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Supplement to No. 9.

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. 9A.]

OCTOBER 15th, 1856.

[PRICE 3d.

THE EXPECTED-TO-BE LAST LEGACY OF ROBERT OWEN TO THE HUMAN RACE.

APPROACHING my 87th birthday, I feel conscious that the termination of my earthly existence is near, and is to be daily expected. I desire therefore to make the best use of the hours which may yet remain to me, in order to benefit you, my poor deluded and undeveloped fellow men.

With this view I leave you this last legacy, with the request that you will receive and study it as the words of one who through a long life has been made to endeavour to discover the cause of so many evils which continually produce to you ever-recurring misery, when your organization and natural qualities and powers are so wondrously created and combined, that when they shall be developed and rightly directed they will produce progress in goodness, excellence, and happiness to all, and to the increase of which there can be no assignable limits.

It is a beautiful dispensation of Providence, or Law of Nature, that parents, or the more matured by age and experience, are the agents by which to develop and rightly direct those natural and divine qualities which are created for and given to every one at birth—a mode of creation so mysterious as to be yet hidden from every child of humanity. Strong affections are therefore given to parents, that as they advance through experience in real knowledge they may have great pleasure in developing or in seeing developed the natural faculties of their children, to attain the progressing advance of goodness, excellence, and happiness. And development will gradually through experience carry this

principle of parental affection to its ultimate destiny, and will make all parents to deem all children their own, or as their own. And thus will individual animal selfishness be made to terminate for ever.

Acting upon this principle, and viewing the rising generation as of one family, I leave, then, to you, as the strongest remembrance of my affection, this my last legacy.

Without prejudice or partiality I have viewed and considered the well-intentioned endeavours of all parties over the world to institute measures, in peace or by war, to improve your condition, in part, or as a whole.

Hitherto I have sought in vain to discover one rational measure calculated to go to the root of the recurring evils which afflict humanity; but I perceive that all at this day are continually cultivating with their best energies the supports to the origin of evil, and are blindly encouraging its growth to the highest luxuriance.

It is an ungracious task to discover and explain the mistakes of any parties,—but it falls to my lot, if I am to do you any permanent and substantial good, to first point out the mistakes of the best intentioned in their endeavours to improve your condition in part or as a whole.

What are those endeavours? You may ask to what endeavours I refer. I refer to those which have for their object to obtain Free Trade over the world—or the Six Points of the Charter—or partial local Education on existing principles and practices—or some petty improvements in Churches and States—or an Italian, Hugarian, Polish, French, Spanish, or European Republic—or Red or some other imperfect Socialism—or pure and universal, or divided, Despotism—&c., &c.

My poor deluded and deluding children!—What, in the name of common sense, could any of these or kindred measures do for you, but increase your disunion, repulsive feelings, your general poverty and misery?

Free Trade, carried to its full extent or highest perfection, would, by its desire to buy in the cheapest and sell in the dearest market, demoralise the population of the world to the greatest possible extent, and utterly destroy the best and finest sympathies of humanity; and universal covert warfare, with its consequent miseries, would be its ultimate result.

What of the Six Points of the Charter? And of Republics? Have not these Six Points been now well tried in the United States of North America, where they have established the pet republic of the world, and where also Free Trade exists between the respective states and territories? And what is the result at this day? The natural one—disunion, repulsive feelings among all classes, competition carried to the extreme, the rich in all ways exhibiting through a wasteful and injurious extravagance

a bad example to all, and while oppressing the poor, assuming a wordy profession of humanity, and religious zeal without any useful or intelligent practice of it.

The attainment of goodness or impartial justice with Free Trade and the Six Points of the Charter is impossible. There is not one of the Six Points that could be of any use in a rationally constituted state of society.

Would an Italian, a Hungarian, a Polish, a French, or an European Republic produce more prosperity, as it is called, or more happiness, than has been acquired by the pet republic of the world?

And now for Despotic rule. Have any of the ancient or modern despotisms shown to the world an example to be followed, of justice to and happiness in their population? Or is there now in the most perfect known of what is called Constitutional Monarchy, as now practised in the British Empire, anything for the population of nations to desire and adopt?

Then as to improvements talked of in Churches and States. To what can they amount? Or of what possible utility can they be to any portion of you, while they continue to be based on the false repulsive principle, the origin of evil?

