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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. 9.]

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DIALOGUES BETWEEN ROBERT OWEN, A DEFENDER OF THE EXISTING SYSTEM, AND A MATERIALIST.

[Continued from No. 8.]

D. and M. What constitutes the mysterious character of the new surroundings which you propose?

O. First.—Their arranged simplicity for aiding to perform the whole business of life in the best manner.

Second.—Their arrangements to enable society with ease and pleasure to create at all times their full share of the wealth required to abundantly supply the population of the world.

Third.—To enable the family commonwealth to well care for each one born within it, from and before birth through life, and to have equal justice done to all.

Fourth.—To admit of just equality, according to age and capacity, in education, position, and employment.

Fifth.—The greatest individual independence of both sexes, compatible with the best and most enlightened society.

Sixth.—To enable each commonwealth, not only to create with ease and pleasure their full fair share of the wealth of the world, but also to accomplish their fair full share to assist to make the earth fruitful and beautiful, in order that it may be gradually formed into a terrestrial paradise, open to all, and freely enjoyed by all.

Seventh.—All things within and without these surroundings, forming family commonwealths, to be the best that combined human knowledge can devise and means accomplish, in order that that only which is superior may be around each child from birth, and because the means now at the disposal of nations are ample for this purpose without farther competition and contests.

Eighth.—These surroundings will all be devised and executed with especial care by the collected wisdom of society, to be perfect for the easy attainment of all that a rational population can require; but most particularly to be constructed and arranged to insure the formation of the best physical, intellectual, moral, spiritual, and practical character for every one from birth to death.

D. But how can such characters be formed, seeing that none now exist as models, and that none have ever existed?

O. You appear not yet to know the great and all-important truth that—

“Any character, from the worst to the best, may be formed by society for the whole of the human race, and that to know how to effect the latter is the most useful and valuable practical knowledge that can be acquired in the present generation.”

D. and M. We readily admit it. But who can teach this knowledge to the present generation?

O. I will lend my aid, and by degrees others will assist; and it is now the first and highest duty or interest of society to acquire this knowledge, for it will require the aid and assistance of society when placed within these new surroundings and enlightened upon the subject, to fully accomplish this object.

D. and M. Will you now favour us with your knowledge how to form this good and superior character for all?

O. It is what I desire to do, knowing that so very little is yet known upon this subject in principle or practice, as evidenced by the character now formed for all in every nation and among all people. But to proceed. To form a good and superior character for all, the first measure absolutely necessary is to have these rational family commonwealth surroundings executed to receive the family which is to assist to form the new character for the children; and this family must be taught in what manner to act to give their assistance in forming the new character for the rising generation. The family entering into these new commonwealths must have the pure spirit of love and charity for our race, and must exhibit that spirit in all they say and do. They must cease to use abusive or unkind language, and to blame each other, attributing every defect to the false, unjust, and cruel system which they have left in the old world of individual selfishness; and they will be made conscious that as they are, so will the rising generation around them become. They will therefore never exhibit unkind looks, or use unkind language; but will always speak in a voice of love and with a manner corresponding with that overpowering and irresistible tone. And to all the questions of the young a rational reply should thus be given. The motive also of every action done to them should be fully explained in the same manner, and thus will the family assist essentially to form a rational character for all the young ones around them.

In these family surroundings there will be especial arrangements for infants from birth to three years of age;—again from three to six;—from six to ten;—from ten to thirteen;—and from thirteen to seventeen—at which last age they will be placed in the independent arrangements for men and women matured in the general knowledge of their society or family, and prepared to commence a knowledge of society generally by travelling and visiting other family commonwealths, in each of which, when vacant rooms permit their remaining for a longer or a shorter period, their services will be more valuable than the cost of their expenditure.

D. and *M.* But how would you have the infants to three years of age trained and educated?

O. By unceasing love and kindness by those the most naturally fond of infants,—who know human nature the best,—who possess patience without limits,—who know how to observe the peculiarities of each,—who can give them the true spirit of love and kindness,—and who will form their tempers, habits, and manners, and teach them how to love each other and to acquire correct language.

D. and *M.* But who could be entrusted with this task?

O. Not any inexperienced persons. But as these three first years of life are by far the most important for receiving lasting impressions, these infants should be surrounded only by the most experienced and best qualified, as previously stated, for this to these persons most pleasing and important task.

D. and *M.* Then you would have no young and inexperienced persons to come near them?

O. No, not on any account. These infants should not see any things or persons inferior. Every such impression would be an injury to the infants, whose impressions, as far as could be made practicable, should be all superior.

D. and *M.* What would you do with the next period of three years?

O. The same as the former in respect of being properly clothed, fed, and exercised in the open air, and also being treated in the same rational kind manner, and without partiality for any except those most defective by nature, to compensate for such deficiencies. But, in addition, these from three to six will be taken to see and examine for themselves, according to their ages and capacities, the objects within and outside the family surroundings, and by familiar conversation between the teachers and taught, everything should be explained to the full comprehension of the taught, and every child should be allowed to ask his or her questions upon all subjects in their own way, and should be answered in all cases as rationally instructed children ought to be. By this natural process, at the age of six they will be better informed upon all useful subjects without books of any kind, than children now are taught with books at twelve or fourteen years of age.

D. Do you then exclude all parental instruction at this early period of life.

O. Parents, from their blind animal affections and want of knowledge of human nature and educated misdirection of judgment, are now the least fit of any properly trained instructors to form the character of their children and to train them to be unselfish. And although the infant for the first year would be under the new surroundings with the mother, she would be during that period assisted by an experienced matron in the care of such infant. But as the character of every child would be of great importance to the family commonwealth and to society, the wise forming of that character, being the first and highest consideration in a rationally constituted society, will never be left to the selfish partial animal affections of parents; but all the children of the commonwealth will be trained, educated, and treated, as brothers and sisters of one family, impartially and justly in all respects.

D. Why this would be a Spartan education!

O. No. But one much more humane and superior. Because equal attention will be given to well-form each one, physically, intellectually, morally, spiritually, and practically. We live in a different age of the world from that of Licurgus, who was doubtless the first legislator, educator, and governor of his time; and most of his principles for that stage of men's development were correct, and evinced an extraordinary advance in a knowledge of human nature.

D. Then you would have infants and children treated as rational beings from their birth.

O. I would have have them from their birth to be treated as beings to be made rational in spirit, feeling, and principle, and to be consistent with these qualities of mind in all their practice.

M. You propose to make man more perfect than he is in my opinion capable of becoming.

O. You have known and viewed man hitherto as a being formed from birth by society on a false basis, and by which all his physical and mental qualities have been grossly misdirected, and he has been forced to become most irrational in feeling, thought, and action. When his character from birth shall be based on the true principle, and he shall be trained and educated in accordance with that principle, man will become a new being in spirit, feeling, thought, and conduct. So much so, that the old being will wonder at seeing the new being,—a creature so totally different from himself in all his ideas and associations of ideas. For truly by this change the *mind will be new born, or born again.*

M. This is strange doctrine. But pray proceed with your new scheme for forming character.

O. I will. At six the children of both sexes, for they will not

be separated in their education or general occupations, will commence to be instructed in an accurate knowledge of what manner of beings they are, physically first, and then mentally and spiritually. Physically, by accurate instruction in the anatomy of the human body, by the inspection and explanation of those artificial anatomical figures now so admirably constructed to be easily separated part from part and as easily reconstructed. The use of every organ and of its entire structure should be so explained as to be as well understood as present knowledge will admit. The causes of disease in every part of the body should be made familiar to the pupils, as well as the laws of health. For most true it is, that the most valuable of all knowledge is the knowledge of ourselves, or of how to attain to a superior rational sound mind in a sound body. Too much carefully devised instruction on this all-important subject cannot be given during these four years, from six to ten. And it should be remembered that what is useful and proper for one cultivated being to know, will be useful and proper for all rational beings to know and fully comprehend. In a rational, truthful, and superior state of human existence, such as is now contemplated, there will be no need for secrecy, which belongs solely to an irrational state of society.

