

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. 11.]

AUGUST 1st, 1857.

[PRICE 5s.]

REPORT OF THE PROCEEDINGS OF THE CONGRESS OF ADVANCED MINDS OF THE WORLD, FROM THE 12TH TO THE 25TH OF MAY.

PREFACE.

I CALLED this Congress to prepare the governments and people of all nations for the greatest change which has ever been made in the history of the human race ; to change falsehood for truth,—ignorance for knowledge,—poverty for wealth,—division for union,—ill-will, anger, jealousy, hatred, and all repulsive feelings, for charity, kindness, love, and all attractive feelings,—in other words, to change evil for good, suffering for pleasure, and misery for happiness, over the world.

In fact, to change a system for governing society, of continued inconsistency, contradiction, and counteraction, for one of never-ceasing consistency and perfect harmony, in spirit, principle, and practice. In short to change a pandemonium for an earthly paradise.

But to effect this great and glorious change for the human race, it is absolutely necessary that all the laws of men should be now superseded, by the All-good, all-wise, all-merciful, and all-efficient laws of God ;

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the laws of men being the creators of all vice, crime, repulsive feelings, and physical and mental sufferings of all of human-kind.

And also to terminate the reign of superstition upon earth, now called the religions of one name or another, for the universal religion of Truth or of Christianity, which consists alone in applying the spirit of love and charity for all men to practice in every action of their lives, irrespective of all physical, intellectual, moral, spiritual, and practical differences, so as to prove by our conduct that we love our neighbours as ourselves. And this is to be the **PRACTICAL PUBLIC RELIGION** of mankind, leaving all free to think and express any additional **PRIVATE** or **PERSONAL** thoughts respecting the Great Creating Power of the Universe, or what they may call their sectarian religion, or to have no religion if they cannot comprehend or feel the all-importance of acting to their fellow men in ever consistent accordance with the pure spirit of universal love and charity.

For by the laws of nature all minds should be perfectly free to express their convictions, without hindrance from any of their fellow men, singly or united.

And lastly to prepare an undeveloped, and while undeveloped, unbelieving generation in the new Spiritual Manifestations, to try these spirits, and to listen to the instructions of those spirits who when tried prove themselves to be truthful and superior.

ROBERT OWEN.

1st of June, 1857.

ROBERT OWEN'S RECOMMENDATION TO THE RULING POWERS OF THE CIVILISED PORTIONS OF THE EARTH TO CALL A CONGRESS.

THERE is a short, plain, easy, practical course to adopt, by which the present irrational turmoil, ignorance, and confusion may be speedily overcome and peaceably superseded, by the union of the governments and people; and without this union, based on principles well understood and openly acknowledged by both parties, all attempts at petty reforms either of governments or people will be a useless waste of time, talent, and capital.

To proceed in earnest to stay and overcome the present evils of society, a Congress should be called, of the ruling authorities in churches and states of the civilised portions of the world:—

1st.—To consider how best to form Federative Treaties between these nations, allowing each nation, for a sufficient time, to retain its present language, laws, religion, and government; but each to be open and free to all other federated nations, as to its own natives.

2nd.—To consider how best to form the population into the most convenient manageable masses, to perform the most advantageously all the business of life, in the best manner for the permanent benefit of each of such populations.

3rd.—To consider the principle on which society within this extended federation should be based, and whether it would not be for the permanent well-being,

well-doing, and happiness of each one within the federation, that society should be based on the universal fact "that God or Nature forms before birth the "peculiar physical and mental qualities of each one," and that from birth, Society gives a rational or irrational direction to those qualities; and that, with the knowledge and experience now acquired, society may easily be taught to give a rational direction from and in part before birth to all of human-kind.

4th.—To consider whether human-made laws have not hitherto given an irrational direction to the physical and mental qualities of the human races, and thus created all the evils of an irrational state of existence hitherto experienced by mankind.

5th.—To consider what the unchanging laws of God or Nature respecting humanity are, and whether, if now adopted and consistently acted upon, they would not create a rational state of human existence upon earth, and secure the well-being, well-doing, and happiness of every one.

6th.—To consider whether the population of these confederated nations could not be congregated in such masses as would be the most convenient to well-form their characters from birth, physically, intellectually, morally, spiritually, and practically; to enable them in the best manner to produce a superfluity of superior wealth at all times for all, and to produce it with pleasure and advantage to producers and consumers; to unite them cordially in one interest; and to place them within such superior surroundings, material and

mental, that the influences upon each one within them should be always for good, and never for evil.

7th.—To consider how the most speedily to instruct the population of each federated nation in a knowledge of the important science of the influence of surroundings, by which the causes of good and evil to all may be ascertained with the certainty of a law of nature; this instruction being now the most essential part of a rational system of education, to form a good and useful practical character for men and women.

8th.—To consider the best mode by which to have these superior combinations of the best devised surroundings carried into execution.

9th.—To consider the necessity for and the advantages which would arise from this Congress of the ruling authorities in churches and states, calling to their aid an assistant Congress of the advanced men of the age in practical knowledge in the arts, sciences, and practical businesses of life, to whom the authorities could apply for information upon every point of doubt or difficulty respecting practice.

10th.—To consider how to acquire a knowledge of the probable amount of new scientific power introduced within the last century, and which may be applied to aid and supersede manual labour when useful and desirable.

11th.—To consider how this almost incalculable and illimitable power, can be the best applied to promote the permanent prosperity and happiness of the population of all nations.