But as all attempts at associating men for their happiness have failed, it is now seriously proposed to "individualise" the whole of our race, and to obtain that by isolation, which has not been attained by attempts at association on the principle of repulsion. While the first advance to common sense will demonstrate that it is only by founding society on the principle which will gradually lead to universal union and prosperity, that happiness, the desire of all, can be universally attained and secured.

As to improvements in any of the Religions of the world, they have surely been sufficiently tried to demonstrate how utterly incompetent they all are to form a good and superior character for you, or to give you real prosperity and happiness. They are, on the contrary, *the* obstacles to the formation of a good and superior character for all, and to the attainment of real prosperity and happiness for all. It is evident that churches and states, based as they ever are, and all attempted or proposed improvements emanating from the same false foundation, are not only useless, but that they waste the best feelings and faculties of our nature in vain, and to the injury of all of every colour, country, creed, and class.

Yet do I deem it not only useless but unfair for any parties to denounce things as they are,—for when everything is based on and partakes of the original error, there is nothing so easy as to find fault with parts of a system which in all its parts and as a whole is grossly erroneous,—unless the objector has something better to propose, or a perfect remedy to offer to supersede existing evils.

This I now propose to do.

I have been permitted to overcome all partialities for colour, country, creed, or class, rich or poor, or for those called by society good or bad, and to consider you as one family, and, as parents naturally do, to feel a greater interest in the weak and erring, with a view to compensate for their natural defects. My intention is, materially to benefit those now living, and to benefit in a much higher degree every succeeding generation.

Whatever may have been said or written, there is throughout the universe but one truth on all subjects, and therefore but one mode of making the family of man united, good, wise, and happy.

This mode of proceeding is—to adopt the true principle, consistent with all facts, on which to base society,—which principle is “the responsibility of society for the formation of the character of every one from birth.”

This is the principle from which will emanate universal unity and co-operation among the family of man. It is the principle from which will proceed universal attraction among our race, and which will make it easy for each one to love his neighbour as himself. It is the principle and the only principle which will or can create universal love and charity. It is the principle by which gradually *all* will be trained and educated to become at maturity good, wise, and happy. It is the principle that will create rational and superior surroundings, in which to place all of you, and your children for ever. It is the principle which will terminate war and all feelings of contention. It is the principle which thinketh no evil, and which will destroy the origin of evil. It is, in fact, the pearl of such value that no wealth can purchase it, for it will at all times saturate the world with superior wealth. It is the little grain of mustard seed which will ultimately cover the earth with its branches, and protect you and your children through futurity from all harm.

I have said that this principle will gradually lead to universal unity and a permanent cordial brotherhood of our race. But to attain this result the principle must not be merely acknowledged and accepted; it must be made active in every department of life.

To effect this there is but one true and rational mode of proceeding.

The authorities of the world in churches and states must first unite among themselves on this principle or origin of good among men.

The rulers of states must then form Federative Treaties upon principles of impartial justice to all, and thus place the world at peace to commence a rational system for forming character, creating wealth, uniting, and governing you through futurity.

To effect these results the next proceeding required will be to

commence the construction of common-sense surroundings simultaneously in all nations and districts. on new sites, to enable you to be well placed in manageable masses, without which those results are unattainable.

These arrangements are necessary—

1stly.—In order that every one from birth through life may be well cared for by society, and may receive from it such a rational training and education as shall make them, physically, intellectually, morally, spiriteally, and practically, superior to any trained and educated under the insane systems called education which have drawn forth and cultivated all the most animal or inferior qualities of humanity, and have discouraged or depressed all the best and finest qualities of your common nature.

2ndly.—To enable you, with health, ease, and pleasure, unitedly to keep the population of the world at all times saturated with unadulterated superior wealth, and to distribute it justly and most beneficially for you and your descendants.

3rdly.—To enable you practically to unite as children of one family, and to grow into one cordially associated brotherhood of your race, on conditions of practical equality according to age. This is the only possible mode by which true liberty, real equality, and rational fraternity can ever be attained in practice. As these words have been and are now generally applied, they have no meaning but as clap-traps for the ignorant masses.

4thly.—To enable these separated masses to lay out and cultivate the earth so as gradually to form it into a terrestrial paradise, inhabited by a population made to become good, united, wise, and happy, by simple, plain, practical measures—measures as certain in their results as are all the other fixed laws and operations of nature.

