirectly you have the misery or happiness of the human race at your disposal.

Directly, you make laws for and govern your respective Empires. Indirectly, you may influence all other governments and people over the earth if your proceedings henceforth shall be based on truth and conducted with wisdom.

Men selected and elected as you have been must desire the happiness of yourselves, your children, and the world,—in fact, the happiness of the one cannot be separated from the others. You naturally and necessarily desire the permanent peace, progress, prosperity, and happiness of your respective populations. At present there is no secure happiness enjoyed by any portion of the population either of the British Empire or of the United States, but a vast amount of ignorance, poverty, disunion, crime, and misery, pervade both Empires.

How can these simple and obvious truths be reconciled? How are they to be explained so as to be made useful for immediate practice? Simply by declaring the whole truth to you, in the spirit of charity, kindness, and love. And this is now the task which I wish to perform and intend to accomplish.

You desire to make the respective Empires which you govern permanently prosperous and happy, and of course the populations of both rational in mind and conduct.

It has been said, and all facts confirm the statement, that the Great Creating Power of the Universe, which Power is the God of the Universe, has now placed at your disposal the most ample means to make each one of these populations intelligent, healthy, good, wealthy, united, wise, and happy.

Are they so ?

No. There is not one individual as intelligent, healthy, good, wealthy, united with his fellows, wise, or happy, as by another system and arrangement of society *all* might be made to be.

You say truly that you do not understand this statement—you cannot comprehend how these results can be attained—you have never been taught these things, and therefore you know them not—your instruction through life has been to believe in a system the reverse of all which has been stated, and to acquire notions and habits quite opposed to all that has been said.

I know it. And I also know that you might far more easily have been taught from your birth to believe my statements and to act in accordance with them, than to believe and act as by the force of circumstances you have been compelled to do. And more easily, because all my statements are consistent with themselves and with nature or all known facts ; while that which has been forced into your minds is thoroughly inconsistent one part with another, opposed to nature or all facts, and without a particle of truth for its foundation.

But to the proof, and to teach you a new and true lesson of life progress, and happiness.

Common-sense instruction in Common Things.

First lesson.

Men from various materials make an endless variety of things. Did you ever hear that the maker of any one of those things ever attributed merit or demerit to the thing which he had made ? Would it not exhibit a total want of common-sense to do so ?

Members of Parliament and of Congress reply.—" Yes."

Who created or made man ?

Members of Parliament and Congress reply.—" The Great " Creating Power of the Universe."

How ?

Reply.—" By giving him the qualities and powers of humanity, " at birth directly, and indirectly by the surroundings of nature " and the society in which he is placed—the surroundings and " society being also of God's creating."

Are the things made by man responsible to man and society for the qualities given to them by their maker ?

Reply.—" No certainly—it would be opposed to common sense " to make them so."

Could any rational result arise from doing so ?

Reply.—"Certainly not—but utter confusion of mind and "conduct."

Now as all facts prove that the Great Creating Power of the Universe, or God, creates every quality, power, and particle of man, and that man knows not how he received them—I ask, is God, the Creator, or man, the created, responsible for the qualities which man is made to possess.

Reply—"It is certainly contrary to common sense to make the "thing created responsible for its powers and qualities to that "which created these powers and qualities."

No other answer could be given in accordance with common sense.

Experience proves that men from birth can be taught to believe every kind of absurdity, however opposed to facts, to be divine truth, as is now seen in all the nations of the earth. Now, when the human mind, contrary to all facts and to common sense, is made to believe as a truth not to be doubted that the thing made is for the qualities given to it responsible to the Power which gave it those qualities, and when society continues to form and build up the mind of each on this absurd foundation, is it practicable to make such being rational or consistent in feeling, thought, or action?

Reply.—(After much reflection and searching in their own mind for a common-sense reply, and being ashamed to give any other).—"No, certainly; it must be an impossibility."

Well then—your mind and the mind of all men have been so formed; and this is the reason why the population of the world is to-day so ignorant, so impoverished, so disunited, so superstitious, and so inconsistent and insane, and often mad, in mind and conduct. It is the cause of all conflicts and wars, of all evil passions and crimes, and of the misery of the human race.

I hope you have now learned your first lesson—"That the "made has no merit or demerit of its own, and cannot be responsible for its qualities to its maker, and that the maker is "responsible for what it makes."

Is it not most desirable that the human race should have good physical, intellectual, moral, spiritual, and practical qualities?

Reply.—"Yes."

Would it not add essentially to the happiness of all if all from birth were so trained, educated, employed, placed, and directed, that all should become superior—physically, intellectually, morally, spiritually, and practically—compared with the present formed generation, and should become at maturity full-formed men and women, rational and consistent in all their sayings and doings?

Reply.—"Most certainly."

Would you, were you put in possession of the knowledge and means to produce these results for the population of your respec-

tive Empires, now adopt those means and apply them without loss of time to practice ?

Reply.—"Can you doubt our desire to effect so much good if we knew how to accomplish it ?"

Good—I know the onus lies with me to enable you to know how to succeed in this new mode of forming the human character. You have from the dates of your respective establishments talked much about educating the people, to make them good, intelligent, virtuous, prosperous, and happy. And from all your authentic records, it is now glaringly evident that you yourselves have never been trained and educated to be good, intelligent, or virtuous, or to know what the words goodness, intelligence, or virtue mean. You could not therefore teach the knowledge of these things to others.

Although the members of the Congress of the United States are on the subject of national education much in advance of the members of the British Parliament, yet facts demonstrate that both are yet totally without knowledge how to form a good intelligent and superior character for their own children or for any portion of the human race—that you are without knowledge of the principle and practice by which to commence to form a rational character for mankind, or to place, train, and educate any division of the population of the world to become good, useful, healthy, intelligent, or even rational, in feeling, thought, mind, or conduct,—far less how to pervade their minds from birth with the pure spirit of love and charity for our race.

