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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!”

No. 8.]

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THE FIRST AND SECOND PHASE OF HUMAN EXISTENCE UPON EARTH BRIEFLY STATED FOR THE CONVENIENCE OF STATESMEN, MEN OF THE WORLD, MEN OF BUSINESS, AND OTHERS TOO MUCH OCCUPIED, OR TOO INCAPABLE, TO GIVE THE ATTENTION REQUIRED TO INVESTIGATE SYSTEMS OF SOCIETY FOR THEMSELVES.

The first phase of human existence commenced with the creation of man, when his faculties were undeveloped and he was inexperienced. He commenced his first phase under the guidance and government of his imagination, when, ignorant of facts and devoid of common sense, he imagined that he formed his own qualities of body and mind, and that he was responsible for them to God and his fellow men. This supposition became the foundation on which society has been constructed and maintained through the first phase of human life.

This fatal error is the origin of evil,—the cause of all violent and injurious passions,—and of the disunion and repulsive feelings between men and nations,—and of all wars and conflicts of past ages to the present. It is the cause of all religious dogmas, doctrines, forms, and ceremonies, and deadly opposition to each other. It is the cause of the preaching and teaching of love and charity and at the same time practising hatred and all uncharitableness. It is the cause of Private Property, and of the illegal Marriages of the Priesthoods, against God's legal marriages of Nature's affinities. It is the cause of all the evils and disadvantages of single family arrangements, and of all the ignorant selfishness thus produced,—of the absurd and insane classification of society existing over the world,—of despotism and slavery, and of all their endless demoralising results. In

short it is the cause of the present irrational and insane state in which all governments and people are at this day over the earth.

This first phase of sin and misery, of insanity and madness, will cease only when governments and people shall become sufficiently developed to see the enormity of this error of the imagination, and to abandon it and all its misery-producing consequences, and thus to prepare for the commencement of the second phase of human existence upon the earth.

This period, or second phase of human life, will commence when governments and people adopt for the foundation of society the principle, derived from all facts past and present—

“That man has no power to form his own individual qualities of body or mind, and that what he is, he is made to be by God and society.”

The knowledge that this truth is derived from and in harmony with all facts will naturally and of necessity create in men a new spirit, new principles of thought and action, and new practices over the world.

The new *Spirit* will be pure universal love and charity for our race, with all its natural and acquired varieties—the spirit taught by Jesus Christ, and never practised by any of his professed disciples, and now unknown, except in mere words, among every division of the human race.

The new *Principle* is the knowledge that man's divine and human character is formed *for* him by God and society, and for which God and society are alone responsible. This principle, now repudiated by all, must become universal, before man can be made to become a rational reasoning being, or can enter upon his second and superior phase of existence, and before his thoughts and actions can become sane and consistent.

The new *Practice* will be, through this new spirit and new principle, to unite the human race cordially to promote each other's progress towards excellence in all things, and in the attainment of happiness, and thus to form of the family of man during all future ages a real brotherhood of oneness in feelings, thoughts, language, interest, and practice; thus establishing for ever the Millennium or true social existence of man.

In this second phase of humanity, or new existence of man upon the earth, all the old surroundings made by man and now existing over the earth must pass away, and all must become new, highly superior, and in outline and detail consistent, without deviation, with the new spirit and principle from which this second and new phase of existence will arise, based as on a rock, which will defy the storms of all future ages.

These new and superior surroundings will constitute those essential arrangements required to create and maintain the spirit of love and charity, to enable each to love his neighbour as himself, and to induce each to be ever actively engaged in cordially promoting the true and permanent happiness of all.

In this second and superior phase or new life of man upon the earth, all existing cities, towns, villages, and single family residences will be gradually abandoned, and the population of the world will be formed into manageable masses. These masses will not exceed three thousand as a maximum, in order that every one from birth through life may be well cared for and may experience full justice from society, and that the entire business of life may be conducted in the best manner for each, and the most advantageously for all.

These masses will constitute the nuclei of society, and each mass will constitute a Scientific Social Family Commonwealth, with one language, one interest, and one feeling, all desirous to promote each others progress in excellence and happiness.

This arrangement of the population of the world will permit of new permanent substantial surroundings, that will secure to each the best dwelling, furniture, clothes, food, training, education, employment, health, amusements, and other superior surroundings, to give to each the highest individual liberty of thought, speech, and action, consistent with the permanent harmony of social society, based on a just practical equality of all, in education, employment, condition, and position through life, according to age, capacity, individual character, and natural powers.

To attain the most rapid progress and highest excellence and happiness of each,—

The *Government* must be the sole and pure laws of God, unadulterated by the laws of men.

The *Religion* must be that of doing good to all, in the spirit of love and charity, unadulterated by dogmas, forms, or ceremonies.

Marriages must be made by God. No unnatural children; but all the superior natural children of nature, of love, and of affinity.

The earth to be for the use of each succeeding generation.

All *Property* to be universally public.

Private Property to be unknown over the earth—all property made by God being universally public and intended for all.

Wealth to be produced by all, and to be equally enjoyed by all.

No one to be preferred to another over the earth, except as individual qualities naturally create preferences, which, however, will give no other privileges or advantages.

Society to be responsible for the character created for each one under its care.

God's *Punishments* to be the only punishment upon earth.

The present first or infant phase of human existence to be allowed to die gradually and quietly its natural death, and to cease its existence as the new and superior surroundings are completed.

Thus, without anger, hatred, or violence, without disorder or

confusion, by wise foresight, may this second coming of truth, when the minds of men shall be born again, and all shall be redeemed from sin and misery, be introduced in peace, and for the everlasting benefit of all through every succeeding age.

OF THE INSANE HATREDS, VIOLENCES, CONFLICTS, WARS, SLAUGHTERS, AND MASSACRES, ABOUT GOD, THROUGH PAST AGES TO THE PRESENT.

THE civil and religious contests which have raged among men for thousands of years are demonstrable proofs of the past and present insanity and madness of the human race, and that they are yet only approaching the confines of reason, to form them into consistent and rational beings.

Those called believers in God say that God knows all things throughout the universe and that He does whatever is done within it. That He everlastingly creates, uncreates, and recreates all things at His will and pleasure, and that without Him nothing is done, and that all that He does is done well and wisely, and that the power of the universe is in His hands.

Those who call themselves disbelievers in God, and believers in nature, say that nature is unknowing and unintelligent, but that it composes, decomposes, and recomposes all things throughout the universe, by laws of nature eternally existing and operating. That this eternal round of formation, decomposition, and reformation, is effected by nature blindly, without any conscious intelligence, and that there is no spiritual existence throughout the universe.

A conscientious difference of opinion always arises from a deficiency of truthful facts to decide the disputed question on one side or the other. This is the case with the difference of opinion as to whether there is a personal God, possessing attributes of perfection, who creates and governs all things within the universe—or whether unintelligent nature blindly and unconsciously effects these results, through what the unbelievers in God call inherent laws of nature.

Numerous facts favour both suppositions; but evidently not sufficient to convince *all* sincere truth seekers one way or the other.

So far facts are certain; and hence through all past ages there have been sincere believers and disbelievers in the existence of God, prior and superior to, and independent of, nature.

Facts also prove, that the facts in favour of the eternal existence of a God of infinite power, wisdom, and goodness, are sufficient to convince many of its undoubted truths.

While facts also prove that there are facts sufficient to con-

vince many that nature through inherent eternal laws effects all the results which are produced throughout the universe.

But there is also a third class of minds who with equal sincerity are convinced that God and nature are one—that nature is the outward and visible form to man, and that the motion, life, mind, and spirit, existing throughout nature, is its soul or God,—that it pervades nature, and is the soul of all that exists in the universe. Facts prove that there are facts sufficient to create in many minds a sincere belief and conviction that these latter suppositions are the truth on this yet doubtful question.