5thly —To overcome and destroy for ever in you the unnatural principle of repulsion and opposition, now forced into your minds by the error which has created the origin of evil. And instead thereof to infuse the pure principle of universal love and charity.

6thly.—To induce you for ever to abandon all ideas of effecting these divine objects by ignorant physical force, the utmost success of which has never yet given to you in any part of the world permanent substantial good,—while your united moral force would, by simple demonstration of your union, obtain in peace and harmony all that you can desire in your earthly existence.

Cease, then, my children, to direct your attention to obtain relief from your ignorance and consequent sin and misery by brutal merciless physical force, the most demoralising of all powers? I earnestly and affectionately intreat you to turn your attention and yield your mind to acquire knowledge of the principle of union and attraction, and how to apply it at this period

rationally to practice for your united advantages through all coming ages.

These are some of the many great and glorious results which will necessarily arise from the adoption in practice of these superior rational surroundings, and to the creation of which I now so urgently press your attention. I am, however, well aware of the undeveloped and irrational state of mind created in you by the false principle of repulsion which has been forced upon you, and by the insane surroundings which have of necessity emanated from that false principle—surroundings in which all of you have lived from your birth, by the unceasing impressions of which upon all your organs and faculties you have all been influenced. I do not therefore expect that you can make a rapid progress in the knowledge and practice of the rational system of society until you can be placed within these new rational surroundings, and hence the importance, which cannot be too highly estimated, of speedily covering the world with these new surroundings, or commonwealths of united families, combined to give the maximum of individual liberty, prosperity, and happiness, compatible with the permanent existence of society in order and harmony.

But who is to devise and execute these wonder-working surroundings to new-form man and society, and to introduce and establish the true permanent Millennium and unite our race as one family?

I will devise the outline and much of the detail of these new surroundings, as they may well be called,—for they will effect far more permanent and substantial good and happiness for our race, than all the so-called divines with their wordy teachings through all past time.

But the ultimate finish and execution of these at present unknown and unthought-of new practical combinations should be made by the united experience of the most advanced scientific and practical men to be now found, irrespective of country, in all the essential departments of life, in order that each of these commonwealths may give to each one placed within them the maximum of comfort, benefits, and happiness, with the minimum of inconvenience and disadvantage.

It is well that the great ones and the little ones, so called, have lately witnessed what wealth, power, and position can give, in the pageantry of the coronation of the Emperor and Empress of all the Russias. And were not these two personages, the envied of all, on that day filled with anxiety and overcome with fatigue by forms and ceremonies, courtly indeed, and attractive to undeveloped minds among the great and little, but which to those who are now approaching a rational state of mind must appear frivolous, useless, wasteful, and irrational, in the highest degree? How tired of them must the Emperor and Empress

have been when the day ended, and when their hard and unhealthy task was brought to its termination!

And now that this much-talked-and-written-about ceremony is over,—what is the position of these two envied personages? It must be a life of deep and harassing responsibility; a living for others far more than for themselves, and daily liable to many annoyances.

Such must be the life of all despotic rulers; and the better the men and women holding these responsibilities under the existing false and now worn-out system of ignorance and irrationality, the more unsatisfactory and painful must it be to them.

Knowing humanity and the influence of surrounding circumstances over it, I know that there are few more to be pitied at this day than the Emperors and Empresses of Austria, of France, and of Russia, with the despotic Kings and Queens of Europe, and the Sultan of Turkey. While under a change to the true and rational system of society, the happiness of all these would be increased a thousand fold and made permanent. The time however for these parties to see things in this light is not yet come, although it may be much nearer than any of them now anticipate.

It is also fortunate that at this juncture of extraordinary events the congress of the most advanced of the modern philanthropists, and of men desirous to discover the means to ameliorate the condition of the poor and working classes in all countries, is taking place. Fortunate, because I am quite sure that this meeting will prove to them, that, with the best intentions and under the immediate patronage of the best disposed and most constitutional king in the civilised world, they will fail to discover any permanent practical measure that can produce relief to the poor and working classes under the present system of absurd competition, opposition, and war of creeds and classes. The attempt will be utterly vain and hopeless.