12th.—To consider how the peace, prosperity, and happiness of these federated nations can be permanently established; and how these more civilised nations may best assist the less civilised portions of the population of the world to be instructed to fit them to unite with the more civilised federated nations; in order that peace and harmony may become universal.

This recommendation is in the first instance most earnestly pressed on the immediate attention of the governments and people of Great Britain and the United States of North America, as their institutions, and their habits arising therefrom, are the best adapted to enable them to take a lead in this now all-important change for the population of the world.

ROBERT OWEN.

Sevenoaks Park, Sevenoaks,
England, June 27th, 1857.

REPORT OF THE MEETINGS AND ENTIRE PROCEEDINGS OF THE CONGRESS OF THE ADVANCED MINDS OF THE WORLD, WHICH TOOK PLACE IN ST. MARTIN'S HALL, LONG ACRE, AND IN THE LITERARY AND SCIENTIFIC INSTITUTION, JOHN STREET, FITZROY SQUARE, LONDON, FROM THE 12TH TO THE 25TH OF MAY, 1857, CALLED BY ROBERT OWEN TO CONSIDER THE BEST POSSIBLE METHODS AND PEACEABLE MEANS FOR GRADUALLY CHANGING THE PRESENT MOST IGNORANT, FALSE, UNJUST, CRUEL, AND EVIL SYSTEM OF HUMAN SOCIETY, FOR THE ENLIGHTENED, TRUE, JUST, MERCIFUL, AND GOOD SYSTEM, EXPLAINED AND ADVOCATED BY MR. OWEN, FOR FORMING AND DEVELOPING MEN'S PHYSICAL, INTELLECTUAL, MORAL, AND SPIRITUAL CHARACTER, FOR PRODUCING, DISTRIBUTING, AND ENJOYING ALL DESIRABLE WEALTH, AND FOR PLACING, EMPLOYING, AND GOVERNING THE HUMAN RACES IN PERFECT HARMONY WITH THE DIVINE UNCHANGEABLE LAWS OF HUMAN NATURE AND THE UNIVERSE.

First Meeting, May 12th, in St. Martin's Hall.

On this day, at noon, the *Conductors of the Periodical Press, and the Popular Writers* of the civilised world, met, previous to the commencement of the Congress, in order to have explained to them by the venerable Reformer the important objects for which they were invited to attend, when the following address was clearly and distinctly read by Mr. Daniel Cotter, and fully explained by Mr. Owen.

ADDRESS OF ROBERT OWEN TO THE MEMBERS OF THE PERIODICAL PRESS AND TO POPULAR WRITERS, ATTENDING, AT HIS REQUEST, A MEETING IN ST. MARTIN'S HALL, LONG ACRE, LONDON, ON THE 12TH OF MAY, 1857.

GENTLEMEN,—

I have requested your presence here at this time, to explain to you the result of the experience acquired through a long life devoted to the investigation of the causes of human evils and the permanent remedy for them.

Among the causes of great good and evil, the Press in all countries stands vividly prominent. The causes of its good and its evil are familiar to me, as they must be to all who reflect upon the subject. But, as the past is irrevocable, our time will be best occupied in attending to the future, and especially to the present.

United, you wield a power beyond the means of calculation, to immediately benefit the population of the world, and to hasten that period when all shall be well instructed in the most useful knowledge; shall have their characters (physical, intellectual, moral, spiritual, and practical,) well-formed for them from birth; shall have the most valuable wealth abundantly created and distributed most advantageously for all; when the human race shall be, by the attractive qualities given to each, united as brothers and sisters of one good and enlightened family; and when all shall enjoy a high degree of substantial happiness, by all doing at all times the will of the Great Creating Power of the Universe, by acting in accordance with the unchanging laws given from the beginning to humanity.

You, gentlemen, are now called upon to make yourselves well versed in the knowledge of the principles

and practices by which, with ease and pleasure, a good, valuable, and happy character can be given to all from birth ; by which wealth—real, substantial, useable, and enjoyable wealth, can be, with health, and comfort to all, abundantly created and wisely distributed ; by which such attractive powers shall be given from birth to all, that each will of necessity love his neighbour as himself, and man will be united to man over the earth in brotherly affection ; by which universal peace and progress will be made permanent ; and by which the surroundings in which to place all from birth shall be constructed and maintained to produce with the certainty of a law of nature all the preceding results.

By attending to the daily proceedings of the ensuing Congress of the advanced minds of the world, these now all-important subjects for all nations and all peoples shall be unfolded, day by day, in such manner that, by due attention, all will be enabled fully to comprehend them ; and when you shall so comprehend them, you will be enabled to instruct the people of all nations, by the best mode of instruction yet discovered, that is, by making the right use of the periodical press and popular publications ; but of these the daily newspapers may be made the most useful and valuable, in rapidly distributing the knowledge now so necessary for the peace and happiness of all nations, governors and governed.

You have now some freedom, but by your union that freedom and your powers for doing good, in spreading truths essential to the well-doing and well-being of society, may be greatly increased.

I am not ignorant of the limitations to your greatest influence for effecting immediate good to your fellow men, arising from the prejudices of the public by whom you are supported. But as soon as by your united efforts you can overcome this ignorance, how superior, by the change of the entire system of society, in spirit, principle, and practice,

would the uncontested permanent situation of each of you become!

Through the necessity which you experience to attend, under this wretched old system, to your individual existence, in uncertain comfort or enjoyment, you are now compelled to be slaves to an ignorant public opinion; when you might by your union become the highly respected creators of public opinion, and the instructors of the human race, to raise them from their present degradation of mind and practice.