From this consideration of this so long disputed subject, several questions essential to the progress and happiness of the human race arise, which now require to be fully understood, and if possible to be settled for ever.

1.—How are human opinions formed?

Is not every individual *compelled* to receive and entertain opinions according to the strongest impressions made upon his mind, and which impressions while they so remain must appear the truth to him?

2.—For opinions thus formed, and often against the will and desire of the individual, can there be merit or demerit?

Common sense replies there can be no merit or demerit in any opinion, nor any rational cause for anger, hatred, or violence, from man to man, for *any* conscientious opinions upon *any* subject, civil or religious. Hence all angry disputes, conflicts, and wars, respecting opinions, are insane in their origin, and mad in their results.

3.—What difference can it make to God or nature, or to God in nature, what man believes or disbelieves?

If God or nature, or God in nature desires man to have any particular opinions upon this subject, the cause hitherto of so much hatred and evil among men,—Would not God or nature, or God in nature, produce facts sufficient to convince all minds of that which is true on this now deadly disputed subject?

Until the Superior Power of the Universe gives to men decided proofs of the nature of its existence, it is insanity in men to be angry and to hate each other on account of any difference of opinion respecting it, and it is madness to fight and slaughter each other for opinions which each cannot avoid having.

Do men not yet know that *any* Opinion, true or false, or *any* Character, the best or the worst, may be forced upon man by the surroundings or conditions, physical and mental, in which he is placed by society from birth through life.

If they know not this all-important practical truth, it is now time it should be known to all, and should be acted upon.

To learn how to devise and execute the new surroundings which can make all men good, wise, and happy, is now the great and all-important lesson which all from the highest to the lowest, from the most learned to the most ignorant, have to acquire,

and until they are taught this lesson, to fully understand and comprehend it in all its bearings and consequences, other lessons will be of little value, and men will remain in the irrational, disunited, repulsive, and fighting state, in which they have been through all past ages to the present period.

ERROR FROM MAN'S CREATION THE SATAN OR THE DEVIL OF THE PRIESTHOOD, AND THE CAUSE OF EVIL, WHICH, UNDER THE NAME OF GOD, THEY HAVE ALWAYS WORSHIPPED.

THAT individual man creates his own qualities, physical and mental, and determines his religion, feelings, thoughts, language, habits, manners, position in society, or his own surrounding and his conduct,—and that, as these constitute his character, he is accountable for his feelings, thoughts, and actions, to his fellow men, and to the power which creates all his physical and mental organs, faculties, propensities, and powers,—is the foundation upon which society has been based and constructed, and upon which the character of all from birth has been formed.

Does the individual create one of the physical or mental qualities which he possesses at birth? No,—he knows not how they are created or combined to form him to become a human being.

Does he determine his religion? No. That is determined for him by the surroundings in which he is placed

Does he create his own feelings, thoughts, language, and associations of ideas? No. These are created for him, he knows not how,—but chiefly by the country and class in life in which he is born and lives.

Does he create his own surroundings? No. These are created for him, chiefly by society, past and present.

Does he determine his own conduct? No. All the previously mentioned circumstances combined create his will and determine his conduct.

Is it then in accordance with common sense to make the individual, thus created and formed, responsible to the power which creates all his physical and mental powers, and to society which gives the direction, right or wrong, to those qualities from the birth of infant man, by the inferior or superior, good or bad surroundings in which society places him? There does not appear to be one particle of common sense in this proceeding, or any approach to sanity in the conduct of society.

What are the natural consequences of these insane proceedings? To constitute an insane state of society over the earth,

inconsistent, confused, contradictory, opposing, and conflicting, in every department of life and in every division of society in every part of the globe as society now everywhere exists.

What effect must such proceedings have in forming the character of each individual? To give a wrong direction to the feelings, thoughts, and actions of all:—to create all the inferior and evil passions:—to produce a language of falsehood and conduct of insincerity:—to establish false religions, and ignorant, unjust, and cruel governments:—to introduce artificial arrangements of society, and complex, confused, and injurious divisions and classifications among men born with similar faculties and powers:—to prevent the introduction of truth, union, charity, and love, among any portion of the human race:—to encourage disunion, repulsion, civil and religious conflicts, contests, and wars, and to perpetuate them among all nations and peoples:—in short, such fundamental errors are directly calculated to derange the mind and conduct of all humanity, and to make it opposed to its own well-being, well-doing, and progress in real knowledge and happiness.

For proof of these results, see the population of the world at this day, existing in crime, contests, and misery, while possessing the most ample means, if wisely applied, to insure to all perpetual progress in real knowledge, in the spirit of charity and love, and in a never-ending happy existence here and hereafter.

But how are these good and happy results to be attained and secured?

See the next article.

TRUTH, OR THE ORIGIN OF GOODNESS AND HAPPINESS.

How long has it been asked, and how long will it be asked—What is truth?

Many times in my previously published writings has it been stated what the true criterion of truth is,—and no one, so far as is known to me, has ever objected to this explanation to the question.

I will now proceed to explain those truths which have been proved by this criterion to be the origin of goodness and happiness among men.

First, or Fundamental Truth.—That the Great Creating Power of the Universe gives to man every organ, faculty, propensity, quality, and power, which he possesses at birth, and that these are therefore of divine origin and are all good by nature.

Second Truth.—That these divine qualities and powers of

humanity are from the birth of each individual placed by the Great Creating Power of the Universe under the direction of men and women at maturity, formed into society; and therefore, as these societies are in knowledge and experience, so will those trained and educated by them become. And thus is the entire character, physical and mental, of each individual, formed by the Great Creating Power of the Universe and by society through each succeeding generation.

Third Truth.—That the Great Creating Power of the Universe and society are responsible to the individual for the character, will, and conduct of each. And that, through this knowledge, society may from birth well form the character of everyone.

Fourth Truth.—That the inferior or superior, good or bad character of each individual depends upon the inferior or superior, good or bad surroundings in which the individual shall be placed from birth through life; for as these surroundings are, so must be the character and conduct of those placed within them.

Fifth Truth.—That when one generation can be made to understand human nature and its unchanging laws, and to know how to form surroundings in accordance with that knowledge, then will society know with the certainty of the laws of nature how to insure from birth a good physical, intellectual, moral, spiritual, and practical character for everyone.

Sixth Truth.—That the means are now amply provided, by which society may create such new and superior surroundings, that by gradually placing all from birth within them, each one must acquire a good and superior physical and mental character.

Seventh Truth.—That this character can be formed only by personal verbal instruction in a knowledge of the qualities and uses of the things to be taught; this instruction to be given at all times in the spirit of love and charity, making full allowance for the differences in the natural organs and combinations of the faculties and powers, physical and mental, of the taught.

Eighth Truth.—That the means, when rightly applied, abundantly exist to saturate at all times the population of the world with all real, useable, enjoyable, unadulterated, valuable wealth, that can be required for a rational and happy existence, without contests or competition,—and created by all with ease, health, and pleasure.

Ninth Truth.—That the wealth thus produced may be distributed justly and beneficially for all without the moral degradation of endeavouring to buy cheap and sell dear.

Tenth Truth.—That with these principles and practices the human race may be cordially united as one highly enlightened and superior family, each one forming a part of humanity, and each one deriving his great and never ceasing pleasure from contributing his full share to the happiness of all.

Eleventh Truth.—That the new surroundings required to produce these results in practice will gradually form our earth into a

paradise, healthy, fruitful, and delightful, and the inhabitants into superior, rational, full-formed men and women, knowing themselves and human nature, governed only by the laws of God and nature, and all assisting to promote each others progress in excellence and happiness.

Twelfth Truth—That by the adoption of the preceding principles and practices, peace and order would be permanently established over the earth, on which the will of God would be done as it is now in heaven, and thus will my mission be terminated.

TO THE HUMAN FAMILY.