To put an end to these vain attempts to make something true and good out of a system radically false and wicked, I have called a Congress of the advanced minds of the world, to consider the best means of changing this misery-making system of falsehood and repulsion, for the system of truth and attraction. It will commence in St. Martin's Hall, Long Acre, London, on the evening of the 14th of May next, at eight p.m., and will be continued day by day until the business to be proposed shall be concluded.

ROBERT OWEN.

Sevenoaks Park,
21st September, 1856.

TO THE PRESIDENT OF THE PHILANTHROPIC CONGRESS
NOW HOLDING IN BRUSSELS.

RESPECTED SIR,

I yesterday forwarded by post to you for the Congress two copies of No. 8 of the *Millennial Gazette*. To day I send two more of the same number, and two of No. 7, to more fully explain No. 8, and four slips of proofs of No. 9, and on Monday next I will send the remaining proofs in order to place before the Congress an entirely new system for governing the population of the world in permanent peace, goodness, prosperity, and happiness.

This system is the true system of nature.

It will give a new, good, useful, and superior character to a^w.

It will perpetually supply a superfluity of superior wealth for all.

It will unite all as one family, in language, interest, and feeling, and will produce real liberty and true practical equality according to age, and the fraternity which all good men desire,—and there are no other means under heaven by which “liberty, equality, and fraternity,” can be attained.

This change of system may be easily effected in peace, by wise foresight, by the cordial union of governments and people,—and without this union both will soon become severe sufferers.

May I request you to obtain a fair and full investigation of the system by the Congress?

Most respectfully yours,

ROBERT OWEN.

September 26th, 1856.

THE PLATFORM ON WHICH TO FORM A GENERAL ASSOCIATION OF ALL NATIONS TO EFFECT IN PEACE AND WITH WISE FORESIGHT AN ENTIRE CHANGE OF THE EXISTING FALSE, REPULSIVE, UNJUST, CRUEL, AND IRRATIONAL SYSTEM OF SOCIETY, BY WHICH THE POPULATION OF THE WORLD HAS ITS CHARACTER NOW MISFORMED FROM BIRTH, AND BY WHICH IT HAS BEEN AND IS NOW MOST ERRONEOUSLY GOVERNED, UNDER EVERY NAME AND FORM OF GOVERNMENT,—FOR THE TRUE, ATTRACTIVE, JUST, MERCIFUL, AND RATIONAL SYSTEM FOR FORMING THE CHARACTER AND GOVERNING THE HUMAN RACE.

THE true and rational system of society can be based only on the knowledge of the fact that the character of man is formed *for* him by the Great Creating Power of the Universe, or God, and by the qualities of the surrounding persons and things in which

he is placed and lives ; but his language, religion, habits, manners, ideas, and conduct, are given to him by the society and locality which surround him, and society has the power to make these good or bad, inferior or superior, for every one.

Reflection upon the subject will make it evident that the human race has a deep and lasting interest in the good and superior formation of character for the entire population of the world. And until arrangements shall be made to give this good and superior character to all from their birth, on principles as fixed and certain as those of mathematics, it will be vain to expect that any other measures will produce unity, general wealth, prosperity, and happiness, to any portion of society.

As God creates at birth all the natural faculties and qualities of each, and society cultivates those qualities for good or evil results, all responsibility for the formation of character and conduct of the individual necessarily devolves upon society. And the means amply exist to enable society to insure a useful, good, and superior character for all of our race.

The formation of this character depends entirely on the knowledge of society how to place, train, educate, employ, and govern, the individual from birth to death ; and to attain this knowledge society must acquire the science of the surroundings which form the human character.

With this knowledge, united with the experience and means now acquired by the more advanced nations, it will be practicable to create new surroundings in accordance with the true fundamental principles of society, by which to new place all, without chance of failure to give to each from birth the good and superior character, and to enable all to acquire with ease and pleasure the best and most valuable wealth at all times in superfluity, to unite cordially with their fellows over the earth, to establish universal peace to be permanent, and make each one powerful by union, wise, and happy.

The natural and easy mode by which to effect this change in a business like manner and without prematurely disturbing any portion of society as now existing will be—

Firstly.—By existing governments making national federative treaties to establish permanent peace between all nations.

Secondly.—By each nation simultaneously commencing to make the new surroundings on new sites ; these new surroundings to be made in accordance with the true fundamental principle on which society should be based, and on which the new character is to be given to every one placed within these new surroundings.