The most important office in society is that of forming the character of the population. When this is ill-formed, all manner of evil and misery are the necessary results; when it is well-formed, goodness and happiness may be more easily made to become universal.

In fact, the time is not far distant when it will be discovered that to govern is to have the surroundings complete to form from birth a good character for the entire population—for such surroundings will of necessity include the whole business of life. And the daily newspapers may be made the best “schoolmasters abroad.”

By diving to the foundation of true knowledge, based solely on facts devoid of all imagination or supposition, you will discover that the direct road to the universal permanent happiness of the human race is now opened, and that when once entered upon it is a plain and pleasant path to pursue, until, with the certainty of a law of nature, the desired object shall be gained.

You will find that all which is required in practice, is now to apply the enormously superabundant means at the disposal of society, to create the surroundings required to well-form character, produce valuable wealth abundantly, unite all cordially, and to combine these into one arrangement to act harmoniously in all its parts and as a whole.

This is the circle required for the union, progress,

and happiness of our race ; and this circle must be complete in all its parts, or it will not work.

A superior character.

Abundance of superior wealth.

A cordial union of humanity.

Perpetual progress in knowledge.

These are the substantial ingredients to attain and secure happiness for all of our race.

These results are now attainable with the certainty of a law of nature, by the formation of a new combination of surroundings, now easily to be carried into execution in all lands and among all people, if you will set your minds to acquire this most valuable knowledge, and to convey it on the wings of the press to all nations and peoples.

Say not that this is a difficult task.

I am not a learned, but I am a plain, simple, straightforward, practical man, a lover of truth and of the happiness of my race, ever willing to make any sacrifice to make both universal. These qualities, by due attention, all of you may acquire, and you may thus become efficient to induce governments and people to commence in earnest, with knowledge and foresight, to make these new divine surroundings, which, as soon as understood for practical purposes, with their natural results, it will become a labour of love and high enjoyment to all to realise.

You will have to impress deeply on the public mind of the world, that effective surroundings may be now easily executed and combined, to satisfy with the certainty of a law of nature every rational desire of humanity ; and that this all-glorious and greatest of all changes for humanity may be now carried into universal practice, in peace, and without prematurely disturbing the existing order of society in any country or among any people.

I am now ready to listen with attention to any observations which may occur to you arising out of

what has been stated. But before sitting down, I desire to state that I have long been and now am most thoroughly convinced, that our divine and mortal character is formed for each of the human race, and being most conscious that mine has been formed for me, I know that it would be most irrational in me to claim any merit for what I have done or may do.

Second Meeting, May 14th, in St. Martin's Hall.

ROBERT OWEN in the chair.

On this day the proceedings of the general Congress of the Advanced Minds of the World, convened by Mr. Robert Owen, were commenced, to acquire, consider, and demonstrate the knowledge and the power, the principles and the practices which are now required to remove all the errors, evils, tyrannies, and oppressions, which afflict, degrade, and crush mankind,—to introduce an entire change of the existing irrational system of human society,—to improve and develop the physical, intellectual, moral, and spiritual nature and condition of humanity over all the earth, and to secure to all men their natural and just rights and liberties,—their divine right to the best means of subsistence,—to the best possible instruction, and to the best possible laws and institutions.

The venerable Social Reformer (now entering upon his eighty-seventh year, but still remarkably spirited and buoyant, and enjoying his usual vigorous energy and self-possession,) delivered an opening address to the Congress, of which the following is the substance. Mr. Owen commenced by saying—

Were the objects intended to be accomplished by this Congress of less importance to the present and future progress in real knowledge and substantial permanent happiness of the population of the world, I would apologise for the position which I have now assumed—that of the teacher of the human race. Had I found one of my fellow men with the natural and acquired qualities in mind and practice to receive and act upon the knowledge which my natural organisation, my surroundings, and my long extensive experience in varied practice, have forced upon me, through a life, this day of eighty six years, I would have solicited such individual to have occupied my place on this day. For in my early years (as I told the sovereigns of Europe assembled in *their* Congress in Aix-la-

Chapelle in 1818,) I considered worldly honours, wealth, present popularity, and future fame, "the mere playthings of infants." How much less do I now value these things, when experience has proved to me, that they are far worse than useless,—that they are highly injurious to givers and receivers.

The time for names, persons, and all personalities, will soon expire. Individuals will be nobodies, and will be nowhere considered to be of any desirable importance, or to be distinguished from their brother men.

Truth will be hereafter held in estimation among men of every colour and clime. This is eternal and unchangeable; individual forms are ever changing.

I will explain the difference between *truth* and *persons*.

It is a *Truth*, eternal in the nature of things, that one and one make two. It stands a truth eternally, by itself, unaided by any name; and would not be made more true, were it to be declared to be such through the trumpet voice of Nature to the Universe by Deity itself, or the aggregate Power of Eternal Existences.

Nor would it be less a truth, or less valuable were the same Power in the same manner to declare it to be a falsehood.

Nor would it be less true or less valuable, if declared to be a truth by the supposed Evil One of the so-called religious World.

I have made this statement with the view to terminate all individual notions of the importance of names, and to open the minds of the population of the world to the necessity of abandoning the authority of all names, and of transferring the importance to truths which change not for man, nor for any power within the universe.

It is *truth*, regardless of all names, and *truth alone*, that can set the *nations free*.

And now that "truth without mystery, mixture of error, or fear of man," can be thus declared, freedom will soon spread its wings and fly unchecked over and to the uttermost parts of the Earth.