BROTHERS and sisters of the human race, of every colour, country, creed and class! Listen to one who has never deceived you, —to one who is deeply interested in your present and future progress and happiness.

You have been to this period passing through the infant and preliminary state of your earthly existence—a state of ignorance, disunion, repulsive feelings, contests, conflicts, sufferings, and misery—a preparatory state, necessary to prepare you for a more advanced future life, in which ignorance, disunion, repulsive feelings, contests, conflicts, suffering, and misery, will be unknown—a preliminary state in the progress of creation, necessary and unavoidable to attain for you future permanent happiness. A necessary preliminary, because the universe is governed and directed either by Supreme intelligence, goodness, and wisdom, or by an unavoidable necessity.

On either supposition the best has been done, is doing, and will be done, that the nature of things or the materials of the universe will admit. Upon either supposition it is evident you are destined to acquire real useable valuable knowledge, by the experience gained in each generation accumulating from one generation to another through past ages to the present.

It will be well therefore for your minds to be directed to take now a calm review of the knowledge which past experience has made certain, and in which there can be no mistake. This is the only sure course you can adopt to become rational in mind and practice, intelligent, good, and happy.

The experience of the past proves that *Union* is the *great lever* by which the human race can accomplish its destiny—which destiny is evidently to attain excellence in all human acquirements, and high permanent enjoyment.

Hitherto the progress of the race has been slow in its advance toward a satisfactory state of existence, and this delay has arisen from the fundamental falsehood on which society has been based since man was created—that is,

“That individual man creates his own physical and mental

“ qualities, and is responsible for them to the Power which creates him and to society which gives the wise or foolish direction to those qualities.”

This fundamental error and most glaring mistake has made man a most irrational being, and has induced him to adopt institution after institution which of necessity have divided man from man and nation from nation, until men now begin to desire universal separation and individual sovereignty—or, in other words, universal weakness, and the loss of the incalculable power to be derived from universal union.

Individualism, carried to its full extent, will reduce human power to its minimum; while the union of the human race will raise its power to the maximum.

In the former state the individual will possess the least power and happiness, with the minimum of advantages; while in the latter case the individual would have his power and happiness increased many thousand fold, and would acquire all the advantages that a highly progressed society could give and secure to him.

It is on the knowledge of the difference to all humanity in beneficial results, between disunion and union, that I have entertained and so earnestly recommended the governments of the world to lose no time in forming federative treaties between all nations, in order to commence in a state of permanent peace over the earth the great revolution of the human race from disunion to union; and I trust, for their own and the happiness of the population of the world, that they will adopt this simple practical measure by which to terminate the violent passions and insane conduct of all parties.

If I cannot succeed in opening the eyes of the governments of the world to their true interests and to yours, then I recommend you to form federative treaties among yourselves to unite to create new surroundings on the principle of union and attraction, and to commence by federatively uniting the most useful and necessary trades in such manner and under such arrangements as will enable you to supply each other on principles of strict justice and equality with all you can require for a rational and happy existence.

Without union there is no strength in the working classes. They are mere ropes of sand, unable to effect anything for themselves; while they are easily compelled to do everything for the classes above them.

By union they would have the powers of society at their control. But until they know how rationally to use these powers for the benefit of all in the spirit of charity and love, they will be better without this power.

It is, however, gratifying to advanced minds to perceive the gradual decay of the violent and contending passions leading to contests and conflicts, and the increase of civil and religious

liberal principles, preparing the way for a spirit of universal charity and love, to insure the permanent interests of all in the federative union of the human race, and the ultimate cordial brotherhood of the family of man on a just and most beneficial equality according to age.

But you, my brothers and sisters of all colours and creeds, must not expect to attain this equality and union until one generation can have a new and superior character formed for it, based on the fundamental principle of union and attraction, and can have its mind formed of ideas and associations of ideas in accordance with that principle.

To commence this change in the principles and practices of the human race, the greatest of all changes yet known since man was created, will be the turning point in human progress from all that is erroneous and evil to all that is true and good.

The preliminary to this great change must be the introduction into the human mind of the pure spirit of universal charity and love, to be derived solely from the knowledge that the universal character of man is formed for him in every instance, by the Great Creating Power of the Universe at birth, and afterwards by society and by the surroundings created by nature and society.

There can be no union while individual man shall be made by his fellow men responsible for those qualities of body and mind which he knows not how to create for himself, or how they are created.

This grossly false notion is now the only obstacle to the rapid progress of our race to goodness, intelligence, wisdom, union, and happiness.

Let this obstacle be removed, and the mind of man will speedily be as it were born again,—he will become a new being, with a new spirit, a new mind, filled with new ideas and new associations of ideas, and his conduct will be in all respects different from what it has been and is.

It is only by this change that man can be redeemed from sin and misery, and made to become a consistent, sane, and rational being.

Should the ruling powers in churches and states unwisely and obstinately, in opposition to the forewarnings of all around, persevere in forcing this wretched system of falsehood and evil upon their respective populations, then will they force on a revolution of principles, which will hurl them from power and will create severe suffering to themselves, their families, and their populations; but which revolution, by wise foresight now inducing them to make the required changes in time, may not only be avoided, but, instead thereof, they may secure to themselves, their descendants, and their respective populations, permanent benefits and substantial enjoyments such as no rulers of society have ever yet experienced.

Can any one observing the signs of the times doubt, that if governments will not give the people their just rights and the advantages now to be obtained in practice from the rapid and extensive progress made in the various practical sciences, by inventions, discoveries, and improvements, applicable to the every-day purposes of life, the working classes will combine to apply these immense new powers to their rightful purposes, and to prevent their being longer applied as at present to attain not only useless results, but the most unrighteous objects, such as only insane maniacs could think of adopting, supporting, and continuing.

Let the ruling powers in churches and states now take good council together, and be aware of the awful consequences to themselves of forcing the producing classes to federatively unite to obtain without the aid and co-operation of their present rulers the change of system which the increase of knowledge and of these new scientific powers requires—for assuredly this change must now be made by one or other of these parties, if they do not unite together to accomplish it in the spirit of cordial co-operation.

See you not, my brothers and sisters of every class, creed, country, and colour, the now irresistible necessity for universal union with all its illimitable permanent advantages, to prevent the continual increase of disunion rapidly extending among all nations, and which, if not stayed in its unnatural course, must force on the suspended conflict of nationalities against governments, and thus shed the blood of unnumbered thousands, and keep the population in worse than Babel confusion and in the horrors of civil wars which would cease only with the exhaustion of the means of contest.

Are not the people of Europe, of America, of Asia, and of Africa, now girding up their loins for this trial of strength, if governments do not wisely anticipate this pending storm, and dissipate it by openly and faithfully leading forward the people to change this system of universal error in principle and practice, for the only true system in principle and practice for the permanent good government of the human race?

Can any parties now, with the facts before the world, claiming to possess common sense, hesitate between the system of disunion and that of union in the formation of society intended for the progress and happiness of mankind?

I have endeavoured to place the two systems in their proper light fairly before governments and people. More I would do if I possessed the means. I would exhibit in practice a model of a full rational society, or one scientifically arranged family commonwealth, in which the happiness of each should be made to promote the high happiness of all,—in which there should be perfect union, arising from a just practical equality according to age, and every one being so surrounded that all his or her natural wants would be amply provided for in the best manner, and

secured without contest or competition,—in which a good and intelligent character should be formed for every one,—in which truth alone would be their language, and each would always express the convictions and feelings which they were made to receive, and secrecy would be unknown,—in which all would be taught from facts to know themselves and human nature, and to comprehend society in principle and extensively in practice,—in which all would be actively engaged, and their occupations a never ending sort of pleasure and of rational enjoyment,—in which there should be *no inferior or injurious surroundings*,—and in which the happiness of all should be secured through life by all being made *good and wise* by those *animate and inanimate surroundings*.