D. What! would you teach children from six to ten anatomy?

O. And why should not children from six to ten be taught anatomy, when their minds are innocent and pure, rather than as at present at a more advanced age, when their minds have been made less innocent and pure? I was informed by a very honest and superior instructor of youth, who had a school well filled with the children of wealthy families, that being desirous to give his pupils some accurate knowledge of themselves he purchased a full well-formed skeleton in London, and brought it to Liverpool, enclosed in a case, with a door to shut it up when not in use for instruction. Upon its arrival he exhibited it to some of the elder boys from twelve to fifteen, who immediately wrote home to their parents with the information, and that they were too much frightened to sleep in a house with such a frightful object. This superior instructor immediately received several letters informing him that if the skeleton were not at once removed from the sight and out of the way of their sons, they should be immediately withdrawn from his seminary. These letters were not from the inferior and uneducated classes, but from those who could afford to pay £100 a year for the board and instruction of each child. This ignorance so disgusted the high-minded well-intentioned superior instructor, that he at once broke up his establishment and went to Switzerland. This is sufficient to show that in the once liberal and advanced population of Liverpool, as it was before it became over "righteous," the subject of education, or of forming a superior character, is a

dead letter, as it is at this day over the world, even in the most advanced universities and other learned seminaries and institutions for training and educating the higher and wealthy classes throughout the most civilized nations, as they are now considered to be.

D. This is again one of your sweeping assertions. What proof have you in support of the truth of your statement ?

O. The existing character of the upper and wealthy classes in Europe and America. The conduct of these at this day being such as might be anticipated from the mode in which they have been instructed and the nature of their instruction. See the characters and conduct of the heads of all religions and all governments, and of the most wealthy over the world at this day :—a character and conduct forced upon them by their surroundings from birth through life.

D. And is not that character and conduct in their respective stations rational, good, and highly judicious ?

O. My most experienced convictions are, that the character and conduct of these unfortunate and injudiciously placed parties have been made by a most undeveloped population to be the reverse of rational, good, or wise, and I advisedly say so, because they have now the most ample means at their command to insure the permanent goodness, wisdom, prosperity, and happiness of the population of all nations and peoples, and they have not been taught by their instructors or any other parties how most beneficially to take one step in the right direction to accomplish this godlike result.

D. and *M.* We do not comprehend your ideas, and what you say is as an unknown language to us ; and we imagine that our impressions are similar to those which your language must make upon all classes in all countries.

O. I agree in your conjectures on this matter, and admit that it is with me to discover the means by which I can be understood by all parties, and it is with this view that I am now in conversation with you on the all-important subject of forming a superior character and conduct for the human race on principles as fixed and certain as those of mathematics.

D. and *M.* Well, we imagine you will find this a difficult, if not an impossible task.

O. However difficult it may be, I intend to persevere to the last in making the attempt.

D. and *M.* We will listen with patience to your additional explanations, how your new character is to be universally formed. You were going to state what was to be done in forming the character of your children from six to nine. Pray proceed.

O. Their instruction will be by inspecting the objects of nature, as well as of the human frame and its wonderfully complex and combined parts, mechanical, chemical, and spiritual, themselves

comprising an encyclopædia of knowledge for human investigation. These children will now also commence their regular early duties for their family commonwealth in the several domestic departments, and will be made familiar with the mechanical and chemical operations which will be introduced to an extent little imagined at present to assist in performing and to a great degree to supersede all heavy, unhealthy, and disagreeable labour and employment, so as to simplify and diminish manual occupations in all the business of life, and to make it a pleasure and pastime, contributing to the health of body and mind. The forming and perfecting of the spirit, temper, and manner, will also be continued during this period, in order that the spiritual, moral, intellectual, and practical formation of character may be made to progress simultaneously.

M. What is the nature of the "spirit" here mentioned.

O. The spirit of universal charity, love, and kindness for our race.

M. What superior advantages do you expect to arise to the children from this instruction by personal investigation of the objects to be taught and explained to the pupils, and by verbal conversation, and by the children being freely allowed to ask their own natural questions?

O. First, that the knowledge thus acquired will be understood, correct, and useful, and more valuable ideas and associations of ideas will thus be received by the taught in one year than is now given by book teaching in five or six years, and the latter instruction is always vague and confused in the minds of children so educated. Book teaching is artificial and opposed to the laws of nature; while to acquire knowledge by inspecting the objects intended to be taught, with verbal explanations in answer to the questions of the pupils, is the natural mode by which to give the most correct knowledge in the shortest time and in the manner most pleasant to teacher and to the taught.

D. Do you say this from theory or practice?

O. From practice, commenced more than half a century ago, and continued for nearly thirty years with success beyond all previous anticipation.

D. Where was this experience acquired?

O. At New Lanark in Scotland; where I invented the first Rational Infant School on these principles, and conducted the training and education of the children without punishment or individual reward,—both being highly pernicious. The religious public have attempted to engraft their instruction upon my foundation, and have made a compound of folly by so doing. They have mixed truth and falsehood together in such a manner as to make truth useless and falsehood more glaring. The Rational Infant School with its surroundings as I established it at New Lanark at the commencement of the present century was the

first practical step ever made towards training human beings to become rational or consistent in *spirit*, mind, and conduct.

D. and M. Why we have never heard of this discovery which you now claim! Why did you hide it under a bushel?

O. I did not hide it from the enquiring population of the world. I opened it freely for the daily inspection of home and foreign visitors, and thousands for years from every quarter of the globe came to see what could not be seen in any other society over the world. A population of 2,500, originally ill taught and ill-governed and very immoral, reclaimed and governed with order and regularity, all, when of age, active producers of wealth, or providing for those who did produce it. Governed and directed by persevering kindness administered with impartiality and judgment, and gradually without punishment, as some of the evil surroundings were gradually superseded by others comparatively good. Entirely new surroundings were created for all the children of this population, in which during the day all from one year old were placed.

D. And then so perverse is human nature, that I doubt not this population would be dissatisfied and discontented. What was the fact?

O. No, it is the reverse. This population was daily occupied for the profit of a rich company in an unhealthy manufacture of cotton, and but small justice was done to them, compared with that to which all humanity is justly entitled. Yet for this modicum of rational treatment they on several occasions publicly expressed their entire satisfaction and contentment with their position and treatment, wishing only that all other workpeople could enjoy the happiness which they experienced for so many years. And the district in which they lived was long known as the "Happy Valley."

D. and M. How is it then that this discovery to make human beings gradually good and happy without punishment, the greatest of all discoveries yet made, is so little noticed by the public that we are totally ignorant that such a discovery was ever made and put into practice? How is this?

O. Because it was made and carried into successful execution by one opposed to all superstition under the sacred name of religion; and because no clergyman of any denomination had anything to do with it, and the clergy were most jealous of its success, and took all the usual methods of the religions to prevent its notoriety and to falsify everything respecting its unheard-of success.

D. That was, I suppose, because you were considered the most dangerous of all atheists. Was it not so?

O. I never was an atheist, but always knew and continually stated that all things were produced by the Great Creating Power of the Universe, or the rational God of all rational exist-

tences. But in what form and in what manner this mighty and all wondrous work is performed, I was and am ignorant, as are all, I believe, who have lived or who now live upon the earth.