Thirdly.—These new surroundings will form in each nation scientific societies or rational family commonwealths, whose maximum number will not exceed three thousand, in order that every one born and educated within them should be well cared for by his society through life.

Fourthly.—That all born within them should be treated, trained, educated, employed, and governed, impartially as children of the same family.

Fifthly.—That each one should be trained and educated to have their physical, intellectual, moral, spiritual, and practical qualities cultivated in the best manner known by the most advanced in practical knowledge on this most important of all subjects.

Sixthly —That within each commonwealth all property shall be for the free use of all its family members. That the exchange of wealth between these federative families be at first by Labour Notes, and until it shall be discovered by experience that under this system wealth of superior quality and unadulterated can be created by all these united federated commonwealths so pleasantly and abundantly, that like air and water it will cease to have commercial value, and will be always obtained without money and without price.

Seventhly.—That as the perfection of this change of system will depend upon the perfection of the new surroundings, these should be completed from the outline and detail of the inventor of these surroundings, in accordance with the new true fundamental principle of society, by the union of the best known practical scientific men in each department of life, and this to be done in order that all nations may be supplied with perfected models of these to-be-wonder-working surroundings, which are to secure the permanent unity and happiness of the human race.

TO THE PRESIDENT OF THE CONGRESS FOR THE
IMPROVEMENT OF SOCIETY NOW HOLDING AT
BRUSSELS.

RESPECTED SIR,

I now inclose for the use of the Congress a more full platform or statement of the practice by which the change from the false and worn-out system to the true and good system of society may be speedily and easily carried peacefully into execution, by a well-understood confidential union of the governments and people, each cordially aiding the other.

I also forward by this mail copies of No. 1 to No. 6, inclusive, of the *Millennial Gazette*, having already sent Nos. 7. and 8, and I now also send a full proof of No. 9.

There will appear much of repetition in this Gazette,—but truth is always the same, and great repetition of these new truths is required to overcome the old false associations of ideas, forced by the surroundings of each upon all

If the subject will not carry its own excuse for the trouble which I give, no words of mine can suffice or have influence.

I have the honour to be, Sir,

Yours respectfully and faithfully,

ROBERT OWEN.

Stockton Lodge, Hampshire,

September, 29th, 1856.

THE PLATFORM FOR THE CHANGE OF THE OLD FOR THE NEW SYSTEM OF SOCIETY.

1.—The new and true system for the government of the population of the world is based on the knowledge of the facts which demonstrate that “the character is formed *for* every one, and “not, as universally imagined under the old false system, by the “individual for himself.”

2.—That God, the Great Creating Power of the Universe, creates the material of man perfect as a material, and gives it to human society to cultivate, manufacture, or form into an inferior, indifferent, or a superior being.

3.—That it is the interest of all of our race that every one should be made to become as superior as the material or natural organization of each at birth will admit.

4.—That society now possesses the most ample means to ensure this character to every one, and will be enabled to effect this all-important result when it shall acquire the knowledge how to apply those means to make the surroundings or external machineries which are necessary to obtain this great object of the life of man.

5.—That to create these new surroundings or machineries to make or manufacture this superior character for all, should immediately engage the best attention and most energetic measures of governors and governed in all nations.

6.—That the rational preliminaries to the formation of these new machineries for manufacturing a superior character for the human race, will be for the governments of all nations to unite to form national federative treaties, by which each nation would acquire the advantages of all other nations, without sacrificing one of its own advantages. This would secure permanent universal peace, and enable every nation and people to commence simultaneously to construct these new and wonder-working machineries to manufacture a good, useful, and superior character for all from birth, and to insure also prosperity and happiness through life, and thus destroy the cause or origin of evil among men.

7.—That these new machineries cannot be made to give these

great advantages in perfection to more than three thousand as a maximum, and therefore it will be necessary to draw off by degrees the present much injured population of large cities and towns, and to form isolated situations, that they may acquire and possess the advantages of a rational society, without being injured by over crowding by streets or lanes, or having to construct the machineries to be too complex to obtain the required objects in their united perfection.

8.—That these new machineries or surroundings will not only give this superior character to every one, but will also enable each to aid to create more superior unadulterated wealth than they will desire to consume, having the free and unrestrained use of whatever they may want or wish for.

9. These new machineries will also distribute the wealth justly[^] and most beneficially for every one, so as to enable them to partake of it according to their requirements.