Will the governments of the world now expend their national resources in murder, plunder, and demoralisation,—or will they expend them in creating New Scientific Family Commonwealths on such a model?

We shall see.

DIALOGUES BETWEEN ROBERT OWEN, WHO ADVOCATES AN ENTIRELY NEW SYSTEM OF SOCIETY, IN SPIRIT, PRINCIPLE, AND PRACTICE,—AND A DEFENDER OF THE PRESENT SYSTEM, IN SPIRIT, PRINCIPLE, AND PRACTICE, AS THE ONLY SYSTEM POSSIBLE,—ASSISTED BY A MATERIALIST, OPPOSED TO THE EXISTENCE OF SPIRITS, WHICH HE CONSIDERS AN IMPOSSIBLE STATE OF BEING, OR AS NONENTITIES.

[In these dialogues, *O.* signifies Robert Owen,—*D.* the Defender of the present System,—and *M.* the Materialist.]

First Dialogue.

D. (*addressing himself to O.*) Why do you object to the present system of society, seeing that it has produced over the earth so much wealth, prosperity, union, civilisation, and happiness?

O. I object to it for very many reasons.

1st.—Because it produces so little wealth, prosperity, union, civilisation, and happiness.

2nd.—Because it enforces upon all a language of falsehood and a conduct of duplicity and deception.

3rd.—Because it creates false and unjust feelings, violent and most injurious passions, and an erroneous direction of the best natural faculties of our common nature.

4th.—Because it instigates men to contests and deadly conflicts, opposing man to man and nation to nation.

5th.—Because it is based on a fundamental falsehood, which, entering into the whole character of man and construction of

society, of necessity deranges the rational faculties of humanity, and thus compels the human race to think and act irrationally, insantly, and madly, to the deep injury of themselves and their fellow men.

6th.—Because it creates the most uncharitable feelings and consequent conduct from man to man over the earth, and induces every nation and people to form for themselves the most unnatural and artificial arrangements of society—arrangements varying in words and forms, but substantially the same,—giving the power of society to the few, to oppress the many.

7th.—Because it will, while continued, prevent the creation in any portion of the human race of the pure and genuine spirit of charity and love, without which there can be no true religion in practice, no real goodness, union, or happiness among men.

8th.—Because it presents an obstruction impossible to be overcome, until it shall be destroyed, to progress in goodness, wisdom, or happiness.

9th.—Because it will be impracticable while this system is continued, to make man truthful, honest, or sane in mind or practice.

And many more reasons against its longer continuance to form and govern society occur to me; but those I have mentioned are sufficient, as it appears to me, to demonstrate its total unfitness for the future government of mankind.

D. If what you have stated can be proved to be true, you have given ample reasons for an immediate change of system over the world. But I deny your whole statement, and I assert that if it were true, to change this system for one so opposed to it in spirit, principle, and practice, as the one you advocate, would be impracticable, strongly impressed as society is in favour of things as they are.

O. The most palpable truths, and truths, too, of the highest importance to the present and future population of the world, may be denied, as you have denied my statements, and, however easy of practice they may be when understood, may be said to be, as you have asserted of these, impracticable. Now with these assertions on both sides no progress towards eliciting the truth is made. Let us therefore come to the point, and refer to facts which cannot be refuted or denied by any one in a sound state of mind.

D. Agreed. How do you propose to commence?

O. Let us first consider one by one in the order stated the truth or error of my objections to the present system of society. And let us afterwards discuss the practicability or impracticability of now changing the one system for the other.

D. I do not object to this course,—it is fair. Proceed.

O. I objected first to the present system of society, in answer to your question and statement, because it produced so little wealth, prosperity, union, civilisation, and happiness. You said, seeing it produces “so much” of each of these. I admit that

the present system produces some wealth, some prosperity, some union, some civilisation, and some happiness. My objection is that under the existing system the wealth, prosperity, union, civilisation, and happiness are produced to a very limited extent only, and very partially, and very precariously to any parties, when compared with what would be produced by the system with which I propose to supersede it. Under the present system many who have been trained to produce wealth among the working class are withheld from producing wealth by being forcibly made idle, not being permitted to work, for want of materials and a demand for their labour; while hundreds of thousands in all countries could be essentially benefited by their labour, and the real wealth of the world would be greatly increased by it. Again, large numbers of the working classes who are occupied, are so injuriously employed that they produce much that is useless, much that is injurious, and much that is deteriorated and inferior; while none are employed to produce the greatest amount of the most valuable wealth in the shortest time, in a manner the most advantageous for themselves and for society generally. While the working classes are thus so much mis-placed and mis-employed, the largest proportion of the middle class, called men of business, do not produce real wealth, but are occupied in extracting from the working class much of the limited wealth which they produce, while many waste much of their time in a most senseless and extravagant mode of distributing the wealth created by the working class, and become thoroughly demoralised by being trained to endeavour to buy cheap and sell dear. Others of this class who have been what is called prosperous or successful in buying cheap and selling dear, live in idle luxury, producing no wealth, but consuming it wastefully. While all the civil and military professions are not only entirely useless in producing wealth, but are in many ways great obstacles to its production, and wasteful consumers and often wholesale destroyers of it.

D. These are indeed heavy charges against the present position in society of the working and middle classes, and especially of the professions. Surely these latter are of more use to society than you give them credit for.

O. I wish to give all credit due to these institutions now so much cherished and in many cases idolised by many over the world; but my experience of the present system and its working throughout society compels me to know that these professions are the corrupted and the corrupting influences between the corrupting classes above them and the corrupted classes below them in society. And that although the individuals trained and educated by society for these professions so destructive to honesty and happiness are blameless, yet is society worse than insane to foster and encourage the existence of such monstrous demoralising professions in the garb of sheep's clothing.

D. Hold! hold! Mr. Owen! you are surely libeling all these highly venerated and esteemed classes!

O. Yes, highly venerated and esteemed by those previously made mentally blind, and who cannot see anything as it exists. All things connected with their health of body and mind and progress of real knowledge of humanity or of a rational construction of society are carefully hidden from them, by being presented to their vision through a false medium which renders their vision of these matters worse than useless.

D. You express new and strange notions on these important subjects—so strange, indeed, that either you must be insane, or the past population of the world must have been so, and the present generation must be little improved in this respect; and you cannot surely be so wild in your ideas as to imagine that you are in the right and the population of the world, past and present, in the wrong.

O. I do think so,—and for this plain reason, that I draw all my conclusions from facts which never change, and which are always consistent with each other, without deviation, and which therefore prove each other to be true. Thus, without merit of mine, have I been guided from my youth upwards to attend always to the unchanging facts of nature, which are ever consistent with themselves, and are therefore *the truth*, if truth is to be discovered by men. And by this criterion of truth my ideas, associations of ideas, and my whole mind has been formed. This process—of disregarding all theories, doctrines, and dogmas, not founded on ever recurring facts, and building up a mind solely in accordance with such facts—is new, and first appears in this generation; and all new knowledge appears first in the generation prepared to receive it by previous disclosures of knowledge derived from facts. And this is the first generation, prepared by previous scientific discoveries of facts, that could admit of these truths being openly declared and published to the population of the world.

D. This language is yet more wild and strange than any we have heard from you, for you now imply that all of our race has been and now is irrational in mind and practice, and you confirm deliberately the statements you have previously published that the world is a great lunatic asylum.

O. I re-affirm this statement, and for proof have only to refer you to the existing state of all religions, governments, and people, over the earth. Can there be, by any parties professing to be in pursuit of happiness, stronger evidence of gross insanity than is exhibited at this day by the populations of Europe, Asia, Africa, and America?

D. This, Mr. Owen, is a bold statement to make in the middle of the nineteenth century, when the leading nations of the world are priding themselves on their advanced progress and high civilisation.