M. Then the professors of spiritual religion have always been opposed to your theories and practice?

O. Those erroneously taught and placed, professing some of the superstitions called religion, have been generally, as was natural, opposed to all my teaching and recommendations for practice.

D. and M. No wonder, when you coolly propose to supersede all their doctrines and dogmas, and all their instruction of the people, and in fact to change everything.

O. When it has been discovered from unerring facts that everything has been based on a palpable falsehood, the *only* remedy is to change everything.

D. and M. Well, you are the most cool radical reformer we have met with or heard of. But now proceed with your continued formation of your rational character, as you term it. You have carried us on to only nine years of age. Proceed, if you please. We are now interested.

O. Now that the instructed have received many ideas all consistent with each other, and when they have been taught to observe facts accurately, to compare them correctly, and to deduce natural conclusions from them,—they will commence being taught to draw objects from nature, to read and write, and to *understand* numbering, and the uses of these in the future business of their lives,—being informed that all books published, except those treating of the sciences, have been written by parties erroneously trained and educated from birth, and require to be tested by the only sure criterion of truth which men possess.

D. and M. Ah! Pray what may that all-sought-for discovery be?

O. That which I have often stated by my writings, which for so many years have been hidden by the arts of the superstitious from the knowledge of the public, on the plea that they were impracticable, when they are perhaps the most practical ever given to the population of the world. The criterion of truth to which I referred is—“That truth is always consistent with itself and in accordance with all facts known or that can be known.” That which will not stand the test of this criterion is not true, and should be publicly denounced as error or falsehood.

D. and M. We cannot object to your criterion of truth. It seems to us rational and true.

O. You perceive then that books which have been published can be of little use to aid in the formation of a rational, good, useful, and superior character, such as it will be for the interest of everyone should be given to all of humankind.

D. and M. We now begin to perceive this for the first time. But proceed.

O. In these years they will complete their domestic serving of the commonwealth, and in this period they will be taught by practice the ready use of the various tools, instruments, and implements required to be used in the trades, manufactures, and agriculture in the family commonwealth, and to understand the theory and the outline of the practice of the family commonwealth system of society, with its innumerable advantages over the unnatural, artificial, opposing, and inconsistent system of society so far in practice among all nations and people.

D. and M. Why you will leave us nothing of the system taught to us from our birth, and in which until now we have lived, and which we have thought to be the only one practicable.

O. No. This change of system will make a clear sweep of all existing human-made surroundings, so that those old things shall pass away, *and all shall become new.*

D. and M. Well I suppose we must listen to these strange sayings of yours, which most men will deem the ravings of a wild undisciplined imagination. Let us have more of your system, although it is to us yet very unintelligible.

O. And it will continue to be unintelligible until all your old notions based on falsehood can be superseded by consistent ideas and associations of ideas based on truth. I was explaining to you the formation of character and employment from nine to twelve years of age.

D. Yes, you were giving them more to do than many of our best educated attain when they finish their education.

O. Men trained and educated under the existing system have no means of knowing what man can and will do when he shall be trained, educated, employed, placed, and governed rationally, according to his nature. By the present system he is made a pigmy in mind, and irrational in spirit, feeling, and conduct. While under the system of society founded on truth, he will become by comparison a giant in mind, pure in the spirit of charity and love for our race, and always consistent in feeling and conduct.

D. and M. This is indeed a new comparison, which depresses one system to the lowest estimation, and elevates the other beyond our unregenerated conception.

O. Our descendants will view both systems in the light in which I have placed them. And in consequence of this change in the system, the youths trained, educated, and employed as I have stated, will at twelve years of age be superior in spirit, mind, useful knowledge, and practice, to any men under the present system when they leave the most learned and noted universities in the most advanced of modern nations.

D. and M. Well, proceed to explain your next class or stage in forming your new character for a new system.

O. The next class will consist of those from twelve to sixteen

years of age. During this period they will be made familiar with the outline of all the sciences, and will assist in the daily occupations of the family commonwealth, always taking their due share in the agricultural and gardening operations. But as machinery will be as extensively used as shall be practicable in this department as well as in all the others, the manual work will be light and pleasant exercise, contributing to the health and enjoyment of all. Before the termination of this period they will be made familiar with all the materials used by or useful to society, and will be taught to know by inspection and to some extent by practice how these varied materials are combined or compounded for use.

D. and M. Then you repudiate the long established notions of the political economists, that the greatest division of labour, both of body and mind, is most profitable, and attains the highest perfection in the use of the materials.

O. I consider the division of labour as now applied by society to be destructive of the human being in spirit, mind, and practice, as a rational being, and as placing him much lower in estimation than the pin, thread, or other articles produced by such insane division of the physical and mental faculties of man.

D. and M. Then instead of sacrificing the man to the pin, you would sacrifice, if need be, the pin to the man.

O. I would not degrade rational humanity by such a comparison. And all such ignorant and unnatural, not to say insanely selfish proceedings, will be now without motive or excuse, when chemical and mechanical agency can be so universally applied that it may be made advantageously to supersede slavery and servitude over the world. These new powers are illimitable in their application to social purposes under the direction of the inventive faculties, when these faculties shall be rationally educated and shall be furnished with the aid and appliances to be derived from associated society in scientifically formed family commonwealths, and these commonwealths federatively united nationally and universally.

D. and M. You stretch your latitude and longitude to such extent over society, that we scarcely know how to follow you.

O. It is the confusion created in your mind by the gross errors and inconsistencies of the present system in which you have had your characters formed, which causes your perplexity. The system which I advocate is simplicity itself, compared with the past and present system by which so far character has been formed and society governed. The most advanced mind of this day is lost in endeavouring to comprehend a system based on falsehood and built up with all manner of inconsistencies to make it work on such an insane foundation; while every male and female at maturity will be familiar with the spirit, principle, and practice of the rational system, into which no inconsistency will be admitted.

D. and *M.* This will indeed be a change which we suppose none living deem practicable.

O. It is probable, as all have been trained and educated, and are unacquainted with its practice, that no one living can encompass the entire of another system differing so widely in spirit, principle, and practice.

D. and *M.* Then explain to us distinctly what you expect will be the spirit, principle, and practice of those at sixteen years of age, when trained, educated, and employed as you intend they should be.

O. They will be rational young men and women, prepared to enter upon the full business of life, filled with the pure spirit of universal charity and love for their race, imbued with the knowledge that their qualities of body and mind were formed for them, and with all the divine consequences necessarily flowing from that knowledge, and fully prepared to act in accordance with that spirit, and in unison with that knowledge, and thus to derive their highest pleasures and enjoyment from an active life devoted to increase the happiness of all others, and with minds so enlightened as to know in the best manner how to effect this all-important work. This is the ultimate destiny of the human race upon earth, and probably the great object of existence in after life, through every sphere of advance to the most perfect excellence.

M. All this is very fine talking, but you cannot seriously expect that it can ever be accomplished in practice. Besides, I have no faith in spiritual natures. They appear to me to be nonentities, and mere creatures of lively but superstitious imaginations. But proceed in explaining your new to-be-made men and women when they have attained their sixteenth year.

O. At this age their judgments will be so matured that they will be enabled, aided by their acquired criterion of truth, to judge accurately between truth and falsehood, and to detect all inconsistencies in matters placed before them. And now, when their judgments are sufficiently matured, and not before, the various religions, as they are called, now taught as the only true religion, will be impartially placed before them, that they may for themselves judge what is true and what is erroneous in each, and thus, putting all that is true together, and leaving out all that is inconsistent with known facts and therefore erroneous, they may acquire correct ideas of what constitutes a true, useful, practical religion, and what is mere superstition and conjecture unsupported by facts.