10.—These machineries will unite the members of each separate mass, which may be called "Scientific Family Commonwealths," in one language, interest, feeling, and action

11.—These machineries will unite the separated masses or individual family commonwealths so as to form federative unions, all having one language, interest, feeling, and common action, thus gradually forming the population of one country after another into a cordial and well organized brotherhood, and establishing the true Millennium, or perpetual harmony to the human race.

12.—That the family commonwealths, individually and unitedly, be governed in all their proceedings solely by the all-wise, just, merciful, consistent, and rational laws of God and nature, and for ever supersede the foolish, unjust, cruel, inconsistent, and therefore ever-changing laws of undeveloped man.

13.—That the present monetary system of the world, the unseen and unsuspected tyrant and demon of society, shall be immediately superseded by honest Labour Notes in the preliminary commonwealths and between them, until these preliminary commonwealths, or family independent unions, shall be superseded by the full scientific family commonwealths, when labour notes and all schemes for representing wealth will cease, being no longer required in a rationally constituted society, in which superior wealth will always superabound, although freely used without restraint by all.

14 These preliminary commonwealths, or independent family unions, are intended to be constructed with surroundings which will gradually train the heads of families to united general operations, but which will admit of independent family residences, so nearly united as neighbours, that their children can be trained and educated together as children of one family, and fitted in all respects as they advance in years to become occupants of full-

formed rational family commonwealths, fitted in spirit, principle, and practice, for the true Millennial state of earthly existence, and well prepared at death to enter the superior spheres of the spirit world.

15.—That it is the first duty of the government of the most powerful and advanced nations, to obtain the best plans and models of the new rational surroundings which should constitute the preliminary independant family union, and also of the full-formed scientific family commonwealths. And in which also to create full-formed superior men and women, true in spirit, principle, and practice, having all their faculties, propensities, and powers, trained, educated, and exercised to the point of temperance for each of these, as perfect as present and future acquired knowledge will admit.

16.—That to govern society on its true fundamental principle, carried into practice through the federated union of scientific united family commonwealths, in which every one shall be secured from birth to death in the full enjoyment of the best of everything for a rationally constituted being, will be a small expense of labour, time, and materials, compared with the present wasteful, extravagant, and most absurd and irrational mode of employing men and materials. The Millennial and universal happy state of earthly existence will be obtained and maintained at less probably than five per cent of the cost required to maintain this monstrous, ignorant, and brutal state, by which the world is now so wretchedly misgoverned and mistaught.

ROBERT OWEN.

September 29th, 1856.

TO ALL CLASSES, SECTS, AND PARTIES, IN ALL COUNTRIES.

FELLOW MEN,

A great discovery has been made. It may be called the Science of Sciences,—because it is the science through a knowledge of which the happiness of our race will be permanently established to the end of earthly time.

It will insure a good, useful, and superior, physical, intellectual, moral, spiritual, and practical character for every one.

It will cordially unite the human race as one enlightened and affectionate family, filled with the spirit of universal love and charity.

It will enable all without contest or competition to superabound at all times in unadulterated superior wealth.

It will make metal money no longer necessary to create wealth, and it will disclose the injustice and cruelty of the present monetary system to the mass of the population of the world, and

will also show how in various ways it is injurious to the upper classes.

It will for ever destroy the false principle on which society over the world has been based and constructed, and on which the character of all has been formed from the beginning to this day. This false principle is the origin of evil, and is now the sole cause of its continuance among men. When this most lamentable error shall be abandoned by our race, and shall be superseded by the true fundamental principle on which society should be alone based, then will universal happiness be attained by our race, and there will be none over the earth to make any one afraid, for all will be united as one enlightened family in love and charity, in interest and in language.

To attain this state of permanent progressive happiness for all, the practical measures are plain, and with the right spirit among you will be easy of execution.

The Priesthood of the world as long as their services can be useful must abandon all their doctrines, dogmas, and creeds, and teach only the divine, because true, precepts of love and charity—precepts derived from the knowledge that all the qualities of man are formed *for* and forced upon him. And the priesthood must also, in *all* their practice, make this love and charity evident to all, and thus become a shining light to the population of the world. As they now teach and practice they are far worse than useless, and are a most injurious example to society.