O. Name me the countries in which the religion, government,

and people exhibit an approach to consistency in mind and practice, or to common sense in adhering to the unchanging facts of nature, from which alone can a rational state of society arise or happiness be attained.

D. Give me time to pass all nations in review through my mind. (After a pause.) I must acknowledge my memory cannot supply me with one. But objectionable as you make the existing system of society to appear, is it not the production of nature, and therefore the natural system of society?

O. Whatever has been, is, or shall be, is natural. But it is also natural, and most natural, for men to discover one truth after another. It was natural to believe the earth fixed and flat; and it is now natural to know that it is round and in rapid motion. So it has been and yet continues to be natural to believe the present system of society to be the only system under which men can live, as they have known no other. But now that another and the true system of society has been discovered—one that will for ever secure the continued progress and the permanent happiness of the human race,—this new system will become as natural as the old one has been, and the old will become obsolete and will be considered most unnatural.

D. But the present system can never be abandoned and the new adopted until the population of the world can be made to comprehend the error of the one and the truth of the other.

O. Of this I am fully aware, and I know that the onus lies with me to discover the means by which this change in the opinion of the leading minds of the world can be made; and in consequence of this conviction I have been continually occupied for many years in preparing society step by step, as its previously erroneous state would admit, to hear these new truths opposed to their old prejudices, and this has been the very difficult task which I have had to accomplish, and in which I am still engaged.

D. But can you seriously expect to effect such a change in the sentiments of the human race?

O. I do. Firstly, because by the only criterion of truth known—that is, consistency with itself and with all facts—the new system advocated is the ultimate and true system of society. Secondly, because truth when unmixed with error is omnipotent over the human mind. And thirdly, because the will of man cannot retain error when truth is made so obvious as to force conviction on the mind. It does not therefore depend upon the existing generation whether they shall or shall not continue their present belief in the truth and durability of the present system; but it depends upon the facts which may be placed before them, and the consistent conclusions which may be deduced therefrom.

D. Do you really imagine that you can place such truths before the mind of the population of the world as to overcome

its deep rooted prejudices, strongly impressed upon it from birth through every period of life, in favour of the absolute necessity of retaining the religions, laws, governments, classifications, marriages of the priesthoods, artificial or human laws, the practice of buying cheap and selling dear, the present mode of forming character, and all other existing institutions of society, including private property and single family domestic arrangements, with the direction of the instruction of children by their immediate parents ?

O. I do. Because all these institutions, arrangements, and practices, proceed directly or indirectly from one gross fundamental falsehood—a falsehood unsupported by one fact through all time, and opposed by all known facts now existing over the earth—a falsehood, too, which is the origin of evil among men, and the cause of all sin and misery, and of the false, inferior, and wicked character now forced on all of the human race. And because, in order to overcome all this error, ignorance, and falsehood, of which these old and deep rooted prejudices are composed, it is only necessary to make that fundamental error obvious to the public mind, and to make all its fatal consequences openly familiar to all, and an entire change of system, in spirit, principle, and practice, will of necessity soon follow.

D. You have immense faith in what you call truth, if you imagine that by the destruction or abandonment of one falsehood the old established habits of mind and practice can be for ever overcome.

O. I have that faith without the slightest doubt of the ultimate victory of truth over all error, and this change is at this day in rapid progress, and each advance makes the following more easy.

D. Can you, with the past history of man before you, and the present state of society, really imagine you can destroy the power of the priesthood over the world, and of the governments, each supporting the other ?

O. I do not desire to destroy either of these powers; but I desire to give a right direction to both—to withdraw from them the inclination and power to do evil, and greatly to increase their power of doing good.

D. Ah! How do you propose to effect this miracle ?

O. It will be done by no miracle, but through the application of plain, simple, common sense.

D. How applied ?

O. By explaining to these parties that their power longer to produce evil must of necessity, by the irresistible progress of events, soon cease,—that it will be for their lasting benefit that it should speedily terminate,—and that it will be for their permanent interest and happiness that their united power should be now directed to produce good instead of evil,—and that to change the direction of their power from doing evil to doing good will

be easy, pleasant, and highly profitable to themselves and the entire population of the world.

D. But you do not believe that the instruction of the priesthood of the world is for evil and not for good ?

O. Many of them have been trained and taught sincerely to believe that their teaching is for good ; as all men may be easily taught from birth to believe anything grossly evil to be divinely good. But their teaching is now such in all systems called religion as to produce evil only in all its consequences, and there is no other Satan or Devil on the earth but the erroneous teachings of the various opposing priesthoods, creating hatred and evil thoughts between the opposing religions and sects of the same religion, and thus all their teachings create the very uncharitableness and all the inferior passions against which they pretend to preach, and thus are they the real authors, through ignorance of God and of human nature, of all evil among men.

D. This is indeed new and strange doctrine respecting the priesthood of the world ; but if you will exclude the priesthood of our own religion I will admit what you say to be true of all other priesthoods and religions.

O. And do you not think that those who have been taught to have faith in the other religions, which you condemn, feel and think the same of their religion as you have expressed of yours ?

D. Yes, if they have been taught to be sincere believers in their respective faiths.

O. Then tell me between these opposing faiths who are to judge which is the true one, or whether any one be true ?

D. No one upon earth is competent to this task, so far as I know, except the heads of my religion, and because it must be the true one.

O. And you have no other criterion to guide your judgment ?

D. None whatever. But what do you say of governments ? Are they doers of evil as well as the priesthoods ?

O. The members composing all governments have had their characters substantially formed by the priesthood of their country ; and as no priesthood has any practical knowledge how to form a good, a rational, or a really useful character—for priests know only how to form a very artificial and false one—it cannot be reasonably expected that any existing government should know how to govern well and wisely, or rationally for their own happiness or for the happiness of those whom they govern. All countries therefore at this day are most unwisely and irrationally governed. Some, of course, more unwisely and irrationally than others ; but the best of them very unwisely and very irrationally.

D. How can this be, seeing that the people of some countries are prosperous and happy ?

O. Will you name those countries, or any one, in which the people are prosperous and happy ?

D. The United States and Great Britain. The population of both are surely prosperous and happy.

O. I know both pretty well, and I affirm that there is no substantial prosperity or happiness under either government,—admitting at the same time that they are perhaps the least irrational and wicked governments now existing.

D. These are indeed sweeping assertions. How do you make it out that the people in these two great empires are not prosperous and happy?

O. Because a large population of both are in poverty or the fear of it, and that which is called prosperity is an accumulation of wealth dishonestly obtained, either directly or indirectly. High prosperity, as it is termed, consists in great riches and an elevated position in society, and these constitute the desired happiness of all?

D. Well! and can you deny that where there is so much wealth and so much power arising from accumulation of great riches and high position in society, there is much prosperity and happiness?

O. Yes; I deny that great riches and high position can give substantial and permanent happiness to their possessors. They may give while new some pleasure; but this is temporary and very uncertain. And there must be always the conviction in reflective minds that great riches can never be honestly attained or retained. The surplus, beyond the supply of the rational wants of the individual, justly belongs to those who are destitute, or whose rational wants are unsupplied.

D. This is a new doctrine, and is wholly unsuited for the existing state of human society over the earth.

O. True. And why? Because all at this day are most erroneously placed, trained, educated, employed, and governed:—so erroneously, that error is called truth,—ignorance, knowledge,—wrong, right,—riches, prosperity,—and an inferior state, physical and mental, happiness.

D. Then do you seriously expect to improve—nay altogether to change—this state of things by abusing all parties in churches and states and in every class throughout society?

O. I do. Because all these irrational institutions richly deserve much severer terms of abuse. But remember I blame not; but I sincerely pity the poor individuals belonging to all these divisions for being so misplaced and misguided from birth, and thus forced to become the irrational and insane beings who are daily opposing their own happiness and the happiness of all their fellow beings.