M. This appears to me, although a deeply imbued Materialist, to be fair, and only just to the rising generation, who should not be forced to receive mere notions of imaginations of men when they were inexperienced in a knowledge of themselves, ignorant of many facts now known, and their natural faculties developed

but to a very limited extent. By this equitable mode of procedure it will be seen who will become Materialists and who Spiritualists.

O. I desire only that truth should have fair play, and should not be unjustly prejudiced in early life, to warp, if not to destroy, the powers of judging without prejudice during their lives.

D. But would you not teach children and young persons any religion before they were sixteen years of age? Why they would be heathens and pagans.

O. Whatever you may call them, they would be far superior in mind and practice to any of the religionists as they now exist in any nation of which we have knowledge.

D. How could this be?

O. By teaching them from their birth to love one another, and to make it not only easy for them to do so, but impossible for them to do otherwise.

D. That can be done only by instructing them thoroughly in my religion, the only true one, and therefore all others must be erroneous—for one only can be true.

O. Do all the members of your religion now love one another, and endeavour with sincerity to promote the happiness of each?

D. I cannot say they do, nor do I suppose that other religionists differ in this respect.

O. Then those that you would call heathens and pagans will differ from them in this essential particular. For professing no one creed or dogma now taught by any priesthood, they will have the daily practice of endeavouring to promote in all sincerity the real happiness of those around them, whatever may be their professions of any superstition which they may call religion.

D. What! you a Spiritualist, and renounce as you appear to do all prayer, praise, and worship of the Supreme Being, who fills the universe and creates and directs all things?

O. It is because I am compelled to be a Spiritualist and to believe in a Supreme Being, or an Existence which pervades the universe and creates and directs all things, that I denounce prayer, praise, and all ceremonial worship of any kind, to a Power so far above our comprehension, and so far beyond being affected in any way by what man can believe, say, or do.

D. This is most strange doctrine, and for which you ought to be burned alive.

O. And would that make what I have said to be truth or falsehood?

D. You teach blasphemy against God, and treason against all religions and governments.

O. I intend to teach the truth only, and truth, too, of the highest permanent importance to the human race now and through futurity, and to disabuse my fellow men of those gross

errors and follies which have been hitherto, and which now are, the sole obstacles to their rapid progress in knowledge, wealth, wisdom, and happiness.

D. How can this be?

O. You say God is all powerful—creates all things according to highest wisdom; that He is the director of all things, and governs the universe and all within it well and wisely, and according to His will and pleasure?

D. Certainly, I truly believe all this.

O. Then why do you pray for anything to be different from that which Supreme knowledge and wisdom ordains? Is not this blasphemy or childish folly?

D. How so?

O. You by praying desire God to change His proceedings and to adopt your knowledge and wisdom, and you thus show that you have no faith in His knowledge and wisdom, or in His goodness. Is this blasphemy or folly?

D. I can make no answer to such a question. But *you* cannot reasonably object to praise superior Goodness, Power, and Wisdom?

O. Would you, a created being, receive any gratification by a mite, a pismire, a frog, or a tom tit attempting to praise you?

D. No. How ridiculous to ask such a question!

O. Is the difference between these creatures and you, greater than between you and universal knowledge, goodness, and power?

D. The difference is unnumbered millions of times greater between myself and Supreme Intelligence and Goodness, than between the creatures you have named and myself!

O. And you think that their attempt to praise *you* would be a waste of their efforts and time, and both of which would be far better employed in seeking their food, safety, and happiness?

D. Certainly.

O. And that to attempt to worship you by any forms and ceremonies they could devise and practice would be the very essence of folly in such creatures?

D. Most assuredly.

O. Then what possible good could arise from men ignorant of their own nature, ignorant of the incomprehensible Great Creating Power of the Universe, or how that all pervading Power operates to create, uncreate, and recreate eternally all things within a universe illimitable in space and duration, attempting to devise forms and ceremonies, and to call them worshipping acts, to gratify such an Existence, so far beyond the capacity of humanity to find out, except as seen by men in the wondrous operations of nature within the very contracted limits of their created senses and imaginations?

D. I must confess that it is impossible man can do any good to the Great Creating Power of the Universe. But by prayer,

praise, and worship of the great and good God of all nations and peoples we surely do good to ourselves and improve our characters.

O. If so much prayer, praise, and worship of God during all the past of man's existence have made no better character for men and women than that now existing in all nations and among all people, then are they not only useless but most injurious to man and of no possible good to God. And it is a fanciful notion of undeveloped minds to imagine that any such puerile proceedings could give a good and superior character to the human race. The Power which has so mysteriously and wondrously created humanity, has so combined within it laws of its nature, that when men shall be sufficiently developed in all their faculties and powers to understand those laws and to act consistently in accordance with them, then will their characters be well formed, and they will become superior and rational beings, good, wise, and happy,—far, far beyond what prayer, praise, or worship of a Power incomprehensible to them can ever make them. The one never can produce the result sought for,—the other is sure to effect it, with the certainty of a law of nature.

D. This is to me the most extraordinary doctrine for practice that I have ever heard or read of!

M. I like the practice recommended, although I am a Materialist, and do not yet know what to make of your Spiritualism. It seems however to be a very practical Spiritualism, and not to have much of the old school of immateriality in it.

O. When men shall confess how little they know yet of themselves, of the laws of their nature, of the power which created them and those laws, and how little they yet know of the universe and its eternal operations,—then, by attending to the laws of their nature and of nature generally there will be some real progress in action towards making all men and women good, wise, and happy.

D. and M. And do you really believe that there are fixed laws of humanity which if now attended to and applied consistently to practice would make all good, wise, and happy, without prayer, praise, or worship, and by material means under the control of society?

O. I not only believe, but know with the certainty of a law of nature that society now possesses the most ample means to compel every one to become from birth good, wise, and happy, and yet that this compulsion should be always pleasant and agreeable to the individual, and as little understood or perceived by him as the means are now understood or perceived which are used to make men and women Jews, Christians, Mahometans, Hindoos, Pagans, or any other character over the earth, whether more or less savage or more or less civilised.

D. and M. Then you have no doubt that laws of nature exist,

by which, consistently applied, any character not inhuman may be forced upon every one from birth?

O. Yes—so fixed or certain, that seven children born in the same place of the same parents might be taken from birth and placed in seven distinct districts of the world and forced to receive seven different languages, religions, habits, manners, tastes, prejudices, and a mortal or deadly hatred of each other when arrived at maturity. Or these same children might be forced to receive the same language, religion, habits, manners, tastes, prejudices, and be trained and educated so to love one another that each should be willing to sacrifice his life for any of the others.

D. and *M.* And to create more wealth than they would desire?

O. Yes—united rationally with others, as may now be easily effected by the adoption of right measures, they might always superabound in superior and unadulterated wealth.

D. and *M.* But you have not told by what classes of ages this wealth will be produced, or how your new character is to progress from the age of sixteen.

O. To this knowledge I was about to lead you. The next class will be from sixteen to twenty-one years of age, and will precede the next class from twenty-one to thirty. From six to twelve years of age both sexes will be servitors in the domestic departments, and while so occupied they will acquire an accurate knowledge of many materials and how to apply them in the best manner for use. From twelve to thirty years of age they will be actively employed in the production of wealth of such description as will best accord with the localities of the commonwealth of which they be immediate members. It is anticipated that when the scientific powers shall be applied in every department of life to the extent practicable, and when the best and therefore the most durable articles shall be produced, made, and manufactured, —less than six hours per day of pleasant healthy exercise of these classes, thirty years and under, with such combined arrangements as public property and mutual aid will easily admit of, will be ample to keep society overflowing with the best qualities of all kinds of the most useful and desired wealth.

D. and *M.* Surely you miscalculate the powers of these ages to satisfy the wants and desires of society with wealth for all the purposes for which it is now required?