Mr. Owen then called on Mr. Robert Cooper to read the following address for him to the Congress—

ADDRESS OF ROBERT OWEN ON OPENING THE GENERAL PROCEEDINGS OF THE CONGRESS OF THE ADVANCED MINDS OF THE WORLD.

FRIENDS—men of mind and good intentions—for superior minds desire the happiness of all.

I have a pleasure not to be expressed by words in meeting you on this eventful day—a day which will be held in everlasting remembrance by all future generations, as the day on which a new dispensation for our race, to secure its happiness through time and eternity, was openly proclaimed through this Congress to all nations and peoples.

And all ere long will rejoice with me that this worn-out dispensation, based on gross falsehood, opposed to all unchanging facts, and of necessity leading to every kind of evil, is about to die its natural death, at a good old age, in peace, and without arousing the indignation of nations, so naturally excited against revolutions of violence and bloodshed.

It will be true wisdom in all to allow this old system to be gradually superseded, with order and foresight, as the old roads of the world are now quietly and gradually dying their natural death, and giving way to the new railways and electric telegraphs to convey new knowledge of progress more rapidly over the world.

To insure the permanent happiness of all, it is necessary,

First.—That a good, useful, and valuable character should be given to all from birth through life.

Second.—That substantial wealth should be amply provided for all, by means pleasant and agreeable to all.

Third.—That all should be united as one superior family, each possessing the pure spirit of universal love and charity, and applying it to practice through every hour and action of their lives.

Fourth.—That the surroundings of all, to make these results certain to each, should be as perfect as the existing knowledge and means of society can accomplish.

And this knowledge and these means are now so far advanced, through the progress of material science, that surroundings of great beauty and excellence may be devised and executed so as to secure high happiness and enjoyment to all.

This Congress has been called to make this new

dispensation known, and, for the benefit of all, to teach it to the human race in the shortest time practicable, in order to speedily terminate this old dispensation, with the ignorance, falsehood, poverty, disunion, crime, and punishments, which it so universally generates among all nations and peoples. And thus to prepare the way for the reception of the new spirit, principle, and practice, which of necessity will arise in all, through the introduction of the new dispensation.

It will be said, and truly, that the character of the existing generation, like that of all former generations, has been formed for it; and it will be asked, how, then, is this new character to be formed, and how are the new superior surroundings to be created, and how is the new dispensation to be introduced?

To understand this part of the subject will require the best attention of those accustomed to form character on a large scale, and of those accustomed to create conditions or surroundings of extensive combinations for creating wealth.

Because to change the one dispensation for the other in peace and without confusion, will require new surroundings, in which gradually to change the old mode of forming character and of creating wealth. And it will be found that the surroundings which can alone attain these two results, must include all that can be required to constitute a perfect science of society in practice, to secure the permanent union, prosperity, and happiness of the human race through futurity.

This new dispensation will put an end to the absurd, contradictory, and confused laws of men, *all* emanating from a fundamental falsehood, in opposition to all known facts since the creation of man,—for the Great Creating Power of the Universe has created man and all his natural qualities without his consent or knowledge, and continues so to create him; and that he may become rational, or good, wise, and happy, he

must be governed alone by God's eternal and unerring laws of humanity.

These laws are—

First.—That man *must* believe according to his strongest convictions; and that therefore there can be no merit or demerit in any belief whatever.

Second.—That man *must* like and dislike according to the organization created for him; and that therefore there can be no merit or demerit in loving or hating.

Third.—That man is and must be influenced by all the surroundings within which he is placed through life. If these are calculated to produce rational, good, wise, and happy influences, man will of necessity become rational, good, wise, and happy. If, on the contrary, the surroundings in which men are placed through life are calculated to produce irrational, evil, foolish, and unhappy influences, then must men of necessity become irrational, evil, foolish, and unhappy.

In this old dispensation, arising from the false foundation on which the human-made part of the character of men has been formed and society constructed over the world, the surroundings in which almost all, if not all, of the human race have been placed, are irrational, evil, and foolish, and are calculated by their influences to make the population of the world, as all are at this day, irrational, evil, and foolish, and to give to those who are the least injured by these irrational surroundings, only a low degree of uncertain happiness.

Under the new dispensation, arising from the true foundation on which the human-made part of the character of man will be formed and society constructed, the surroundings in which all will be placed through life will so influence the population of the world, that all must become, of necessity, without merit or demerit to any one, rational, good, wise, and happy.

To prepare the way to effect these results, with the certainty of a law of nature, this Congress has been called, and it is now in your hands.

After the delivery and careful discussion of the subjects of these addresses, &c., Mr. McBean, the reporter engaged by Mr. Owen, addressed the Congress, and concluded by submitting the following resolution, which was cordially carried; and the whole proceedings were then referred to a select committee, to calmly consider them, and in due time to report the result to Congress.

Mr McBean's resolution was—

“That the first solemn subjects which present themselves for the most careful consideration of this Congress are, first—How shall men at present be effectually taught the knowledge of the duty of acquiring, possessing, and exercising the powers, the privileges, the rights, and the liberties, which belong by nature, and by virtue of the social compact, to human beings? And second—What are the principles and the practices which are essentially necessary to promote and secure the permanent peace, the progressing prosperity, and the perpetual good of the human races, in the present and through all future generations; and which shall ultimately unite the different populations, communities, and nations upon the earth, into one grand harmonious confederation, speaking the same language, pursuing the same interests, and possessing the same convictions, sentiments, feelings, and aspirations.”