D. On my word, your assumptions are intolerable. You deem yourself wonderfully clever.

O. You again mistake me very much—I feel my own deficiencies more perhaps than others can or do.

D. How is this? I thought you considered yourself, by your abuse of all that is under the present system of society over the world, the wisest of men!

O. And if I did, that wisdom would be very limited. See my want of it. Without any merit of mine I have been forced to perceive the errors of the present system, and to discover another, consistent in all its parts with itself as a whole, and in accordance with all facts, therefore true, according to the best criterion of truth yet ascertained by men—a system calculated to give to all a good and superior character, illimitable wealth unadulterated, permanent progressive prosperity, and happiness—a system which will not injure one individual of our race, but which will be highly beneficial to all through futurity. Yet with these all powerful causes and influences to aid success, I have not succeeded in convincing my fellow men of these all important truths, and I do not know if I have made one disciple who fully comprehends the full import of the change which I so much desire to impress on the minds and for the practice of all. With my views of human nature, and feeling strongly my own deficiencies of mental power for my task, I know I am not entitled to any merit, not more than I give to all other men and women, conscious that we are all made to be what we are, not by ourselves, but by God through nature and the surroundings in which nature and society place us.

D. You are a strange and very unaccountable character. No one can tell what to make of you, and I do not wonder at some calling you mad and others insane.

M. But I have a word now to say to you. In some of your writings you express your belief in what is called Spiritualism, that you believe the new kind of rappings made on tables and other places by some invisible means to be made by departed spirits, and often by our friends and relatives who have been familiar with us during their lives upon earth. Do you still entertain these strange convictions of impossible things?

O. Yes. Every day brings forth new facts confirmatory of what you call impossibilities, and in my mind these so called impossibilities will prove such substantial realities as to aid materially to redeem our race from ignorance and the sin and misery which are the consequences of ignorance.

M. How you can be induced to believe in anything immaterial I cannot imagine.

O. I do not believe in anything immaterial, as you consider it. Immateriality, with you, is nothing, or nonentity. I believe spirits to be formed of more refined materials than those composing our visible earthly bodies, and the utmost refinement or essence of material existence to be that which constitutes the highest qualities of intelligence and power, or the pervading spirit or God of the universe.

M. I should like to hear a more full explanation of these new things which you say communicate their thoughts, knowledge, and feelings, to men while upon the earth, and thus disclose for our benefit the immortality of our spirit, and life in the

celestial spheres. But more of this in our next discourse or dialogue.

Second Dialogue.

M. (to Mr. Owen.) You have stated in a former number of the *Millennial Gazette*, that Spiritualism and Socialism united are to be the future destiny of the human race. Now I believe Spiritualism to be altogether a delusion of the mind and a non-entity, and that no such thing as a spirit exists throughout the universe.

D. And I think that Socialism never can be practicable.

O. One subject at a time, if you please,—and we will first consider that of Spiritualism. I have stated, and I now reiterate my belief in it, that Spiritualism and Socialism united, when fully comprehended and consistently applied to practice, are to be the future destiny of the human race. But let us consider both separately first, and afterwards unitedly.

M. and D. We are agreed to pursue this course, and to commence with Spiritualism.

O. Whence do we derive that knowledge which we deem certain, and respecting which there can be no doubt in the minds of any?

M. From facts.

O. How ascertained?

M. By the concurrent testimony of witnesses of undoubted veracity, given in sufficient variety of persons, times, and places, to be unconnected, independent, and unknown to each other, and having no interest of any kind to serve by their statement.

O. And how many of such witnesses would be necessary to confirm new facts previously unknown to and disbelieved by almost all mankind?

M. To establish the truth of the existence of such facts the strongest human testimony is necessary. It will require the testimony of a great number of men and women of sound understanding on other subjects, of undoubted veracity, wholly disinterested, unconnected with each other, and yet their testimony must be uniform and without disagreement respecting the facts stated.

O. Such testimony has been given in Europe, America, and other parts of the world in instances too numerous to be denied by any rational person who has investigated the subject, that new and various physical and mental communications have been made to these witnesses by invisible powers, unknown to them, and so far as they know by an agency unconnected with their personality.

M. Having given some attention to this certainly new and very extraordinary subject, I admit your statement to be undeniable so far. But now to the proof that these invisible powers communicating are the spirits of departed men and women, who have lived lately or more remotely on the earth.

O. I know of no other proof than the uniform testimony of this invisible agency that it is spiritual and often from spirits of departed relatives and friends of the witnesses; and to convince the witnesses of the truth of their statements and of their identity, they communicate facts occurring in the lifetime of the departed, known only to the witnesses and the departed; with other innumerable facts testifying to the truth of the statements made by this invisible agency.

M. But how can it be known that this invisible agency is not a delusive and deceiving material existence, acting by some means not yet discovered?

O. What discoveries may be made in future it is impossible now to say; but as the invisible powers uniformly say that they are spirits, and in many cases the spirits of the departed friends and relatives of the witnesses, with many tests to confirm their statements, the proofs thus given that they communicate that which they know to be true is much stronger than your imaginary conjectures that these are delusive and deceiving agencies.

M. But in many cases these agencies have been detected in giving false statements.

O. This may be true in some instances. But in many others the apparently false statements have arisen from the ignorance of the enquirers, and frequently from the state of mind of the enquirers being most unfit to enable them to obtain communications from good and superior spirits.

M. Then it seems there are bad and inferior spirits.

O. The same evidence that testifies to communications from good and superior spirits, also gives evidence to communications from bad and inferior spirits.

M. How then can the witnesses know that the apparently good and superior spirits do not assume this character the more easily to deceive credulous witnesses of these communications?

O. By testing their character as we test the characters of our fellow men, by their consistency.

M. But may not all these invisible agencies be evil, and come now in numbers over the earth under such false colouring as to deceive the very elect for wisdom of the human race?

O. The evidence is all powerful to the contrary. The teaching in the great majority of cases is for the permanent good and happiness of all, and in accordance with the largest experience of the best minds.

M. What is the object of the teaching of those you call good and superior spirits?

O. By communications made to myself and to many others—
 “To reform the world,”—“The reformation of the population of the world,”—“To redeem the human race from ignorance, sin, and misery,”—“To prove the immortality of man in another and higher life,”—“To terminate the present disunion among all nations and peoples,”—“To introduce the pure spirit of universal

“charity and love among men, bring peace on earth, and establish
“for ever harmony between all of humankind, and unite them as
“one family.”

M. These are high sounding pretensions, but we must remain in suspense as to their inclination and power to effect these certainly most desirable results. But I am a thorough materialist, and do not believe that there is any immateriality or invisible living existence in the universe. Everything existing is material, and spirits are nothing—mere nonentities of the deluded imaginations.

O. You err in supposing that spirits are not material.

M. Who ever saw, touched, or felt a spirit?

O. Many whose testimony upon all other subjects would never be doubted.

M. I do not believe them. I deem their whole statements to be a delusion, and absurd in the extreme.

O. What does your disbelief amount to against such evidence? To nothing. It can be of no value whatever as evidence or proof against the most creditable positive personal statements of facts.

M. Well,—admitting these statements to be undisputed facts, —what good can arise from them?

O. The greatest possible good to the future of the human race.

M. How so?

O. By materially assisting to change men’s minds from most injurious falsehoods to most beneficial truths.

M. In what manner?

O. By the uniform instruction of the superior spirits to acquire the spirit of unceasing forbearance, of universal charity for all our differences, and of love without exception for the whole of humanity; and thus to prepare all nations and peoples to be willing quietly and peaceably to change the present system of falsehood, force, disunion, injustice, and cruelty, for the true permanent system of society—of truth, reason, union, justice, and love. Or to change the individual disuniting system, for the social and attractive system, for the future government of the world.