O. No parties have been trained to consider to what extent the labour, skill, and capital of society are now mis-applied. Less than one-tenth of the labour, skill, and capital now employed by society would produce under public property with united arrangements for the general benefit of society a far superior condition of life for all, and would place every one in a position to be envied by all now under the existing system of private property. In fact the difference would be so great as to baffle all comparison.

D. and M. Your statements more and more confuse our ideas, and we cannot follow you in this extensive change of practice. But what of your next class ?

O. The next class of age will be from thirty to forty, and these will be occupied in superintending the various operations and business of the commonwealth, in the arrangements to best preserve the wealth produced by the younger classes, and in distributing it daily for the use of all the members of the family commonwealth.

D. and M. And from forty years of age ?

O. The class from forty to fifty will be the governing class of the commonwealth, whose business will be to see that every department shall be kept at all times in the highest state of order, cleanliness, and perfection, for the object of the department, and to anticipate the necessity for repairs, so as to *prevent* all deterioration or falling back in any way. They will also correspond and communicate personally with other similiar commonwealths, and will regulate the exchanges of productions with them, in order that the granaries and storehouses of all may be continually replenished and kept fully supplied.

D. and M. And who makes the laws by which to govern these communities of commonwealths ?

O. The laws are already made by the Creator of man ; and the class from fifty to sixty will have to see that those laws are applied on all occasions to every day practice, and that they are never interfered with by any regulations made by any classes of the commonwealth. But this class will also have leisure and experience to enable them to see if any improvements can be made in any departments, and to investigate all suggestions made by others for this purpose.

D. and M. And of those above sixty years of age ?

O. These will be the highest aristocracy in the commonwealth, having their time wholly at their own disposal, while those from fifty to sixty, or the second order of the aristocracy, will be occupied only from one or two hours daily.

D. and M. But who are to be the instructors of these classes ?

O. The immediate instructors of each will be the next class in advance ; but all the more advanced classes will be general instructors in the practice of the laws of nature.

D. and M. Are the laws of God and nature known by which the human race may be permanently united and made good, wise, and happy ?

O. Yes ; and by which the true Millennial Existence may be commenced and made to extend rapidly over the earth.

D. and M. And do you in sober seriousness believe that there is another system for the government of mankind and for creating a new worldly character for the human race, and by which *all* shall be securely placed permanently to enjoy greater advantages and more happiness than *any one* now living ?

O. I not only believe, but know, with the certainty of a law of nature, that the system which I advocate is the true and only system of nature,—that everything now tends to introduce it into practice,—and that when fully and consistently introduced it will accomplish all which has been stated, and more than undeveloped minds can yet comprehend.

D. And without prayer, praise, or worship of God?

O. These are infant notions of undeveloped man. Their best object has been to make men good, wise, and happy. They have never done so and never will. They are calculated to weaken the mind, to make it superstitious, and to give false and inadequate ideas of the wisdom, goodness, power, and consistency of the Great All-Pervading Eternal Essence which without ceasing creates, uncreates, and recreates all things within the universe.

D. Then how is this good and superior character for the human race to be formed?

O. By placing the race within new surroundings to be created by man—and these surroundings to be consistent with the laws of humanity and of nature generally.

D. Can such surroundings be now made?

O. With ease. All the required materials abundantly exist, with full mental, manual, mechanical, and chemical powers to arrange and put them together in working order.

D. Who should make these surroundings?

O. If governments are wise they will now form a really holy alliance to effect this glorious change for man over the world. If they should be so unwise as to neglect this golden opportunity for themselves and their immediate posterity, then will the people form federative unions of brotherly love upon terms of perfect equality as to birth, training, education, employment, and position or condition, and except these means, there are none under heaven by which mankind can be united, redeemed from sin and misery, and made from birth to become good, wise, and happy.

M. And this all-pervading eternal creating, uncreating, and recreating Essence—the great cause of all things, is immaterial according to the general notions of mankind, and I suppose also according to yours?

O. Once for all let it now be understood, in order that disputes about mere words may cease, that immateriality is a nonentity. Could space be deprived of all existences you would have immateriality or nothing. But the earth, atmosphere, minerals, vegetables, animals, men, spirits, angels, and the Creating Essence of the Universe, are all of them *something*. They are the eternal elements of universe, combined or uncombined. When combined, men call them *material*, as far as human power can discover their combinations. When the limited powers of man can no longer detect their combinations, they give them another name—immateriality or nothing. When in the invisible state to

man's senses, they are as much material as when visible to them ; and of all follies none can exceed the centuries of excited differences among *trained* men about these two words—material and immaterial.

M. Then, according to your views, men have for so many ages been made enemies to each other about nothing ?

O. Yes. And they are so to this day to an incalculable extent.

D. and *M.* Well, you have contrived to confuse our minds on many subjects, and we find it extremely difficult, not to say impossible, to imagine a system in spirit, principle, and practice, so opposed to the one in which we have been trained, educated, and have received our ideas, habits, and modes of thinking and reasoning.

O. I know it, and therefore I have had the patience and perseverance to reiterate the subject again and again in every variety of forms of expression that have from time to time occurred to me.

D. and *M.* It would assist us to form a better judgment upon this new combination of spirit, principle, and practice, which you call a new system of society to introduce the true millennial state of human existence, if you could give a brief summary contrast between our system and yours.

O. I will endeavour to satisfy your wishes, and I think it may tend to make the subject of *Systems of Society* better understood in detail, and more easy to comprehend as a whole of that which is so new to all parties.

To examine and compare entire systems of society is indeed new to all parties—new in spirit, principle, and practice, as a combined whole for the government of the human race.

The *Spirit* was taught in its purity by Jesus Christ—

“Charity which thinketh no evil of any one. Love for all of the human race, as the work of the Great Creating Power of the Universe, or God.”

The *Principle* is—

“That the faculties, powers, and qualities or character of man, are formed *for* him.”

This has never been taught by any one so far as I know.

The *Practices* which will necessarily emanate from the union of this pure spirit and principle in accordance with all facts, past and present, are unknown and unimagined by any parties who cannot combine this spirit and principle as the foundation on which to construct society and form the character of all.

D. and *M.* We admit your statements to be plausible, and certainly always consistent. But they are most outrageous against all apparent interests and prejudices, and indeed against the entire system in spirit, principle, and practice, of the populations of the world as it is now governed. From whence and

how, then, did you derive the knowledge of the system which you so perseveringly, through evil and good report, have advocated during your long life ?

O. From the same source whence all knowledge is derived, and by new combinations of existing facts—the source and mode whence and by which all new discoveries are made by man.

D. and M. But as you say character is formed *for* everyone, you can claim no merit should your discovery prove to be true and to be as beneficial for practice as you state.

O. It is in my estimation and most thorough conviction impossible that anything or person created can have personal or individual merit. But all things created have a diversity of qualities, and by our comparisons may appear to be better or worse of their kind. And until all ideas of self importance, of individual merit, and of self interest, shall die their natural death by conviction of their absurdity and false foundation, man cannot be made to have right spirit, true principle, or consistent practice, necessary to his progress or happiness—that is, he never can be made to think and act rationally, or to become a reasonable and rational being.

D and M. We wait your brief summary contrast of the two systems.

O. I will now give it.

A brief summary of the past and present system of society contrasted with the future, for forming the character of man and governing the human race.

The past and present system of society for forming the character and governing the population of the world is but one and the same throughout, however varied in appearances. It is founded on the supposition that individual man forms his own qualities of body and mind, and their direction through his life, and that therefore for what they are and what they do he should be made responsible to the Power which creates those qualities and to his fellow men who give the right or wrong direction of them. This is the only system of society hitherto known and acted upon by the population of the world.