And yet no man without this knowledge is prepared to comprehend either legislating or governing.

Hitherto you have wasted the time and means of both Empires while you have been talking upon the subject of education, for all the talking now upon your records is worse than useless, and is calculated only to lead the public mind in a wrong direction.

For this lamentable want of the most valuable knowledge which man can know, (that is, how all may be made good and rational from birth,) you are blameless and to be pitied,—for men can know only what they are taught and what they acquire afterwards by their own experience or by the inspiration of superior intelligence. And you have not been taught to know how to form a good and rational character ; but you have been well-instructed how to form an evil and irrational one. Witness at this day the populations of your respective Empires.

In your religions, governments, laws, professions, commerce, domestic arrangements, and classification, if they are intended to produce goodness and happiness, there is not a particle of rationality or common sense to be discovered.

Your religions, governments, laws, professions, commerce, domestic arrangements, and the entire classification of society, are directly calculated to create all the selfishness, ignorance, evil

passions, inconsistency, and gross irrationality which now pervade all classes in both Empires.

While, when you shall discover the true mode of forming a good and rational character from birth for all, it will be seen to be a plain, simple process, easy and most delightful in practice when the requisite surroundings for forming such character shall be adopted.

Within rational surroundings the character in early life will not be formed by books, but by the eye and ear. The eye to see and investigate outward material things, and the ear to listen to the replies of explanation made to the learning questioner by superior intelligent experienced persons, who can give such instruction in the spirit of love and charity arising from a correct knowledge of human nature and all its divinely given qualities.

For upwards of twenty-five years at the commencement of this century I exhibited such new mode of forming character, as far as the imperfect surroundings of your present wretched system would permit ; and even that imperfect experiment produced such beneficial and happy results that it aroused the attention of the advanced and most elevated men and women of all nations—all being freely admitted to examine those results for themselves.

All who came were astonished, pleased, gratified,—but none knew how such results could be obtained for the human race. While I was conscious that very far superior results could be obtained with the certainty of a law of nature for the entire family of man through all succeeding generations. And this, too, without making the individuals responsible to their makers, and without human punishments of any kind.

With the true principle of society for its foundation, all that will be necessary will be to have surroundings made in accordance with human nature and common sense.

Let us see now how we proceed, and what advance we have made.

First Lesson.—“ The Creator, or Maker, responsible for the qualities given to the created or made.” Common sense.

Second Lesson.—“ The divine qualities of man, created before birth by God, or the Great Creating Power of the Universe, and from birth directed erroneously or wisely by society and the other external surroundings in which he is born and lives. And through this knowledge, when society shall make rational surroundings, all within them must become, without merit of their own, good, wise, united, prosperous, and happy.”

So far so good. We will now proceed to the

Third Lesson.—“ Men have natural wants, and unless these are supplied they cannot be good, healthy, intelligent, united, or happy. But when these wants shall be supplied, as now they might be, all must become good, healthy, intelligent, united, and happy.”

Members of Parliament and Congress interrupting—"Say you so? And do you really possess this knowledge? Why this is the very thing we now require, and of which at present we are most ignorant. We shall be truly delighted to receive this invaluable information."

Well I will proceed to give it to you. But do not anticipate anything, or you will go in a wrong direction. By proceeding step by step gradually, we shall advance more slowly but more surely, and the knowledge thus gained will be permanent.

I have said "men have natural wants which must be supplied before they can be made good, intelligent, united, and happy."

What are these wants? Good shelter,—good clothes,—knowledge of things,—of themselves, and of human nature and its laws.

Reply.—"Yes.—But how are these to be obtained?"

Patience, and you shall know all that is necessary for you to know at the present time.

How are good dwellings, food, and clothes produced?

Reply.—"By labour."

True; and best by skilled labour well directed. Is it not so?

Reply.—"Certainly."

Can idleness ever produce these things? Or Can skill and industry produce them when the materials for their production are withheld?

Reply.—"No. Idleness cannot create these things; nor skill and industry, if the requisite materials are withheld from skill and labour."

Are dwellings, food, and clothes, wealth?

Reply.—"Yes; while they can be sold for money."

And not otherwise?

Reply.—"No; they would become drugs of no value, as we are taught by our political economists."

And they would not be wealth, although hundreds of thousands were without good dwellings, food, and clothes, if they had not money to purchase them, although they produced all these things?

Reply.—"If they have no money they have no right to these things; and the laws we make forbid their touching them."

Then metal money is real wealth, and not good dwellings, food, and clothes, and those things called the necessaries of life?

Reply.—"By our laws we make it so."

Then if all the gold and silver in the world disappeared and none could be obtained, all wealth would be destroyed, and the means of creating it would be lost, according to your made laws. Would not this be the case?

Reply.—"It would be so, as we understand this subject; but we acknowledge there is a mystery in the matter which we cannot explain. We cannot tell how it is that the idle, who produce none of the necessaries or comforts or luxuries of life, have the

“ money,—and those who can and do produce them can obtain
 “ only a scanty and very precarious supply of the most common
 “ necessaries, and sometimes none of them, and actually starve for
 “ want of sufficient to support life.”

You have spoken truly and have given a strong case against your total want of humanity, or against your want of knowledge how to make laws to govern any portion of the human race.

Reply.—“ How so? We labour day and night to make good laws, and at least they are intended to be just and humane.”

You act as you have been taught, and as your surroundings compel you to act; but it is shown by increased knowledge derived from facts that you have been mis-placed and mis-taught through life, that you know not how to make just or humane laws, nor what real wealth is, nor how it can be always easily and pleasantly produced in abundance and made to be ample at all times for the human race.

Reply.—“ How can you prove this case against us?”