M. But the mass of the people everywhere are now strongly opposed to spiritualism.

O. I well remember when the British population were opposed to the introduction of the first mail coaches when they were promised to travel at the enormous speed (as it was then thought) of seven miles an hour. “Yes,” it was commonly said, “it is easy to talk and promise that this shall be done, but it will never be accomplished.” These masses have had their minds changed on this subject, and they will have them changed on the subject of spiritualism.

M. On what grounds do you make this statement?

O. On the declaration of truthful superior spirits, who say,—

“ Disregard all present opposition to belief in the reality of spiritual intercourse with mortals. We will adopt measures sufficiently strong to convince the most sceptical of the truth of our presence and communications.”

M. And you give credit to these delusive statements as though they were realities.

O. I have so far no reason to doubt them, for they are fulfilling their promise in so rapid and extraordinary a manner, that the increase of converts appears almost miraculous.

M. But how will all this assist to introduce Socialism, or the united state of society, to supersede the separate or individual state?

O. By making it evident that the spirit of love and charity is absolutely necessary to the progress and happiness of the human race, and that this spirit of goodness and of justice can never be acquired under the individual system.

M. But all our religions, governments, laws, commerce, and in short all our institutions, are based and constructed in all the departments of life upon the individual system; and can you expect that mortal man can change all these for a system in all respects opposed to them?

O. I do expect that mortal man, aided by immortal spirits, will—and soon, too—change the individual for the social state of universal human existence.

M. On what principle do you thus speak so confidently upon this subject?

O. Because I know it will be for the permanent high interest of every one of the human race through futurity that this change should be made now that all the materials for its accomplishment everywhere superabound, and spiritualism will create the spirit of love and charity without which no progress towards rationality or a consistent happy state of society can be made. And Socialism will introduce the practical surroundings by which universal union can be attained and maintained throughout the earth while man shall live upon it.

M. Then you make no account of the present religions, governments, laws, modes of creating and distributing wealth, of the character now formed for all, or of any of the modes now in practice for forming character, or of any existing surroundings in any part of the world?

O. No, I do not. They can be of no estimation in a consistent and rational state of human existence; but on the contrary they are the obstacles which now prevent the creation of arrangements or new combinations of new surroundings within which all with ease and pleasure may be made good, wise, wealthy, and happy, far beyond what any minds formed under the existing false, evil, and grossly inconsistent system can imagine or believe to be practicable.

M. And to effect this change in man and society, you do not look for the aid of anything immaterial ?

O. No I look for these to you and others impossible and impracticable changes in the condition of humanity to be brought about and finally accomplished by the spirit emanating from the highest refinement or essence of substantial materiality.

M. What do you mean by materiality ?

O. I mean the elements of the universe, whether in the more or in the less combined, or in its pure uncombined state.

M. Then what is the composition of your spirits and angels ?

O. They are composed of some of the more refined combined elements of the universe, too refined for our earthly and grossly compounded organisms in our normal state to perceive.

M. And what is your God ?

O. The essence or combined element of the universe—the Creator or Father of all things which are created—eternal in duration, and infinite in extent.

M. Has it a conscious existence, intelligence, wisdom, and goodness ?

O. God evidently possesses the intelligence, wisdom, and goodness exhibited throughout the universe. But who comprehends the original uncombined universal elements, eternal in duration and action, or the mode by which God operates in composing, decomposing, and recomposing all things, in all changes throughout the universe ? No man or set of men ; and, as I have previously stated, the greatest of all insanities is for men to quarrel about that which they cannot comprehend, and of which they know nothing, and for which they can do nothing,—while God or this Universal Power does everything for everything.

M. Then it is your conviction that man can do no good to God by his belief or disbelief in him or in his existence, or by worshipping or not worshipping this great and yet unknown Power ?

O. Such is my most mature conviction ; and that all that man can do rationally is to endeavour to improve and render happy all around him while he remains on earth, and to effect these results to the extent of the knowledge and power given to him by God and society, and to allow God to take care of his own honour and glory without the aid or interference of poor ignorant irrational man.

M. Then you abrogate all contests about Deity, and all prayer and worship of the Great Creating Power of the Universe and Father of all, as you call this unknown existence, the existence of which we materialists utterly deny ?

O. I hold that all prayer and worship is, if possible, derogatory to Supreme Power, wisdom, and goodness. Prayer, as doubting those attributes, and worship, as supposing that supreme power, wisdom, and goodness, could be pleased or gratified by such weak and childish attempts to praise and glorify infinity or that

which fills all space, which is eternal in duration, and which everlastingly composes, decomposes, and recomposes the eternal elements of nature throughout a universe illimitable in space and time, and therefore incomprehensible to mortal man and to all finite existence. All prayer, praise, and worship of infinite power, wisdom, and goodness, will cease as soon as the human race can be made to become rational, and will be superseded by a consistent never-ending action through the life of each individual to promote the happiness of all upon earth, and to increase by thus acting the happiness of those spirits in the spirit spheres who continue to be interested in the well-being and well-doing of those whom they left upon earth.

M. Well, this will be a change, if it ever should occur, which we materialists never should have imagined, and what the praying, praising, and worshipping religionists over the world will say to it may be easily anticipated.

O. Why, what will these well-meaning irrational-made persons say?

M. That you are an atheist, an infidel, insane, mad, and the worst man that has ever lived upon the earth, confirming what one of them published of you many years ago.

O. What was that—it must be a curiosity?

M. In a pamphlet published and widely circulated by a Rev. Mr. Smith, he said—"Carlisle and Taylor are as bad as the devil,—but Robert Owen is fifty thousand million times worse."

O. I am obliged to him for this extraordinary compliment, and shall not forget it.

M. And you know, I doubt not, that the Catholic priests would not allow Messrs. Tussaud to put your likeness into their exhibition, although they willingly allowed them to have the worst characters known except yours, and now your present statement will confirm all religionists in these impressions. And as you are become an avowed spiritualist, you can have no supporters among us materialists and infidels who oppose all spiritual existence. Nor can you expect any from the believers in the superiority of the individual over the united system for the government of the human race, and you cannot anticipate accordance with your strange views from the followers of St. Simon, Fourier, Ann Lee, Johanna Southcote, Joseph Smith, Cabot, or even the spiritualists, from whom you differ in all their remaining sectarian notions respecting finite man's worship of infinity by words and ceremonies.

O. All this is true. Yet must I continue to declare and publish the truth as it is made to appear to me, although I should not yet have one follower.

M. How, then, can you expect to change the existing system of society for another totally the reverse in spirit, principle, and practice?

O. Because the system which I advocate is the reverse of the

present in spirit, principle, and practice, believing that the present system is altogether false, and is continually productive of evil, artificial throughout, and opposed to nature.

M. But you acknowledge that you have all classes, creeds, and parties, in all countries, in direct opposition to your system. What chance, then, can you have for success?

O. The best of all chances. I know the humanity ever existing in every class, creed, and party, in all countries, and among all colours. It has so far been kept under, and compelled by ignorance, inexperience, and the want of mental development and moral courage in the human race, to lie dormant in the mass of mankind, and to be incapable of any united rational action by any division of society, in any country, at any period since man was created. But the accumulation of facts through past ages to the present, the increasing and increased development of the rational faculties and reasoning powers, the discoveries in science, especially within the last hundred years, have made the existing system, to those competent to comprehend systems, so irrational and absurd in spirit, principle, and practice, that none such can be found with capacity and effrontery sufficient to contend for its rationality, or to maintain that it will bear the test of investigation by those possessing the first degrees of common sense.

M. This is truly a pretty showing up of the present state of human existence over the earth.

O. And yet the past undeveloped state was necessary to produce the present, as the present half developed state is necessary to produce the fully developed and permanently happy state of all upon the earth.

M. And you expect this happy union to be attained by the union of Spiritualism and Socialism, when they shall be fully understood in spirit and principle, and shall be consistently applied to practice.