Experience now demonstrates that this foundation is opposed to all facts and therefore false,—proceeding from the undeveloped imaginations of men before they had acquired any knowledge of the qualities or laws of their own nature.

The future system for the government of the population of the world is based on the knowledge that God, the Great Creating Power of the Universe, compels every individual to receive the physical and mental qualities which he possesses, with their combinations varied in everyone ; and that the direction of these qualities constituting humanity is given by the society in which

the individual lives from his birth. And that therefore God, the Creator, is responsible to the individual for the physical and mental qualities and their peculiar combinations which are thus forced upon the individual without his consent or knowledge, and Society is responsible to the individual for the direction given by it to those qualities from birth through life.

These two different foundations constitute two totally different modes of existence for the human race.

The one imaginative, inconsistent, false, irrational, contradictory, unjust, cruel, and leading constantly to error and misery,—creating all the violent and injurious passions,—keeping the human race in perpetual conflicts, public or private,—and gradually progressing towards a pandemonium state of existence, with a Babel of languages and interests, as now seen and felt, but not understood, by all nations, tribes, and peoples.

The other rational and consistent in spirit, feeling, thought, and action, leading daily to more and more knowledge derived from facts, which change not for man, and which are therefore the true words of God ; and there are no other words of God which can be relied upon for the government of the human race.

The one based on falsehood, requiring all kinds of falsehood in principle and injustice in practice for its support, and without which it could not now exist for another year.

It must have a *Priesthood* to fill the minds of the population in all countries with such imaginations opposed to facts as to confuse and destroy their rational faculties, and to create a false medium through which they see everything in nature so distorted that they see nothing in its natural state, and are thus made incompetent to reason, or to draw just conclusions from the most common and palpable facts perpetually before them.

They therefore make *Private Property* of the earth, which justly belongs equally to the living generation for its use, and thus they grievously injure all, by laying the foundation for everlasting conflicts, for all the demoralising effects of wars, and the endless miseries which they produce.

Making land private property renders it necessary that a general system of Private Property should be established ;—to protect which again the most injurious, unjust, cruel, and absurd *Laws* of men, opposed to the laws of God, are required, and also surroundings of various kinds inimical and destructive of the well-being, well-doing, and happiness of all.

By these insane proceedings,—of making the earth and other kinds of wealth Private Property—each one is compelled to take care of himself, opposed by all others ; instead of all being made willing and to have their greatest pleasure in aiding and promoting the happiness of each.

This error alone makes a difference against the happiness of all, of many thousands to one.

The system derived from facts, or the everlasting words of God, makes all property Public, to the exclusion of all private property, and makes all to have but one interest, thereby destroying the animal selfishness which private property creates. Thus terminating all motives to war, and to the destruction of life and property, and all its demoralising influences.

The imaginative system gives merit and demerit for belief and disbelief of opinions, thereby showing that the population of the world is still ignorant of the most obvious laws of God respecting humanity.

God's law is, that man, as created, *must believe* according to the strongest conviction made upon his mind,—and this he cannot avoid believing. There cannot therefore be merit or demerit in the individual for any belief whatever.

Again,—God's law is, that man has been so created that each individual *shall love* that which is the most attractive to his peculiar constitution or organisation of body and mind,—both being the production of the spirit of God within him; and that he *must dislike* that which has been made to be the most repulsive to him. And therefore he can have no merit or demerit for loving or not loving any person or thing.

Then again,—God's law is, that each one in body and mind *must* be most powerfully influenced in language, ideas, associations of ideas, religion, habits, manners, and conduct, by the kind and qualities of those surroundings, created by nature and made by man, in which the individual is born and in which he lives through life. And as these are all formed *for* him by God and society, he can have no merit or demerit for any one of the effects which they produce upon his peculiar constitution—the constitution or organization being itself forced upon him without his knowledge or consent.

D. and M. We cannot deny any of your details, or oppose any of the parts separately as you have now stated them. But as your conclusions are wholly at variance with all that we have been taught to believe to be the most sacred of all truths, you must be in error, although we know not in what the error consists. Your strange principles and teachings in accordance with those principles would overturn and change the principles and practices of society as now existing over the world.

O. I know it, and that this result is now inevitable. The wisest of men will fail to detect an error of fact in that which I have stated, or to prove inconsistency in any one of the conclusions which I have placed before you. It is at once admitted that you and the human race generally have been taught that notions the reverse of my statements are the most sacred and eternal truths—so divine as never to be doubted or thought to be subjects for human investigation? But, my friends, do you not now see, from what I have previously said, that you and the

population of the world could with yet greater ease have been made to know that these so called divine and most sacred truths were gross falsehoods, as they are, and were errors so fatal as to destroy the rational faculties of the human race, and to give a false and most miserable direction to the reasoning powers of every one born and trained within a system so opposed to facts and to common sense?

D. and M. Well! This is indeed more strange to us than all the most strange things narrated in the history of the human race, or even in romances! Such a change would be in fact a revolution over the world in the mind and practice of all nations and peoples of every colour, country, creed, class, and party.

O. Yes. I admit it. And that there would not be one stone left upon another of the existing surroundings in which humanity now exists in any district of the earth.

D. and M. And can you in your sober senses contemplate the possibility of such a revolution ever taking place?

O. I not only contemplate such a change in all human affairs, but know that there is no power on earth which can much longer prevent its commencement, for which the most sublime and substantial preparations have been made and are daily making. This is the Millennium, which is to be far advanced in spirit, principle, and practice, as so long foretold, before 1857 shall come and go.

D. and M. How wild you talk! Who in these days believes the ancient prophets, or regards any of their visionary sayings?

O. Whether their sayings were visionary or inspired by spiritual influences no one can prove one way or the other. But existing facts, now prevailing over the world, indicate that this revolution of revolutions is near its commencement, and that probably the present generation may witness its early progress.

D. and M. How you talk! Where are there to be found men or women so mad as to venture to teach openly doctrines so repugnant to all the varied existing prejudices of nations and peoples?

O. Thousands, nay millions, are now daily preparing for this now looked for commencement of the Millennium, which is to secure the permanent high happiness of the human race.

D. and M. What can induce the human race to agree to effect such a total change in all their ideas, feelings, and habits?

O. A similar cause to that which has induced so large a portion of the human race in this generation to change their ideas, feelings, and habits of travelling by sea and land, will produce the entire change of a false, unjust, and cruel system for governing the population of the world, for a true, just, merciful, and very superior system,—and in a manner also very similar. The old system will be kept in repair while the new is in progress of creation; and thus will one aid the other until the entire change shall be completed.

D. and M. How can you, with your long practical experience of man and society as they are, be so visionary as to suppose it possible to bring about in less than some thousands of years such a change as you contemplate?

O. Why, my good friends, many changes previously supposed to be impossibilities have occurred in this generation!

D. and M. What are these?

O. Navigating the ocean against wind and tide,—deemed to be, until this generation proved the contrary, an utter impossibility.

Lighting private houses and large cities with gas,—long deemed by this generation an utter impossibility.

Travelling by land forty instead of four miles an hour, and much more safely,—deemed by this generation an utter impossibility.

Taking a correct likeness by the sun in a few seconds,—deemed by this generation an utter impossibility.

A cordial union between the English and French nations,—deemed in this generation to be an utter impossibility.

And many other such changes, unnecessary to enumerate.

D. and M. This is all very true;—but the change which you propose is so enormous and complicated—so opposed to all our prejudices, and to the apparent interest of every superior class in every country, that it is downright madness, in our opinion, for any one to imagine such a change to commence in this generation.