Thus. Every one born a century ago, when employed to produce real wealth, (which consists by nature not in artificial money but in the necessaries, comforts, and useful luxuries for man,) could produce, when by your laws allowed to do so, not only sufficient wealth for himself and family, and as much in addition as when united with the production of his fellow producers was sufficient to maintain in most wasteful luxury all the upper classes, and in great comfort all the professions, with the wasteful extravagance of the church, the army, the navy, and the law, and to provide drugs mostly applied to poison those ignorant of the laws of health,—but also enough to supply the enormous waste and destruction caused by almost continued wars and conflicts, commenced and continued for the amusement of the idle, or to keep the mass of the people in brutal ignorance, that they might destroy each other and the wealth which they had previously created. All this surplus wealth, thus applied to demoralise all classes, and wasted in war, was produced in the islands of Great Britain and Ireland a century ago by less than *three millions* of men, and for a population not exceeding *fifteen millions*. These *three millions* of producers of wealth were then aided by old artificial power, derived from mechanism and chemistry, equal to the labour of *twelve millions* of men producers. Or there was a combined manual and artificial power of production equal to *fifteen millions* of men producers. And at this period there was far less poverty and demoralisation among the producing classes than there is at this day, whatever bold but uninformed political economists may say to the contrary.

But what changes have since occurred in the producing power to create wealth in the British Isles, and in their population?

The population has not yet doubled. It is not yet *thirty millions*. While the producing power, manual and artificial,

has increased beyond human calculation, and now far exceeds *one hundred to one* of the population.

Similar changes have taken place in the United States, and are proceeding with rapidity over the world, and are daily on the increase, especially in the United States and in the British Isles and Colonies.

Now I ask you, members of the Parliament of the British Empire and the members of the Congress of the Republic of the United States—What have you done with this enormous new power given to your populations to create virtue or goodness and happiness? Pray now answer me this plain question as now put to you.—What! No answer! Your silence is the best extenuation of the enormous errors which you and your predecessors have been unceasingly committing for one hundred years.

I will truly and faithfully answer this awful question for you.

You have, by your unwise and most foolish laws and system of governing, applied this newly acquired power from science to demoralise the world, and to make its population miserable. A power which, rightly applied, or applied in accordance with simple common sense, is far more than sufficient to insure the permanent goodness, wisdom, union, and happiness of the human race.

Reply.—“ This is indeed a very grave charge against us and our predecessors. But we fear the facts now prominent in both our empires and over the world prove your statement too glaringly to be longer attempted to be denied. But what is to be done? We see the present system is so worn-out that no administration can longer govern under it. We must admit that it is opposed to common sense and common honesty, and is too bad to be longer continued. But what can we do?”

Become as little children—knowing nothing and having everything to learn respecting making laws and governing.

Reply.—“ Then you consider us regular know-nothings on those subjects on which by our position we ought to know the most.”

Yes. On looking over your authentic records, which are most voluminous in words, but utterly barren of sound consistent ideas, or of any approach to common sense, these records demonstrate that you know nothing of the laws of human nature,—nothing of forming the character of men and women to make them good, wise, and happy—or good, or wise, or happy,—nothing of the natural, honest, and best means of creating and distributing wealth,—nothing respecting the only means by which men can be united in harmony to have their greatest pleasure in cordially assisting each other,—nothing towards devising and executing surroundings in which to place humanity from birth to have their physical, intellectual, moral, spiritual, and practical powers and faculties so trained and educated as to make them at maturity full-formed, rational, active, and happy men and women,

—nothing of the means to employ and classify them beneficially for themselves and for all society,—nothing of the laws of health by which to prevent disease and to live a healthy life of happiness. In fact, you have been taught those things which you ought not to have been taught, and you have been untaught in all that it is the most important for you to know.

Reply.—“Then we are unfit for the task of legislation?”

Most unfit. But have any been trained and educated to be fit? No—none. And you being in the office, and now made conscious of your erroneous instruction, will be as easily or perhaps more easily taught that which is true in legislating and governing, than any others.

On referring to the records of both your houses from their commencement, it is evident that the first principles of legislation have never been known by either house.

The principle to create union, to form character, to produce wealth, to make surroundings calculated to make men good, wise, and happy, has been to this day hidden from you, and in consequence more valuable knowledge for use and practice may be written on one sheet of paper, than is contained in all your authentic records.

And what are the subjects which now occupy both houses in your respective Empires?

Not one of the least permanent value to your respective populations; but the reverse. The subjects in which you take the most interest are those which are calculated to prevent union,—to prevent the formation of a good, useful, and superior character for men and women,—to prevent the production of the greatest amount of the most valuable wealth in a manner the most beneficial for all,—to prevent the formation of those superior surroundings which can alone make men good, wise, and happy, enable them to love their neighbours as themselves, or to have the only arrangements of society which can admit of the consistent practice of love and charity in the conduct of the human race.

No! my friends—and you must forgive me for thus plainly speaking these all-important truths, because they are for your benefit and the lasting happiness of our race—it is a fact deserving your everlasting remembrance, that hitherto not one principle has been discussed in either of your houses that could lead to any permanent practical benefit to yourselves, your children, or the population of the world. A world which now only awaits wisdom or common sense in men, to make it an earthly paradise, and its population superior, intelligent, united, happy beings.

Stay, therefore, your present false principles of legislating, and adopt the true ones.

TO THE PRIESTHOOD OF THE WORLD.

Of all classes in society you now require the greatest sympathy from the other classes.

Your training, education, and position in society have unfitted you to obtain a living except by words, teaching to the population of the world, your own children included, errors producing the most lamentable consequences in practice to all classes from the prince to the peasant. And you are made the great stumbling blocks to union, to knowledge, to wealth, and to happiness.

You have been taught to preach and to teach doctrines which, while so taught, will prevent the creation of that spirit of universal love and charity which alone can cordially and permanently unite the human race as one family.

You have been taught to preach and teach those dogmas which, while so taught, must keep all classes in mental blindness, and physically and mentally in worse than Egyptian bondage.