This day's meeting adjourned at four o'clock, until the next morning at eleven.

Third Meeting, May 15th, in St. Martin's Hall.

ROBERT OWEN in the chair.—On this day the *Delegates from the Civilised Governing Powers, Statesmen, Legislators, Members of Parliament, of the United States Congress, and of other Legislating Assemblages*, were more especially invited to be present, when the true principles of governing and legislating according to the unchanging laws of nature—laws as far superior to men's laws as wisdom is to folly—were submitted and explained.

MR. OWEN opened this day's meeting by saying, that the great change in the condition of all humanity from error and evil to truth and goodness can be effected only through the spirit of charity and love, applied to produce universal peace, order, and harmony throughout all the affairs of men.

Peace, order, and harmony, among the nations of the earth, or among any people, can be attained only by introducing and maintaining, in their full extent, the pure and undefiled

principles of love and justice. The laws of ignorant and undeveloped man have created the repulsive feelings between men and nations, deluged the earth with human blood, caused crime, and thus far given a false direction to the rational faculties of all, so as to inflict universal misery on the mass ; but when the laws of humanity—of nature—of God, will be introduced and consistently acted upon, and form feelings of universal attraction, charity, and love, they will insure the peace, order, and happiness of the human race, and crime and misery will be no more.

You desire to know what these laws of God, of nature, of humanity are, which can accomplish these great, glorious, and happy results. Among those laws of God which have an immediate and direct influence upon the well-being, well-doing, peace, and harmony of the human races, the following may be enumerated as some of the most important for man to know and act upon :—

First Law.—That the Divine Great forming Power of the Universe — God, Nature, or by any name, it matters not, for the Power itself is the same, eternal, unchanged, ever-acting—gives to every one without his consent or knowledge, at birth, the germs of all the physical, intellectual, moral, and spiritual qualities which they possess.

This Power, then, gives to all men without their consent or knowledge, at birth, the germs of all the physical, intellectual, moral, spiritual, and practical qualities which they possess. They are the same general qualities in each ; but ever diversified in their combinations in individuals, consequently, for these qualities, and their varied combinations, it would be most irrational to make the compelled receiver of them responsible.

Second Law.—That the germs of all these qualities are influenced, trained, educated, and matured, more or less, by all the surroundings in which the individual possessing them may be placed, and that there is a constant action and reaction going on between these germs of internal qualities and the external influences acting upon them, and the action and reaction of these two forces compel the individual to be that which he thus becomes during every period of his life upon the earth, and that the kind and quality of the surroundings which produce the external influences, have a power in early life almost irresistible over the internal power in forming the character of every one.

Third Law.—That every one is compelled to believe according to the strongest convictions made upon his mind.

Fourth Law.—That all are compelled to like that which has been made the most agreeable to their individual organization, and to dislike that which has been made the most disagreeable to it. And for these likes and dislikes it is error alone that could make the individual responsible.

Mr. Owen, before he sat down called upon his assistant, Mr. Robert Cooper, to read the following address to the Congress.

ADDRESS OF ROBERT OWEN TO THE
MENTALLY ADVANCED STATESMEN, LE-
GISLATORS, AND LAW MAKERS OF THE
WORLD.

GENTLEMEN,—

I have requested your presence here to-day, to hear from me an explanation of my experience in solving the problem “How the human race can be most easily the best governed, to secure the permanent happiness of the human race.”

The result of this experience is, that the population of the world, in its present divisions, or as a whole, can never be made good, wise, or happy, on the base on which, to this day, the human-made part of men's character has been formed, and all society, past and present, has been constructed—*that* foundation being an ignorant falsehood, directly opposed to all facts, past and present.

This ignorance and this falsehood have been made to pervade the character of man, and every variety of society which he has yet tried in order to become good, or to create happiness in practice; and were this base to be maintained, such must be the result to the end of time.

See the confusion of intellect and of practice at this day in all the nations of the world, not excepting those deemed the most advanced. In all these nations, a false spirit, principle, and practice, has been made to reign triumphant. And to attempt to solve the problem, upon a false base would be

vain, useless, and, now, a sad waste of most valuable time.

All who have any pretensions to rationality will at once abandon this satanic foundation ;—for it is the father of all lies and of all evil.

It is therefore full time that a new dispensation should arise and a new life commence.

But while it is impossible to solve this problem on a false base, it will be most easy to solve it upon the true base for forming character and constructing and governing society. With the knowledge that the immortal and mortal character of man is formed *for* him, and that the means exist, ready for use, to well form the character of everyone, by making the practical surroundings such as are calculated to form that character, and which, through the aid of the advanced sciences, will be now easy of execution, the problem how to attain universal happiness for our race will be solved ; and the incalculably beneficial results will be witnessed as soon as this principle and practice shall be extended to all nations and peoples.

The adoption of immediate measures for this extension should now be the all-absorbing object of all governments and peoples. For it is impracticable to devise surroundings to form a good and superior character for all, physically, intellectually, morally, spiritually, and practically, without those surroundings include the means of creating and distributing wealth in the best manner for all, and of uniting the human races as one family, superior in mind and manner, and pervaded with the pure spirit of universal charity, love, and kindness ; the interest and happiness of one, being the interest and happiness of all. For isolated individual selfish happiness is and ever will be unattainable.

This new dispensation, built on the foundation of the universal fact “ that the divine and mortal character of man is, and ever must be, formed *for* him,”

opens a new path to the statesmen of the world, by which, with the certainty of a law of nature, when rightly pursued, all men may be permanently made intelligent in mind, rational in conduct, and through life may be compelled, by the irresistible combined influences of mental and material surroundings to be good, wise, and happy.