O. You appear not to understand what the change is, or how it is to be effected.

D. and M. If we are in error on these points, pray explain your views in these respects.

O. I will. The change is of one false for one true principle and the necessary consequences in practice,—which will be from arrangements to support individual interests, to arrangements to support universal united interests.

D. and M. Shortly stated indeed. But what parties are now interested to commence and progress with such a change?

O. The heads of the governments and of the priesthoods of the world, who are at this moment the most opposed to it.

D. and M. We request you to explain this enigma.

O. There will not be much difficulty in complying with your request. The explanation will soon force itself on the public mind—perhaps in the following manner.

Governments and people are upon the point of discovering that no mode of governing, either by the despotism of the most despotic governments, or by the despotism of republics, can much longer govern anywhere under the existing system. It has become so glaringly absurd in its creeds and classes and their necessary practices, that all reflecting minds see clearly that no single government can now support itself and continue the system. The British government, bad as it is, is at this day perhaps

the best and strongest of all modern governments. Yet withdraw Lord Palmerston, perhaps the most acute modern statesman, and how is another working government to be formed? Withdraw Napoleon III. from the throne of France, and who is to govern it under the existing system?

Single governments under the existing system cannot longer support themselves against the rising knowledge of the nations whom they govern. The governments must therefore unite to protect themselves against the excited premature rising of those whom they govern. The next move therefore will be for the Nations to unite. The governments will then see that they are again checked, and that it will be vain in them to attempt longer to coerce their populations to submit to be governed under a system so false, unjust, cruel, and opposed to common sense. The governments will therefore feel the necessity for an immediate change of the present system.

The priesthoods of the world are also sinking so rapidly in public estimation, that they cannot much longer be supported in their present divisions and hatred of sects against sects. The heads of all these opposing creeds must unite for their continuance and support upon some universal principles and practices. Governments and priesthoods must therefore look around them and investigate what principles and practices they can adopt to maintain for a time their present position. This investigation will lead them into the right path, and the peace of all nations and their progress in knowledge and wisdom will be established and will permanently progress, until the population of the World by the most simple and straightforward means shall become good, wise, and happy, and the true Millennial state of man upon earth shall be established for ever.

D. and M. This would be indeed a change most desirable for all. But by what practical steps can such a revolution in the minds and practice of governments, priesthoods, and people be effected?

O. By governments forming national federative treaties, and the people forming family commonwealths, and the priesthoods uniting among themselves and teaching only the principles of love and charity, and showing the practices in their own lives.

D. and M. And what power is to induce these parties to act thus rationally, when they are now acting so irrationally?

O. A strong necessity will be one aid, and the progress of well-understood Spiritualism will make that necessity operative, and will materially hasten the change.

M. Then you persevere in the belief of this modern Spiritualism! What good can it do against so much strong prejudice in opposition to it?

O. It will overcome all opposition, convert all, and induce all to become really good in spirit, principle, and practice.

D. and *M.* May you prove a true prophet!

O. I reason from existing facts.

D. and *M.* You have been labouring all your life to prepare the public for this change of system;—but what progress have you yet made towards accomplishing your object?

O. A great and most substantial progress. The advanced minds of the world are now compelled to believe that the physical, intellectual, moral, spiritual, and practical qualities or character of all men are formed *for* and not *by* them,—and that society, through this knowledge rightly applied, may make demous or angels of all of the human race.

Also; that man is so created that he *must believe* that which has made the strongest conviction upon his mind, and consequently that there is no merit or demerit in the belief or the disbelief of anything.

And that he is so created that he *must like and love* that which is made to be the most agreeable and pleasant to his individual organization, and *must dislike* that which has been made the most disagreeable to his organisation, and consequently there is no merit or demerit in loving or disliking any person or thing.

And these three fundamental truths are the only foundation on which the character of the human race can be formed to pervade it from birth with the spirit of universal charity and love for all of human kind.

D. and *M.* These are indeed great and all important truths, if they could be brought into general practice. How do you propose to do this?

O. As a preparation I called the Congress of Delegates last year to inaugurate the commencement of the knowledge in *spirit*, *principle*, and *practice*, which will produce the Millennium. And this year I called a Congress of Delegates of the reformers of the population of the world.

D. and *M.* And of what use were these meetings?

O. Of incalculable practical consequences—they enabled me to promulgate *universal ideas* and *causes*, and to show their superiority over *local ideas*, and the superiority of attending to the causes of all things, instead of wasting human energies continually about effects, without referring to their causes.

D. and *M.* And what next?

O. I intend to call a Congress of the advanced minds of the world to effect in peace, with order, and with wise foresight, the great revolution of revolutions, to change the existing false, unjust, cruel, and absurd system for forming the character of the population of the world and for governing the human race, for the true, just, merciful, and rational system, by which the character of all will be new formed, and the population of the world will be rationally governed in peace, and will be made to attain perpetual progressive and endless excellence and happiness.

D. and *M.* Where and when is this Congress to be held.

O. If my life on earth shall be spared so long, it shall be held in the British metropolis on the 14th of May, 1857.

THE NEW SYSTEM TO SUPERSEDE THE OLD.

MR. OWEN states that as it is impossible to improve the condition of the human race under the present false, repulsive, unjust, cruel, and absurd system of society and classification for forming character and governing the affairs of men. He will call a Congress of the advanced minds from among all classes, to consider the means by which the existing system of society as now in practice over the world may be gradually superseded, with wise foresight, in peace and order, by the true, attractive, just, merciful, and rational system, with a new classification and a new formation of character, to give a new spirit, new principles, and new practices to all of the coming generation, and thus to raise man from an irrational animal to become a consistent, rational, and superior being in mind and conduct throughout life.

Under this system, derived from nature alone or the unchanging words of God, the Great Creating and Governing Power of the Universe, the laws of God, which change not for man, will reign supreme over the earth, on which the will of God will be done as it is in heaven.

Man will therefore be trained, educated, employed, and placed, to become consistent in spirit, principle, and practice,—consistent in thought and action, and, compared with man as now existing over the earth, a superior rational being.

The moulds in which the character of all are cast are composed of the surroundings in which each one is placed by society from birth through life. Hitherto these moulds have been in all nations and among all people composed of the most inferior, injurious, and incongruous materials, making them most defective and irrational moulds or surroundings. And this must continue to be the character of all moulds while they shall be formed under the existing system of falsehood and repulsion.

To make man a consistent and rational being, in spirit, principle, and practice, he must be cast from birth in a new mould, emanating from the system based on truth, attraction, justice, mercy, and always consistent with the unchanging laws of the Great Creating Power of the Universe. This will not be a Chinese, Japanese, Hindoo, Jew, Mahomedan, Christian, Pagan, British, French, German, Russian, Italian, American, or any other existing mould; for all these are incapable to form man into a good, wise, rational, and happy being.

A new mould, different from any of these, must now be made,

in which in part to recast the present generation, and entirely to new cast the succeeding generations.

The new man to be thus new cast will be formed with a new mind, a new heart, and a conduct new in every particular. Self will be lost in the universality of the race, when all with knowledge and wisdom will cordially and with the highest pleasure and gratification endeavour to promote the excellence and happiness of each.

Under this change of system there will be no insane differences about God. It will be known that God does everything for man, and that man can do nothing for God, who is altogether independent of man's sayings or doings, believings or disbelievings. All notions to the contrary will be known to be most derogatory to the Supreme Creating Power of the Universe, which has so wondrously created man and all things, and continues them in eternal progression. By this progression the present irrational or first undeveloped state of man will terminate, and the new rational period of man's existence upon earth will commence, and will progress until the earth shall be made a paradise, and man a superior rational being.