You have been taught to preach and teach those notions opposed to all facts, which, while so taught, must prevent the possibility of a rational character being formed for man, or of his being made to become at maturity good, or wise, or happy.

You have been taught to preach and teach such doctrines as are calculated to keep the people in all nations slaves to yourselves through those false doctrines.

You and the population of the world are therefore greatly to be pitied that arrangements exist to train, educate, and place you under such circumstances as to make you as a class to produce more evil to yourselves and to the population of the world than all other classes united.

What then, you will ask, can be now done to relieve us and the population of the world from these enormous evils which the past ignorance and inexperience of society have forced upon us, and made us, and through us all classes, so grievously to suffer?

Fortunately the world through the slow process of experience has attained to a practical period in its progress towards a rational existence, and as we thus advance, the means are discovered to overcome difficulties whenever they become too strong for human endurance; and your errors have now become too glaring and too destructive of human happiness to be longer permitted to cause to the human race miseries which have become unbearable.

The immediate remedy is for you to cease to preach and teach your senseless and most injurious dogmas, and at once to commence to preach and teach those great and everlasting truths which will infuse into all minds the pure and divine spirit of love and charity for all of our race, and merciful feelings for all that has life, as well as pleasure in the contemplation of all nature.

The principles which will create this spirit and make it to pervade the human race admit of no dogmas—no anger, hatred, envy, jealousy, force, falsehood, violence, fear, or fraud.

No, my deluded brethren, those principles which create love and charity will never produce any of these evil passions or evil doings. They think of no evil—they will admit no evil; but they will indeed produce peace on earth and good will among men, make man love his brother as himself, and will for ever destroy all selfish feelings.

Thus and thus only, my dear hitherto misguided brethren, can you make the will of God be done on earth as it is in heaven.

Thus only can a new existence on earth be given to man.

Thus only can the population of the world be made to attain the millennial state of happiness promised to our race.

Thus only can you make man to be consistent and to think and act rationally.

Thus only can you induce the governments and people of the world to form federative treaties of peace to be permanent between all nations.

Thus only can you induce governments and people to unite in rational family commonwealths to carry on the rational business of human life, and thus with knowledge cordially to assist each other.

And thus only can you create that love and charity in these family commonwealths, formed by superior common-sense arrangements, that they shall federatively unite with each other until all the families of the earth shall become one united family, and shall form that brotherhood of the human race so long desired by all good men.

TO THE POPULATION OF THE WORLD.

THE priesthood of all religions and the governments of all nations have so far united, although against their own real interests and happiness, to keep you ignorant, in poverty, and disunited, that you may be made subservient to their undeveloped minds and mistaken views.

By their training, education, and position, they have been deceived to their own injury, and they have in consequence deceived you to your greater injury.

The progress of science has now elicited facts which are calculated to open the eyes of the priesthood and governments of the world and of yourselves.

The system in which all have been involved is now worn-out,—it can be worked no longer by priests or governments.

It has been ascertained to be based on falsehood only, and to be continually productive of evil in practice, and that the evil is increasing in a continually increasing ratio.

It is true that the priesthood of all religions and the governments of all nations have made you beasts of burden and most ignorantly irrational in mind and conduct.

But your day and their true day is coming, when they will no longer err, and you will no longer be kept in worse than Egyptian bondage; but you, the priesthood, and the governments, will unite to form one people, with one language, one interest, one cordial feeling of union, and to become one superior elevated class, divided only by age as nature directs.

Had you not been made and kept ignorant, disunited, in poverty, and beasts of burden, you could at any time have emancipated yourselves by uniting, when all the power of the world would have been yours, and you could have become free, independent, full-formed men and women, knowing yourselves and so ciety, and how to practice in every department of it.

Such is now the prospect before you,—such will be your future destiny,—such is the progress and happiness which God, or the Great Creating Power of the Universe, is preparing for you and your children through all earthly time.

You ask how all this is to come to pass, seeing the helpless plight in which you now are, the few being your masters, many as you are.

It cannot be brought about by anger, hatred, and violence, by force or fear; but it can be easily effected by a calm steady persevering conduct on your part, when you can be influenced by the spirit of love and charity, and when you can be made to acquire common sense in your measures to obtain your just rights;—that is, when you can be made to acquire sufficient knowledge and moral courage to take your own affairs into your own hands, and to do your own business without asking others to do it for you, who are yet as ignorant as yourselves how it is to be done.

Your governments will do anything you unitedly ask them to do. But until you can thus unite they know you are too ignorant and too powerless to know what you do want or how to obtain it.

In consequence of this ignorance you are continually complaining of your governments, when you alone have the power to make them, without violence or confusion, what they should be.

The first measures required are, that the people of both Empires—of Great Britain and the United States—should form a federative treaty, as an example to all nations.

These two Empires are better prepared for such treaty than any others; but the enormous benefits that would be derived immediately by both would be such as would induce all nations to unite, and there would be a federation of all the nations of the world, and peace over the earth would be thus secured for ever.

The second measure for practice is for you to unite to ask your governments to apply the national resources to create new common-sense surroundings, into which gradually to remove the whole population of every state and nation, in order to make it possible, practical, and easy for all to lead pure Christian lives,—that is, to exhibit in their every-day practice the universal spirit of love and charity which Jesus Christ recommended, in order that each may love his neighbour as himself.

I well know the so-called men of the world deem such a state of society upon earth to be an impossibility—a mere imaginary notion which never can be applied to practice.

This impression arises from the undeveloped and irrational state of mind created by the human character being based by society on a false principle, and being trained, educated, employed, and placed in accordance with that false principle, and the entire of society in its construction and classification having the same lamentable error for its foundation.