D. Well, we have now heard sufficient of the theory of both. I wish to be fully informed as to their consistent application to practice.

O. To this we will proceed in our next discourse.

Third Dialogue.

D. You say that Spiritualism and Socialism fully understood and rightly comprehended will be the future destiny of the human race. In our last dialogue you explained your views of Spiritualism. Will you now more fully detail to us what you mean by "*Socialism when fully understood and rightly comprehended*?"

O. Most willingly: and you will find it deserve and tax the utmost extent of your capacities.

D. and *M.* We will give to what you have to say upon this

subject our full attention to endeavour to acquire a knowledge of your views of this hitherto vexed question.

O. So far Socialism, as I have always entertained it in my mind, has been greatly misunderstood by the public, through the misrepresentations of its prejudiced opponents. They have made it to appear a demon of the darkest blackness; while in reality it is an angel of the most beautiful and spotless whiteness.

D. and M. We shall be much surprised if you can prove the truth of your statement, and we are eager to hear your explanation.

O. Socialism, then, is the enlightened, cordial, and affectionate Union of the human race, made to be so united by a new training, education, and placing, to give to all attractive qualities from birth, which shall increase during life.

D. And pray how is this wonderful feat to be effected?

O. By new placing all from birth within new common sense surroundings, and in which all will have a new training and education, given in a new spirit of charity and love—a spirit directed by a knowledge of the laws of humanity as given to it by its Creator:—by new-placing all, so that each shall be justly and therefore equally employed and governed according to age and capacity, in order that no one shall ever feel or complain that society has treated him or her partially in placing, training, educating, employing, or governing, from birth to death.

D. and M. We hold this condition of society to be unattainable.

O. In a society which has placed, trained, educated, employed, and governed all as *you* have been placed, &c., I am not in the least surprised at your conclusions; for in such a state of society the results which I have given to you would be utterly impracticable. The individual system of society, based on the supposition that each one forms his own physical and mental qualities, and that for these he is responsible to God, the Creator, and to Society, the director of them, is a system well calculated to train and educate men to become insane semi-barbarians,—and to this condition only have the most advanced nations of the world yet attained.

D. and M. What! have you the effrontery to deliberately state that the most advanced people in civilisation over the earth are now mere insane semi-barbarians! What proofs are there in existence to warrant any presumptuous individual thus to libel the whole of the existing enlightened generation?

O. Sebastopol,—London,—Paris,—Vienna,—St. Petersburg,—Madrid,—Pekin,—Constantinople,—Canton,—New York,—Washington,—&c. &c.—Great Britain,—France,—Germany,—Italy,—Russia,—Turkey,—Europe,—Asia,—Africa,—and America. In short, look for proof to the present state of the population in all countries, from north to south, from east to west, over our lunatic globe. If more detailed proofs are required—

look to the standing armies of the world,—to the ignorance, poverty, disunion, and contests of nations, and their conflicts in fact or in attitude. Look to their repulsive feelings and artificially made opposing interests; and then survey the extent of individual and general misery which this concatenation of ignorance, error, and evil produces.

D. and M. It must be confessed there is great confusion, contradiction, ignorance, and counteraction to progress and happiness in what you have stated. But this is the natural condition of human society, and it cannot be changed. It has always been so from the beginning.

O. Not so. The human faculties have been progressively in course of development, and consequent changes have taken place. Experience has increased a knowledge of facts, until at length the sciences have given to the population of the world some real knowledge, just sufficient to prove the irrationality of all previous assertions and dogmas, made by men trained to be insane, and thus by very slow degrees to have brought it to a semi-barbarous irrational state.

D. And is this the utmost extent for which you give our present system credit?

O. It is the full extent that truth will warrant.

D. How can you prove this assertion?

O. With much ease. The means to create a superior character, abundance of real wealth,—to unite all as one family,—to construct superior surroundings for all,—and thus to insure to the population of the world health, knowledge, union, wisdom, and happiness are now superabundant; and yet these means are not only unused, but are repelled as worse than useless.

D. This is indeed a very heavy charge against the existing system. But how can any earthly power supersede it by another? Has not the individual system, selfish as it is, existed through all past time?

O. It has; and in the due order of nature it was necessary through certain stages of the development of our faculties, to progress them towards rationality. These stages are passed. A new era presents itself. Ignorant selfishness and disunion, created by the individual system, are become too glaring in their evil tendencies to be longer tolerated in human society; and an advanced system of union of interests and feeling becomes absolutely now required, to prevent all society from falling into anarchy and confusion.

D. And to cure existing evils and prevent an increase of them, you propose to introduce what you call the social system?

O. Yes, this is the remedy which I propose, and the change which I advocate.

D. and M. You have given us the outline; but we require the details in full, to enable us to understand that which is so new

to our mode of thinking, to our habits, and to all our previous instruction

O. I will endeavour to satisfy you, and I hope to convert you from the ignorant, opposing, selfish, and false system of individualism.

D. and *M.* Pray proceed. Tell us what is to be the principle, placing, training, education, employment, classification, and government of your social system.

O. The rational social system which I have so long advocated is based on the knowledge that the qualities of all things created are given to them by the power which creates them, and that consequently the physical and mental qualities of all of human kind are formed *for* them,—the seed, germ, or material of these qualities being created at birth by the Great Creating Power of the Universe, (whether called God or nature,) and being trained, educated and matured from birth by the society and natural surroundings in which the individual is born and lives. The good or bad influences of society act more or less upon all even previous to birth, the formation of character by society commencing not only from the germ of the fœtus directly, but indirectly from the characters formed by society for its progenitors through all succeeding generations.

D. and *M.* You are truly beginning at an early period; but we cannot object to the foundation on which you propose to raise your superstructure. Pray proceed.

O. The first, the highest, and most important business of life under this system will be to form the best character *for each* that the natural or created faculties and qualities of the individual will admit. This task being well performed, all other difficulties in the way of forming a permanently prosperous, good, united, and happy society over the earth will be easily overcome.

D. and *M.* Then you consider it to be absolutely necessary in your proposed state of society that everyone should have a superior character formed *for* him by society?

O. Yes. It is the foundation on which the superstructure of the new society is to be raised; and any society neglecting this duty I consider to be insane; and the British government and people, with their enormous means to enable them to give a good physical, intellectual, moral, spiritual, and practical character to every one born within their extended empire, I consider the most insane of all nations.

D. You surprise me! I have been taught to think we were the envy of surrounding nations, and the most advanced population upon the globe.

O. You, like all men, may be easily taught to believe anything, the most opposed to existing facts, as in the present case, to be true. The fact is, that Great Britain, with her enormous means of doing good to her population, and of elevating it to a high state of knowledge, wisdom, and happiness, has done little

in these respects for the mass of the people, who are at this day kept in gross ignorance and poverty, and in slavish dependance upon a comparatively few wealthy, who have been miserably mis-instructed in real valuable useful knowledge, and have been filled with learned ignorance, called the "wisdom of our ancestors."

D. and M. Then you set little value on the present mode of instruction, if we rightly understand you?

O. Very little indeed. It is, with few exceptions, almost the worst matter, given in the worst manner.

D. and M. How, then, would you train and educate children in your proposed system?

O. In manner and matter the reverse of both now given.

D. and M. Explain—for we have no idea of your meaning.

O. I knew that, from knowing how and what you have been taught from birth through your lives thus far.

D. and M. We are now desirous of learning your new views on training, educating, and forming character.

O. I will now proceed. The first practical measure is to create the surroundings requisite to well train and educate children from birth. All existing surroundings are altogether unfit for this purpose. A new arrangement of superior conditions will be required, based on new sites, to accommodate the number that will constitute well organised, scientific, rational family commonwealths, to form the nuclei of society; and without such surroundings a superior character for man and society cannot be given to any population.

D. and M. What constitutes the mysterious character of these surroundings?

(To be continued in No. 9.)