The Governments of the world must unite to form just national federative treaties, which it is now highly for your interest to have accomplished with the least loss of time. Observe and remember the great overwhelming fact for good or evil as it may be used by you,—“ That as are all the natural qualities of man “ at birth, and his surroundings made for him by society, so “ must he become for good or evil, for misery or happiness, and “ that society has now the full power to decide the one or the “ other for the future of all of our race.”

You of course naturally desire that all should be made from birth to become as good and happy as their born qualities of body and mind will admit. How is this all-important result to be secured permanently for our race ?

There is but one mode, and that is by making surroundings in which to place all of our race through futurity within such surrounding arrangements as will be efficient for the purpose. And as the means now abundantly exist to form these new arrangements or surroundings, it becomes your highest interest and strongest duty to your children to decide that they shall be adopted and carried as speedily as practicable into execution, simultaneously in all nations over the world.

You ask how can this be done. It may be done easily, by the

cordial union of governments and people, now become so necessary for the safety, peace, prosperity, and happiness of both.

The governments to make the national federative treaties, and thus they will open the world to all, giving the use of it to you and your children—the perpetual rightful owners of it.

You ask again how can this right be attained and used beneficially for all.

The governments and people should now cordially unite to make these wonder-working surroundings, to accomplish which the populations of nations and of the world must be divided into masses the most easily to be arranged to attain in the best manner all the objects of human life, or, in other words, the highest permanent happiness for all, so that not one human being shall ever be neglected or not well cared for by society from birth to death.

These masses will be from one thousand as a minimum to three thousand as a maximum, and then the arrangements or surroundings in which to place each of these masses, which may be called scientific family commonwealths, may be made such as shall give to each one within these scientific family commonwealths the advantage of being from birth to death under the eye and care of this family immediately, and as each family will be federatively united with all other similar families over the earth, generally under the eye and care ultimately of the entire population of the world.

By this simple general arrangement over the earth it will be practicable to secure to each of our race in perpetuity for life the use and enjoyment of more wealth and power, than under the existing false and cruel system has ever been possessed by the most mighty conqueror who has slain his millions and destroyed the labour of yet more millions.

Such is the future, and it now depends upon the progress which can be made in developing your good and rational faculties how soon that future shall be made to become the present.

You have only to acquire the knowledge of the science of surroundings and of their practical application to the business of life, and as soon as you can be prepared to attend to the lesson it will be found an easy task.

More for the present will be unnecessary.

ROBERT OWEN.

London, October 1st, 1856.

NOTICE.

A public meeting of the most advanced minds of the world of both sexes, to consider the best peaceable means to change the present false, unjust, cruel, and most irrational system of society,

as it now exists over the world, for the true, just, merciful, and rational system of society, and to effect the change through its entire progress without injury to any and most beneficially for all, will be held in St. Martin's Hall, Long Acre, London, on the 14th of May, 1857. It will commence at eight, p.m., and will be continued day by day until the business to be proposed shall be concluded.

And it is stated, in the most positive terms that language will admit, that a comparatively few of the most advanced, energetic, and practical men and women, united heart and soul in the cause, could now accomplish this great and glorious change for the human race ;—because it may be demonstrated that the true, just, merciful, and rational system, will be highly advantageous, physically and mentally, through all future ages, for the entire family of man, of every colour, country, class, and creed,—and equally so for prince and peasant.

ROBERT OWEN.

Sevenoaks Park, Sevenoaks,
September, 1856.

N.B.—All attempts to reform the present system of society, through all past ages, have in every country, under every form of religion and government, woefully failed, and at this day society in all nations more requires reformation, or a thorough change, than it has done at any former period.

All attempts to reform the present system, except by an entire change in spirit, principle, and practice, will equally fail and be vain and useless.

This notice is also recommended to the most grave consideration of the rulers of all nations, states, and peoples, and to the heads of all religions over the world ; because it is become imperative, for their safety and future permanent interest, that they should now unite among themselves and cordially with the people.

It will be proposed that this change of system shall be effected as the old gravel roads were peaceably and most beneficially superseded gradually by the new iron roads, by which the population of so many nations are deriving incalculable varied advantages.

This first volume of MILLENNIAL GAZETTE will be succeeded by a second, also to be published in parts, and in each number a portion of the life of the writer will be given.

The first part of the second volume to commence the first of January, 1857.

ROBERT OWEN.