In consequence of this ignorance of scientific knowledge and their undeveloped state of mind, our ancestors made the surroundings in which to place the population of the world to be such that truth and honesty could not live within them, love and charity would be laughed to scorn, and each one, instead of loving his neighbour as himself, is opposed to him, and in most cases acts upon principles of hatred to him.

This system of universal falsehood in principle and practice makes the teachers to speak one thing, and all their lives to act in direct opposition to their teaching,—and the taught naturally to follow their example.

It is true therefore that under this system of falsehood, ignorance, injustice, and cruelty, and within the surroundings which have necessarily emanated from this horrid system, it is impossible that men can have love or charity for each other, or can love their neighbours as themselves; but on the contrary, this system teaches and forces men to grasp at each others means of existence, and thus often, in the midst of over-flowing abundance, the weak and unfortunate are made to starve for want of the most common necessaries to support life.

Words are inadequate to express the ignorance, deception, injustice, cruelty, and inconsistent absurdities of this system, which is called the wisdom of our ancestors.

No, my poor deluded friends, you never can under this system become good, healthy, united, wealthy, or rational. You cannot have universal love or charity, or love your neighbours as yourselves. It is a farce, and those who preach it know it to be a farce, to attempt under this system to put those divine principles of justice and happiness into practice.

And yet there is a beautiful system—a system of truth and honesty, of justice and goodness, of peace and plenty, of unity

and happiness,—God's system of universal love and charity, in which all will love their neighbours as themselves. A system of common sense, in accordance with all the laws of nature—laws of goodness, mercy, and happiness.

And when you can be made to acquire one grain of common sense, you will ask your governments to change the one system for the other, and you will ask in such a manner as will insure their most willing consent to your wishes.

Whenever you unite to ask from your governments what is right, and in a right manner, you will be sure to obtain it.

Yes, my friends, there is a system to be attained, in which it will be practicable to have the language of truth and the practice of honesty,—to have the spirit of universal love and charity,—and for each to love his neighbour as himself,—and for all to be united, wealthy, and happy.

No longer believe those who tell you that this superior, rational, and natural state of society is impracticable. It is impracticable only while society is based on a false principle, and while men shall be trained, educated, employed, placed, and governed, on that false principle.

But when men shall be trained, educated, employed, placed, and governed on the the true principle of our nature, then will this false, unjust, cruel, and miserable system be no longer possible to remain in practice.

You, and the priesthood, the governments, and the legislators of the world, are at this day dupes to a false system, which makes you create evil and then become its ignorant and most irrational slaves. For evil is created and maintained solely by man's ignorance of himself and of the all-merciful laws of his nature.

Unitedly, then, ask your governments now to form federative treaties, and to apply present national resources to give you common-sense surroundings; and thus will you have for a generation or two full employment of the most advantageous description to yourselves and to the population of the world.

The question now is,—Will you continue to maintain a system which insures your ignorance, slavery, and misery, and which will give these evils to your children?—Or will you exert yourselves to obtain a system which will insure to you and your children, to the latest posterity, knowledge, freedom, and happiness?

Unitedly all power is with you. Divided you are powerless

You say, and say truly, that you wish to unite, but do not know how to effect it.

It can never be effected while your characters are formed on the belief that any of your faculties, qualities, or powers are formed *by* yourselves, and that you are responsible for them. But union will become universal among the human race when they shall be trained, educated, employed, placed, and governed, on the knowledge of the principle that "What man is he is formed

“ to be by God and society, and that God and society are responsible to all individuals for the character given to them.”

And when you acquire common sense, you will listen to no teachers who will not instruct you in this principle of union and of nature.

TO THE CIVIL AND MILITARY PROFESSIONS OVER THE WORLD.

You occupy an important position under the present false principle and consequent mal-arrangement of society.

As the principle on which the system is based is false, all the arrangements are false, and so is your position in those arrangements.

By being made merely men of a profession, you are injured, and these professions being injurious to the population of the world, you not only injure yourselves, but others also, to an extent of which you are probably little conscious.

In this system of falsehood, injustice, and cruelty, you are placed half way between the despotism of the governing class and the slavery of the untaught and ill-taught.

Were it not for the force, fear, falsehood, and fraud of your combined professions, despotism, injustice, and cruelty could not be now maintained in any part of the world, and the progress to rationality and happiness would be permanent and rapid.

You are the centre links which keep this unjust and now most unnatural state of society together—a system so unjust and unnatural as to induce men, while seeing their fellowmen starving in the midst of plenty, to maintain such a system for the government of the world, in opposition to the true and rational system by which society should be now conducted;—proving to demonstration the want of practical knowledge in all parties, and of how little use are what are called the learned professions.

All the knowledge you possess is applied to aid the despotic few to keep the mass of the people in physical and mental bondage, and without your assistance this state of things could not be long continued.

The advanced minds of the world know that the *Priesthood* of the world claim to form and do form the character of the human race,—and a wretched, inferior, and bad character they have formed for them and continue to form.

Hitherto the priesthood have given no sign of knowing the natural and therefore easy mode of giving a good, useful, and superior character to any portion of mankind. They are not practical men on this or any other subject; and to form a good,

useful, and superior character requires a knowledge of the entire practice of life.

Whatever may be said or intended by them, the effect of their preaching and teaching is to keep the taught in ignorance of their own nature, of the laws of nature, and of the real business of life,—to keep them in subjection to the priesthood and the ruling powers of the state, that both may keep them beasts of burden to create by their labour wealth for the priesthood and the ruling powers to spend in luxuries injurious to themselves and their families.

It is not the best interest of a single individual to be now trained to become a priest in any part of the world. It is a false and most useless position—a position most injurious to the individual and to all society. The apparent interest of the priest is opposed to the real interest of the human race. After this generation priesthood should be made to cease for ever, and every one should be trained and educated to be his own priest.