It is a law of progression on this earth, and perhaps throughout the universe, that evil or pain and suffering should be first produced, in order that good may be afterwards more strongly felt and exquisitely enjoyed. Infinite wisdom and goodness may know that this is the course by which the greatest amount of permanent happiness can be secured to all created sentient existences.

Let men therefore now open their eyes and see the wondrous change which the Great Creating Power of the Universe is evidently preparing for the human race; and let them not vainly attempt to oppose, but rejoice that man has attained the period when this glorious change is about to commence and to be made manifest through the communion which he is now enabled to have with good and superior spirits who have previously lived upon the earth.

These are now our fathers who live in the spirit heaven, and who are deeply interested for the happiness of their children. They tell us that the existing moulds in which men are cast have performed their task,—that these must now be laid aside, and new moulds must be made in which to cast new men, who shall by comparison be perfect in spirit, mind, and conduct, and whose thoughts and practice shall be true, good, and always consistent and rational.

Thus will the millennial state of man's existence be commenced, and be progressed until the knowledge of the Lord shall cover the earth as the waters the sea, and the terrestrial happiness of man shall be complete, when men shall cease their irrational contests about what God is and how He exists and acts,

and shall have their thoughts directed to what man is and how he is to be improved and to be made to become rational in mind and practice, and to have a new spirit of universal love and charity. Then will evil and suffering among the human race cease, and God's wisdom in the creation of man be known, and His goodness be acknowledged by all.

But to commence this change of the entire system of society some parties must undertake the initiative and show the nations of the world how it is to be accomplished.

It is to be attained only by universal principles and practices;—the principles in accordance with nature, and the practices always consistent with the principles.

All men desire happiness; and happiness must be made universal or it cannot be permanently secured to any.

The following, when made to become universal, will secure the permanent happiness of all, by placing the human race under the sole government of the laws of God and nature, or God in nature—of that Power

“ Whose body nature is and God the soul.”

To effect this great and glorious change from the false and repulsive system of society to the true and attractive, the following are proposed for gradual universal adoption.

The *Union of humanity*,—irrespective of colour, country, class, or creed.

The Peace of the world,—by insuring justice to all.

The Union to be the sole proprietor of all property. No private property. All to be equal users and enjoyers of it.

Free soil, purchased from present possessors by and for the Union.

Free Men, Women, Speech, and Action, as far as is practicable with superior social society.

Equality of education, and of condition according to age, as far as practicable with the variety of natural organisation.

The Character of each to be formed from birth to be as superior, physically, intellectually, morally, spiritually, and practically, as original organisation will admit.

The Surroundings or external arrangements of all to be as superior as present knowledge will admit.

The only Laws to be the ascertained and universally admitted laws of God and nature.

All Arrangements and Regulations to be in strict accordance with those laws.

The Union alone to be answerable for the the character formed for each individual.

No human Punishments or finding fault with individuals.

Individual Freedom provided for to the utmost extent which is practicable in a superior social organisation of society.

The population of the world to be separated into the most convenient masses, for health, for the formation of a superior character, for the best creation of wealth, for the most individual freedom, and for the greatest pleasure and enjoyment of all.

The business of life conducted according to age,—each age to have its appropriate employment and occupation.

All differences between individuals and between aggregate masses—while differences can exist—to be finally adjusted by previously appointed arbitrators.

It should now be universally known that Ignorance is the sole Cause of Human misery.

Ignorance produces disease of body and mind,—poverty or the fear of it,—disunion and repulsion,—and inferior, injurious, and irrational surroundings.

It produces Private Property.

It leads men to attempt to force opinion and affection by superstitious and insane human laws, opposed to the laws of God and nature.

It creates false religions and governments, which rule the population of the world by fear, force, fraud, and falsehood.

The union of humanity will prevent these miseries, and will remove the cause of evil from the human race for ever, and will establish the true millennium and brotherhood of the family of man.

But as words without actions cannot effect this change in the condition of the human race, I am strongly impressed to prepare means to set the ball in motion at the top of the hill, with the hope that, in defiance of all the obstacles which the ignorance and consequent injurious habits of thought and action of this old, false, repulsive, and most irrational system has placed in the way, it will continue to roll on, and will overcome every obstruction, until it reaches its ultimate destination, and thus over the earth will supersede ignorance and disunion by wisdom and universal union.

With this view I call a public meeting of the most advanced minds of the world, to be held on the 14th of May next, in St. Martin's Hall, London, to consider the best means of peaceably superseding the present false, by the true system of society for the government of the human race, and also the best means by which to induce governments and people to commence simultaneously to create those new rational surroundings for all, which will give a good, valuable, and superior character to each, and will enable them, with health, pleasure, and high enjoyment, to produce annually a large superfluity of beneficial wealth for all, by uniting all in one interest and ultimately in one language.

CONCLUSION OF THE FIRST VOLUME OF THIS
GAZETTE.

THE supplementary number will conclude the first volume of the *Millennial Gazette*, which was commenced and continued to prepare the most advanced nations first, and afterwards the population of the world, for an entire change of the present false and wicked, for the true and good system of society, by peaceably superseding the one by the other.

But let it be held in everlasting remembrance, that the system of society by which the population of the world has been hitherto governed can never make men good, united, wise, or happy, or rational and consistent in mind and practice. This system is opposed to all facts,—is based on a palpable and most lamentable falsehood, the origin of evil among men,—is unnatural,—and therefore it leads all from the right path to unity and happiness.

But let all rejoice that there is a true system, derived from and in accordance with all facts, consistent in all its parts, and perfect as a whole, directly calculated to make all good, united, wise, natural, rational, and happy, consistent through life in mind and practice, and which will produce a permanent terrestrial paradise. It is the system for which the past and present phases of society have been necessary preparations, and without which preparation this happy future would be unattainable.

But let it be held in everlasting remembrance, and be deeply impressed on the minds of all, but especially on the minds of those who desire to reform the people and governments of the world, that a system based on a falsehood respecting human nature must be an unnatural system, and can be maintained only by stringent, ignorant, unjust, and cruel laws of man, opposed continually to the good and wise laws of God and nature—to those laws which are always merciful and beneficial to humanity, and which are abundantly sufficient for the permanent effective and good government of the human race.

Also that a system based on falsehood produces individualism, which is the bane of human existence, because it necessarily generates selfishness, weakness, disunion, opposing interests, private property, single family training, most injurious classifications of society, demoralisation, and ignorance of human nature; and requires, in consequence, human-made marriages, and all their endless evils when there is not the same means of separating as of uniting.

While the system based on truth will produce universal unity, and consequently strength to overcome all difficulties, and will accomplish what are now considered impossible results for the permanent benefit of the human race, and will speedily make the earth a terrestrial paradise, inhabited by superior rational beings,

living in harmony, speaking the language of truth only, and ever progressing in knowledge, wisdom, and happiness.

Every sincere attempt, however, to improve the condition of humanity, should be encouraged.—even isolated individualism itself, because some useful knowledge will be derived from it as from Shakerism, though both equally emanate from the present universal ignorance of the material of human nature, or of the means to manufacture it to become in every instance good, wise, and happy, ever progressing towards higher and higher excellence.

Humanity will remain in a very low state of development while it cannot discover the difference between the false and the true system for forming the character and governing the human race,—between the weakness and irrationality of individualism and all its demoralising and evil results, on the one hand, and Socialism or unity, and its strength and endless moralising beneficial effects and beautiful results on the other.

Surely the time is near at hand when the advanced men of the world will discover the *true* system for forming the character of every population, and for governing them, through that new formation of character, in unity and happiness.

And when the entire population of the world can be made to comprehend the immense incalculable difference for their happiness between an ignorant, false, individual, repulsive,—and an enlightened, true, united, and attractive system of Society.

[*For the conclusion of this first volume see the Supplement.*]

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