You have therefore a new and delightful lesson to learn, and a new practice to adopt, which will secure to you and your children's children, to the latest posterity, an unceasing enjoyment, of which now you can have no adequate conception.

Mr. McBean, after the full discussion of all the subjects brought forward by the president in his addresses, came forward and said—"The love of humanity, and the most firm faith in its inherent goodness," and powers of progress, have always been, and still are, the distinguishing characteristics of Mr. Owen's social philosophy—for the complete regeneration of society. Mr. Owen, during his long life, has continued to make a noble stand to reclaim, and save mankind from ignorance, superstition, division, despair, misery, poverty, and the fear of want—both by endeavouring to call forth the divine powers of human nature, and by reforming the political and social state and structure of society. He has, in opposition to all priestcraft, appealed to, and successfully defended the inherent capabilities of human nature, and has clearly shown how to prepare, educate, train, and apply its Divine powers and principles, to the Reform of the existing state of things, in the family, and in the state, and in every sphere of social life.

The philosophy of human destinies has thus, through his powerful advocacy, taken a decided tendency towards pure philanthropy—a tendency which is leading the way to a renewed state of society in every country; and which may and must become the sound basis of powerful united efforts, of new energies, of continued exertions, and of hopeful views of human destinies upon the beautiful and fertile earth, the Divine and equal property of every human being.

The entire proceedings of the day having been duly debated, and referred to the committee to calmly consider and report the result to Congress,—the meeting was adjourned at three, P.M., to ten, A.M., next morning.

Fourth Meeting, May 16th, St. Martin's Hall.

ROBERT OWEN in the chair.—On this day the delegates and representatives of all the *Religions of the World* were more especially invited to be present ; when the true foundation of all these religions was explained to them, and more particularly what Christianity has been and is, and how it is to become the unopposed universal religion of the human race.

Mr. Owen, the President of the Congress, on rising to open the proceedings of the fourth meeting, said—“ This in some respects must be perhaps the most important day of this Congress, because the great interests of the human races is deeply involved in this subject being fully and rightly understood. Hitherto the religions of the world have created the repulsive feelings of humanity, and deranged the faculties of the contending nations of the earth.

“ By arousing these feelings and creating this derangement, they have been the most effectual barrier to prevent any portion of mankind being trained to become rational in mind or conduct, or to attain to the knowledge of the Divine spirit of universal love and charity either in principle or practice. While the only religion which is true, and that can be of benefit to man, is the pure undefiled practice of love and charity in every action of our lives, proceeding from that divine spirit, which has now, by the dispensation about to commence, to be given to all from their birth, and thus to establish and for ever maintain goodness, wisdom, peace, and harmony among mankind, and cordially unite all races and colours of humanity.”

Mr. Owen, before he sat down, called on Mr. Cooper to read the following address to the Congress—

ADDRESS OF ROBERT OWEN TO THE REPRESENTATIVES OF ALL THE RELIGIONS OF THE WORLD, BUT MORE ESPECIALLY TO THE CONFUCIANS, BUDDHISTS, JEWS, CHRISTIANS, AND MAHOMMEDANS, ALL NOW INCLUDED WITHIN THE BRITISH EMPIRE.

MEN AND BRETHREN,—

IGNORANCE of your Creator's laws of humanity has from the beginning led you all, contrary to your best and permanent interests, into false paths, to seek for goodness and happiness. And in these false paths, which have

seduced you into the wilderness of falsehood, you are lost amidst contending errors; and instead of religion cordially uniting you as one family, in universal love and charity, as true religion must unite you, it has under divers names divided you, and caused an artificial spirit of repulsion over the world, filling it with hatred and disorder, when true religion must cause and continue attraction and harmony among all of the human races.

You, ignorant of yourselves, of how you obtain the qualities which you possess, physical, material, or spiritual, or for what object you are so formed to exist in the universe led you to think that you, the created, can do good to, and glorify the Great Creating Power of the Universe! An atom claiming to be a mountain would not err to so great an extent as the religious world err in supposing that man, an atom in creation, could by any of his puny efforts of voice and genuflections, or by ceremonies of any kind, do good to the Great Creating Power of the Universe.

Your desire, no doubt, is to make man good, wise, united, and happy. You have all taken, however, the direct road to make them evil, foolish, disunited, and dissatisfied.

While another road would enable you to make every man in spirit, principle, and practice, a rational being, good, wise, united, and happy; full of charity and love for his race, not in word only, but applied continually to practice in every action of his life.

And this is that *Christianity* which is alone *true*, or which can ever become *universal*, and *unite the human races as one family of superior enlightened men and women, having one language, religion, interest, and feeling, to promote each other's happiness*. Anything short of this is a waste of words, time, and talents about religion; and the sooner these false religions can be peaceably superseded by the true religion, the sooner will it be practicable to make men and women rational beings, happy themselves, and having their

greatest pleasure in promoting the happiness of all others within their influence. It is not those who say—"Lord! Lord!" all day, or all day or night, who will be saved from misery; but those who do the will of the Great Creating Power, by assisting to extend goodness and happiness over the earth. These are they who shall attain to the true joys of heaven, and who will acquire that inward peace and satisfaction which in no other way, the world can give or take away.

The first practical step which you can take is to acquire the true spirit of universal love and charity, which, when you have acquired it so as to apply it to continual daily practice, will unite you all as brethren of a superior enlightened family, and you will not accept of any other distinctions than those of age; for human-made distinctions tend continually to divide man from man, and to destroy all feelings of *true Christianity* between them.