So with the profession of the *Law*—its members make and maintain laws to enable the few in place and power despotically to rule the many, and to hold them in bodily and mental slavery. For, except in name, there is, as all law matters are now conducted, little or no connection between law and justice. It is seldom asked what is justice in this case or that,—but always what is the law; and so admirably are codes of law made to confound common sense, that the law is easily made by lawyers to be doubtful upon most cases brought before them.

Whatever the best principled members of the law may intend or desire, the advanced minds of the world know that under the existing false, unjust, and cruel system of society, the training and educating and employment of lawyers make it their apparent interest to keep the people ignorant of their rights, divided in feeling, obedient to their laws, and slaves to despotic power.

Society may be constructed now to do far better without than with them. It will not be henceforward the real interest of one individual to be trained and educated for the law; for every one will be so trained, educated, and employed, as to become his own best lawyer as well as priest.

So likewise with the *Medical Profession*. Although it appears to be somewhat more useful and necessary than the priesthood and law, yet it is only so on first appearances.

No parties know better than the intelligent members of this profession that the population of the world would soon become far more healthy without than with it.

The most advanced minds in the world know that the training, educating, and position of all medical men, are to give them an apparent interest that disease should generally prevail, and that individuals when diseased and employing them should not too speedily recover, or attain strong permanent health, except in the

case of the Emperors of China, who make the physician's payment to cease as long as they are not in good health.

The most advanced physicians well know that disease is unnatural, and is created by the present false, unjust, cruel, and artificial state of society. That if all from birth were trained and educated to fully know their own individual constitution and the laws of health, and if the surroundings of all were made such as now they easily might be, and if men could act in accordance with those laws, disease would rapidly leave the earth, and in a generation or two would be scarcely or never known.

This subject, as well as those connected with the priesthood and the law, is becoming better understood by the masses, and soon it will not be the real interest of one individual to be trained and educated for this profession, and all men and women will be trained and educated to become their own medical advisers.

Except in an ignorant, artificial, unnatural, and insane state of the human mind, before it has been developed to become consistent and rational, there will be no *Military Profession*, or training and educating men to butcher each other and destroy and waste valuable property.

This is too insane and mad a profession to be much longer submitted to by the growing intelligence of the age.

To train and educate men to become insane and mad in their minds and conduct cannot be much longer held to be respectable by those who profess any religious creeds or dogmas, but especially by those who profess the Christian religion of universal love and charity.

What a farce for men to profess these doctrines, and then to go forth by thousands and tens of thousands to hack and maim and brutally murder those whom they have never seen, and who have done them no harm.

Let nations professing religion cease to train and educate men to hack, maim, and murder their fellows, and wilfully to destroy property, so much wanted by the poor, who are made such by this ignorant, unnatural, unjust, and cruel system which the conservatives of the world are so anxious to retain, as though it were possible that it could benefit themselves or their offspring.

How blind and stupid must those nations be, first to see laws passed, without making the least exertion legally to prevent them, which deprive themselves of arms, and then to proceed to vote money to create and maintain a standing army to make them and keep them cowards, useless to oppose invaders, and gradually to become slaves to force, falsehood, fear, and fraud!

Is such a system as this to be maintained by men calling themselves rational, but who so far appear not to have attained the first degrees of common sense, and prove how little they know how to govern themselves?

Whenever the human race shall be so far developed as to com-

prehend the difference between a system always creating disunion and a system always creating union, they will abandon the former, which keeps them in continual misery, and will adopt the latter, which will ensure the permanent happiness of all.

When they attain sufficient practical knowledge and common sense to prefer the system of union to that of disunion, they will understand how to make surroundings which in a healthy situation shall give them good dwellings, abundance of wholesome food, a new training and education for their children, which shall make them good, wise, and happy,—give themselves always for exercise useful and pleasant physical and mental employment, beneficial to themselves and to society,—unite them as one family,—and make them ever increasingly prosperous.

These first union surroundings will form Family Commonwealths, scientifically devised and constructed; and by the gradual federative union of these scientific family commonwealths, first in each nation, and then from nation to nation until the population of the globe shall be included, all necessity over the world for priests, lawyers, medical men, or a fighting class, will be made to cease, and then will the population of the earth become rational, peace will be universal and permanent, and every one will sit under his own vine and fig tree and there will be none to make him afraid.

THE FIRST LIFE OR INFANT STATE OF MAN.

In this period man is ignorant of himself, inexperienced in all matters, undeveloped in his mental faculties and reasoning powers, and governed by his imagination.

He imagined that he formed himself, and that he was responsible to some other power or powers for the qualities which he possessed.

He therefore imagined that his fellowmen formed their own qualities of body and mind, and that if they did not form them as he thought was right, they were bad fellows and should be disliked and punished by himself or others banded together for that purpose.

This was the **ORIGIN OF EVIL.**

It necessarily created hatred, anger, envy, jealousy, and all the violent and injurious passions—created the dogmas, forms, and ceremonies of all the religions known in the world, leaving the practice of true religion to be commenced in the second or matured period of human existence, a period yet to come.

Evil thus originated, causing first the violent and injurious passions, then the false religions with the view to subdue or mitigate their evil consequences, but which inflamed and increased

them and produced more private hatreds, and caused national conflicts and wars of the most cruel and savage character, and thus widely opened the floodgates of vice, crime, and misery, among all tribes and peoples while self-righteousness and the selfishness of individual power through wealth and station ruled the population of the world with despotic force, injustice, and cruelty.

During this imaginative or infant period of manhood, the leading men of the world imagined and taught that the earth was flat, and was fixed in the centre of the universe,—that the sun, planets, and stars moved daily around it,—and that these and all other things in the universe were made for man; and the accuracy of science was in this imagining period unknown for innumerable ages.

They imagined the earth to be a young creation, and but a few thousand years old.

For a considerable portion of this period they were governed solely by their imagination, which continually led them astray, and their minds and conduct were an excited mass of confusion and conflict.