Your best occupation now will be to acquire a practical knowledge of the science of surroundings, and to teach it in your temples, synagogues, churches, mosques, meeting houses, and all places for religious teachings; because through this knowledge all who shall be born after this science shall be well understood and carried into practice, may be made, with the certainty of a law of nature, good, wise, united, and happy, as each will be pervaded, in proportion to their growth from birth, with the true spirit of universal charity and love, which they will without ceasing apply in their every day practice.

In the name of common sense, why all this waste of mind, time, and treasure, over the world, to cause and continue repulsive feelings between men and nations, and to produce evil continually, where, without these false religions, no evils would exist?

But let the world beware of doing injustice to those who could not prevent these religions being forced into their minds. For these errors they are blame-

less ; and not one professing religionist over the world should be in any manner injured, in mind, body, or estate, for becoming and being what society has forced him to become and to be.

Nor is there the least real necessity for such injury to be inflicted upon any one of them. For the path will be now open, when real enjoyable wealth will be so easily and pleasantly produced in superfluity for all, that there will be no necessity to diminish the emoluments, however large or enormous they may appear, of any one of any religion as now practised over the world. And the true spirit of *truth* or *pure Christianity* must create so much charity and love for them, as to prevent all other kinds of injury in mind or person.

After these all-important subjects had been duly debated and carefully considered, and had been in like manner as the former subjects referred to the committee appointed by Congress to report their sentiments upon them, Mr. McBean came forward and addressed the Congress. Mr. McBean said :—

Individual man no more exists for himself, than by himself ; for his real progress and destiny are intimately connected with the progress and destiny of humanity. But what is humanity without its physical and spiritual brotherhood—without its infinite father, God ? What are the sciences of human progress—of the formation of human character, without their primary, and most precious objects—without the bright and cheering hopes of immortality ? Man's whole nature and powers are not supplied, exercised, and exhausted in possessing, partaking, studying, and subduing the portions of the physical universe, falling within his reach. He has higher wants, larger affections, and greater powers, than the mere physical universe can meet, and exercise. Man came, and comes from God. His closest connection is with God ; and he can find peace, progress, joy, and real mental life only in the knowledge of his eternal Father—in learning, and in obeying the will of God.

To learn to know to do the will of God is man's highest end, for it is the employment of his highest faculties and best affections on the sublimest subjects and objects. Man has much for which to love and be grateful to God—but for nothing as much as for the power of knowing his will as ex-

pressed in all the Divine operations and laws of the universe, and in obeying himself—the sublime source of all-being. Let us, then, strive to rise up to behold these great and grand truths in all their brilliant freshness and divine universality; and as Mr. Owen has shown us this day, to throw down all the walls of separation between science and superstition, must necessarily be the first grand step in this glorious work of human emancipation—in this good work of the regeneration of human society.

This meeting was adjourned at 3 o'Clock P.M., to the Literary and Scientific Institution, John Street, Fitzroy Square, to the next morning at 11 o'Clock A.M.

Fifth Meeting, May 17th, held in the Literary and Scientific Institution, John Street, Fitzroy Square, commencing at 11 a.m.

ROBERT OWEN in the chair.—On this day the *Producers of Wealth* of every description, from land as well as from all other materials and sources, including employers and employed, masters and operatives, were more especially invited to be present, in the Literary and Scientific Institution, John Street, Fitzroy Square, when the true practical principles by which the greatest amount of the most valuable wealth could be obtained in the shortest period, with the most health and pleasure to the producers, and permanent advantages to every member of society over the world, were fully and clearly explained by Mr. Owen, who opened the meeting by saying—To produce wealth of the best qualities in abundance for all, with pleasure to the producers, is the first duty of a rational society, and should be the first object of all governments, statesmen, and legislators.

Upon this department depends the life and happiness of the population of the world, and when society shall be rightly or wisely constructed, all will be engaged for some period in every day in this their first duty to society, but a duty which may be made most healthy, pleasant, and even delightful to every one engaged in its various operations. When the sciences shall be applied under the dictates of common sense to supersede manual labour, the creation of wealth will become a mere exercise for health, and a pastime of enjoyment of the human races.

The existing arrangements for producing the wealth of the world for the use of man are the most decisive proofs that so-

ciety everywhere is yet in its earliest infancy respecting the true formation of character and right construction of society.

Until the principle on which society should be based shall be known, well understood, and shall be consistently applied to practice, it will be vain to look for or expect any common-sense arrangements in any one of the departments of life.

Mr. Owen then requested his friend Mr. Cooper to read the following address to the Congress—

ADDRESS OF ROBERT OWEN TO THE PRODUCERS OF WEALTH—EMPLOYERS AND EMPLOYED.

FRIENDS AND FELLOW WORKMEN,—

You are the *substantial substance*,—the *bone* of all society.

Without your active exertions society must die, or only a few exist upon the scanty uncultivated productions of the earth.

Up to this period, society, through want of knowledge, has placed employers and employed in a grossly false position, a position most injurious to each other, and yet more injurious to the entire of society.

To place you in your true position is now one of the first duties of the statesmen and legislators of all nations, and until this shall be done, there cannot be peace on earth, common sense, or security for the safety of any government, or for the happiness of any class.

But what is wealth, and wherein does it consist? The things which constitute wealth are—

1st.—The *necessaries* of life.

2nd.—The *comforts* of life, and

3rd.—The *beneficial luxuries*, to give health and varied pleasureable sensations to all men; for without the happiness of all none can be truly happy.