During the progress of this long reign of the imagination, experience began to make a slow advance in developing the mental powers to observe facts, and by degrees to reflect upon them, but as these facts were opposed to their early imbibed imaginary notions, the natural conclusions to be drawn from them were resisted with the utmost tenacity by the religious and secular prejudices of the imagination, which had so pre-occupied the human mind as to make it desperate in their defence.

Thus commenced a war of life and death between young reason in its infancy and old imagination at maturity.

At first infant reason had small chance of progress against old established conservative imagination. It was snubbed, sneered at, or punished often even with death, for every advance which it made, and its early progress was in silence, fear, and terror.

All the authorities of the world were enlisted in favour of old imagination, full armed at all points, and all earthly power was at its command.

Old conservative imagination thus kept young reason under subjection. But experience quietly day by day and often by night brought new facts to the aid of young reason, and thus strengthened this rising power, ultimately to prepare for a deadly conflict, which experience knew would sooner or later give victory to reason, and utterly discomfit and destroy old imagination.

This conflict has now long continued. New facts have continually increased, and young reason approaches towards manhood. Experience with its facts is becoming man's sole guide, and is daily adding to its growing strength; while old imagination is at its wits' end. It finds all its resources of force, fear,

falsehood, and fraud, begin to fail it, although force and falsehood are becoming desperate, almost frantic, to preserve its waning power and support its tottering frame.

But the advanced minds of the world see that old imagination is in the last stage of weakness—that, except when it is backed up by force and fraud, it will not now attempt to face reason or to meet it in open conflict.

Falschood is so valiantly opposed by science, that it must soon quit the field, and even force begins to waver; and it is now doubtful whether it is not preparing to abandon old imagination, and to give its influence to reason, whose strength and power are every day more and more developing and upon the increase—a sure sign that the time approaches when it will unite itself with love and wisdom, and that this trinity of divine power, having charity for prime minister, will triumphantly govern the human race in perpetual peace, prosperity, and happiness.

Such is the history of the first period of infant humanity. Man undeveloped, inexperienced, and under the guidance of imagination, opposed to facts, to reason, and to common sense.

Hence the supposition that man forms his own physical and mental qualities—the origin of evil.

Hence the violent and injurious passions, the various religious delusions, their hatred of each other, and their continual conflicts and wars.

Hence the individual selfish system of society, creating Private Property and artificial and truly illegal Marriages of the Priesthoods, against the divine and everlasting laws of nature. Hence the Single Family training of children, to make them selfish and opposed to the interest and happiness of the public or the true commonwealth.

This has been and is the irrational period of human existence, which in the due order of nature is drawing near to its close, is about to give place to the second period or New Existence of Man upon the Earth—the long promised and looked for Millennial and rational state of humanity, in which all from birth will be imbued with the pure spirit of love and charity for our race,—when each will be trained, educated, employed, placed, and governed, in such manner, within new surroundings, that each must love his neighbour as himself,—when there will be peace and good-will among men,—when harmony will pervade the circumference of our globe,—and when the entire race will be prepared for a happy existence in a future life.

Let governments, religions, and people quit the region of false imaginations, and become practical in their feelings, thoughts, and actions. Let these now learn what is and what is not practicable with each.

As matters now are all are thinking and acting erroneously. But there is a never-dying desire in all to think and act aright, however falsely they may be educated and placed.

All desire to be good and happy, and by a little rational reflection those who can reason accurately will be convinced that not one can be made good and permanently happy except under arrangements or within surroundings which will create and insure the goodness and happiness of all.

The approaching second period or phase of humanity will create and insure the permanency of this goodness and happiness for all. To effect this change there must be a cordial union between the governments, religions, and people,—a trinity for the redemption and salvation of our race.

Governments cannot act in this great movement without the religions and the people.

The religions cannot act without the governments and the people.

The people cannot act without the governments and the religions.

But these parties must abandon their present irrationalities.

The governments must abandon their despotism.

The religions must abandon their dogmas and useless forms and ceremonies.

The people must abandon their anger, violence, and desire for revenge for past sufferings, which have been produced through their own weakness of intellect and want of practical knowledge and of moral courage.

By this trinity uniting to abandon their irrationalities, this Second Coming of Truth to effect this Glorious Change may be soon accomplished.

In this Second Period of Humanity, Truth in principle and Consistency in practice will ultimately be alone known over the earth.

In this phase of human life, society will be based on the *principle* derived from *all facts*,—

“That the physical, mental, and spiritual character of man is formed before and from birth *for* him.”

This principle can alone create union and attraction between the race,—can alone pervade the minds of all with the pure spirit of universal love and charity,—can alone make man love his neighbour as himself,—can alone make man wealthy, good, wise, and happy,—can alone make man a consistent and rational being,—can alone establish a cordial brotherhood among the human race,—can alone terminate the despotism of governments, the dogmas and hatreds of religions, and the ignorance and injurious passions of the people and of the entire population of the world.

This principle the governments, religions, and the people must unite to acknowledge openly, and to establish as the base of society.

This being accomplished, all future proceedings will be easy, pleasant, and delightful to all.

The next practical measure will be for governments to unite to form, upon principles of justice, federative treaties, on similar principles to those on which the federative treaties between the different states of North America are based. This will be permanently advantageous for all who now live, and for all who may live hereafter.

The next practical measure will be to introduce new surroundings, consistent with the new principle on which society is to be based.

These surroundings will comprise new arrangements for training, educating, employing, placing, and governing the populations of all nations previously federatively united.

These new surroundings will separate these populations into such manageable masses, that each one born within them may be so well cared for by his surrounding society that he shall be well trained, educated, employed, governed, and made to become good, wise, and happy, and to be an efficient agent to assist to make others good, wise, and happy: and these proceedings will unite all within these surroundings, and will insure the constant progress of each towards excellence and a high state of happiness.

These masses, to be manageable and best calculated for all the purposes of life, must not exceed *three thousand* as a maximum.

They will constitute the nuclei of society, instead of the single family with all its mal-arrangements and individual selfish results.

They will form united scientific social Family Commonwealths, in which the permanent good of all will be the ever-governing principle.

Each of these commonwealths will become an everlasting school and university, for the practical formation of a good and superior character through life for every one, and there are no other means by which such character can be formed for the human race.

Every attention should be given to form, combine, and execute these surroundings, to make them the most complete for all the purposes of a superior, good, and happy existence,—for as these are, so will be the men and women born and living within them.

These scientific Social Family Commonwealths must be also federatively united, in order to assist each other, and to form together but one great interest of humanity, when each will aid all, and all will aid each, and thus the happiness of each will be increased ten thousand fold.

And each family commonwealth must be governed solely by the unchanging, good, and all-merciful laws of God and Nature, and not one law of man must ever interfere with these all-wise laws of God.

In these divinely governed scientific social family commonwealths, the will of God will be done on earth as it is in heaven.

Their laws will be the laws of God. Their religion will be the

constant practice of doing good to all in the pure spirit of love and charity.

There will be no Private Wealth.

There will be no Illegal Marriages or giving in marriage,—God's marriages of affinity being alone legal.

All children will be cared for from birth, and will be trained, educated, employed, placed, and governed—physically, intellectually, morally, spiritually, and practically—in the best manner that the collected wisdom and means of society can devise and apply to practice.

All human Punishments will thus become injurious, and will be altogether abandoned.

The Training will be in the spirit of Love and Charity, to give to each the spirit of love and charity.

The Education will be an education of things, by seeing them, hearing them verbally explained, by the freest and fullest questions from the taught, patiently and kindly listened to and rationally answered in the spirit of love to give the knowledge sought for.

The Employment will be according to age, and beneficial for the individual and for society.

The Language will be that of truth only. No secrecy of any kind.

Individual freedom of speech and action, as full and perfect as is consistent with a rational and happy social state of man.

Perfect Equality according to age, in education, employment, condition, and position.

These practical arrangements are all essential to form man into a rational being, and to enable him to become good, just to all, united, healthy, wise, and happy.

May the governments, priesthoods, and people of the world soon perceive these eternal truths, and act upon them in the spirit of love and charity directed by wisdom.

INHABITANTS OF OUR EARTH, CITIZENS OF OUR GLOBE!

Men and brethren. I now address you, and probably for the last time, for I feel old age rapidly approaching, and I expect soon to be mentally as well as physically enfeebled. But attend to what I shall now write.

I have through life endeavoured to dive to the foundation of the causes of your misery and slow progress towards a permanent and happy state of existence, for which all your natural organs, faculties, propensities, qualities, and powers are so admirably adapted, and which they are every way created to attain.

And before I depart hence I wish to give you the benefit of my experience.

It seems to me certain that you are approaching a greater event than has previously occurred in your history.

You have from the beginning until now lived and been governed under a system which is now worn out, and which can proceed no farther. It has accomplished its mission and can work no longer. There are no men in existence who can work it. On the continent of Europe, in Russia and Turkey, in Asia, throughout the British Empire, and in the United States of North America, there are no men who can resuscitate it, or work a dying and now only injurious system.

The present system of governing in all the nations of the world is now by all advanced minds seen to be a farce, or too often a tragedy, and they are looking for a revolution which shall involve all nations and peoples over the world.

This must be a religious, political, commercial, and social revolution, which will entirely change the relations of men and of all things connected with the affairs of men.

The question of the deepest importance to all of every class in every country is,—Shall this great change be commenced and carried on through the irritated and violent passions of the suffering masses, or by the wise foresight and calm reason of the governing class, foreseeing and foretelling this tempest of trodden-down humanity?

All things are gradually preparing for this change of system, from disunion and repulsion to union and attraction between man and man and nation and nation. The first being the undeveloped, inexperienced, and infant state of humanity; the second, the more developed, experienced, matured, and natural state of man, preparing him to become a full-formed rational being. The change from the one to the other is in progress, and is as certain as the change from infancy to maturity.

Knowing that this glorious change for humanity must come in the due order of nature, I have almost from my youth forewarned the heads of the governments and religions of the most advanced nations of the coming change, that they might not be taken by surprise and be unprepared for it. They are now I trust prepared to commence and conduct this change, which will be so permanently beneficial for you and for them.

Hitherto they could not commence it on account of your ignorant, inexperienced, and undeveloped state towards a rational and matured state of mind and feeling, and from the want throughout all classes of society of the pure spirit of love and charity for our race, of every colour, country, creed, and class.

This spirit, so long talked about, and the only spirit which can govern the world in peace and with wisdom, could not be introduced into the heart and mind of humanity, so as permanently

to pervade the feelings of all, until the true formation of the human character was discovered and made generally known, and all blame thus withdrawn from the created being, so that effectual practical measures could be adopted to insure a good and rational character for all, and, through this knowledge of the irresponsibility of the created, to pervade the mind of each with this pure love and charity for our race, and by its exhibition in every act of our lives, to evince in the most certain manner our love to God, for the universal goodness and happiness which the Great Creating Power of the Universe thus creates.

I have now only to intreat of my disciples, spread as they now are among all nations and peoples, to endeavour to instil into all around them the true knowledge of the formation of character, and thus, on the surest base, to fill their minds with this divine spirit of love and charity for our race, and then the means of permanent prosperity, of universal union, of the true social system, and of rational happiness, will necessarily follow.

Your business, then, is, by your calm determined unity, to induce your respective governments to form federative treaties between all countries and to create new common-sense surroundings, that thus a superior character may be given to all,—wealth at all times be abundantly created,—universal union may be established,—and the peace and happiness of the population of the world may be secured for ever.

Farewell,

ROBERT OWEN.

Sevenoaks Park,
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