In what do the *necessaries* of life consist?

In food, clothes, and shelter, of *ordinary qualities*.

In what do the *comforts* of life consist?

In *good* food, clothes, and shelter, combined with good instruction.

In what do the beneficial luxuries of life consist?

In having at our pleasure the best food, clothes, and shelter, and the requisite surroundings to form the best character from birth for all, so as to remove all bad and inferior surroundings from us, and to prevent any such coming to us. And every bad or inferior person is an evil surrounding.

Is it practicable for society, with the means now at its disposal, to attain these three kinds of wealth for all men, in peace, and with permanent benefit to all.

Yes,—by foresight and commonsense, rightly applied, these three kinds of wealth may be gradually attained, most beneficially for every individual and class in existence. But they cannot be attained under the present false principle on which society ever has been based, and with the mal-formation of society consequent on its erroneous foundation.

The Producers of Wealth, to effect this change in a short time, in peace, and most advantageously for all, must unite, employers and employed, to abandon the false foundation and mal-formation of society, and must agree among themselves to make arrangements, first to secure for all the *necessaries* of life without contest or competition.

This may now easily be accomplished if the producers of wealth can agree to abandon the *false principle* on which society has been based—a principle, or rather notion of the imagination, opposed to all facts; and if they will openly, fairly, and fully declare their fixed determination to adopt and act consistently on the true system, on which alone all society, for the interest and happiness of all, should be based. And this is the only real difficulty which you, the producers of wealth, have to overcome, to constitute a true, ever-prosperous, and happy state of existence upon earth; for whatever you, the producers of wealth, shall determine to adopt, on principles in accordance with nature, (the only right principles to govern the actions of men,) all society

must adopt ; for society exists only by your exertions. When you have on this principle made your arrangements to secure the *necessaries* of life for all without contest or competition, now so easily to be effected, the arrangements to secure for all the comforts of life will be more easily attainable for all ; and then, by this arrangement, good instruction, which includes good training and education for all, shall be given to all. And without that instruction from birth which can insure a good, useful, and valuable character for all, there can be no claim to common sense in the whole business of life ; for it is now practicable to form arrangements of surroundings, by which, through means unperceived by the individual, to give with the certainty of a law of nature a good physical, intellectual, moral, spiritual, and practical character to everyone born with a natural healthy constitution or organisation.

And if these new combinations of surroundings shall not now be made by the union of the employers and employed in producing wealth, it will be evident that they have not attained sufficient common sense to understand their own interest, or how to pursue the plain path to permanent prosperity and happiness.

With the aid now to be obtained by society from the practical sciences, to make new surroundings to have a perpetual supply of superior wealth for all with the certainty of the seasons, will be an easy and pleasant task for a rationally trained and educated population. And this will be obtained with so much system and foresight, that no one will have any occasion to waste time or talent, or to be in any way anxious to consider how they shall be fed, clothed, sheltered, trained, educated, employed, placed, and governed, in the best manner for each and all of our race in perpetuity.

By the new combinations of superior surroundings, based and constructed on the laws of nature, all these

essentials of a future happy existence upon earth will be provided for all, as all requisites are provided for the flowers of the field and for the other innumerable kinds of life, by nature from the earth.

And this might have been done long ago for the human races in perpetuity, if their rational faculties had been sooner developed, and especially the faculty of common sense.

For if this faculty had been developed at an earlier period, it would have occurred to all to enquire, if man in the infant state of his existence and progress in knowledge, when so little aided by the powers of the sciences and arts, could maintain himself and his family, and most wasteful ignorant governments,—what could he not do by the aid of these sciences, when rightly applied by society for the benefit of all?

In this country at this day, were common sense used in the right application of scientific power, the natural powers of each man would be increased more than one hundred fold, and the increase to this scientific power is illimitable. In my lifetime it has increased in these islands from one to one compared with the working population at the commencement of this century, to much more than one hundred to one. Or as though each workman had more than one hundred hardy, willing, well-taught slaves to work for him.

And if the faculty of common sense had been fully developed in our population, instead of this enormous new power being wasted in most irrational wars, and mis-applied in individual injurious indulgences, each workman would now be living in a palace, with more healthy and superior surroundings than any monarch now possesses, or than any prince, king, or emperor can possess under the existing false or insane system.

Open your eyes—examine, and reflect upon the facts around you; and then ask—where is the common sense of the British population?

When you can use common sense, happiness will be easily attained in perpetuity for all.

When Mr. Cooper had read the above address, Mr. Owen came forward, and said,—Now, my friends, I shall be most happy to listen with the utmost attention to any questions or observations, which may occur to you, arising out of what has been stated and brought forward in the address which you have now heard read.

Mr. Murray, representative of the Boot-closers of London, and other workmen, addressed the meeting at some length, to whom Mr. Owen replied in very forcible terms.

Mr. McBean came forward to the platform and said :—Mr. Owen has been for upwards of sixty years the most profound advocate, and successful student, and practiser of the science of political economy, of the comprehensive science of human legislation,—of the great and sublime science of the formation of human character. It must now be admitted by all classes of all countries, that Mr. Owen has been the most extensive discoverer, and the most energetic and perfect describer of the fundamental causes which perpetually generate, produce, and continue misery, poverty, suffering, discord, and weakness in human society; as well as the most clear and beautiful demonstrator of the true methods, and the never-failing means by which,—without injury to any person or class,—those causes and all their baneful consequences may be gradually and effectually removed, and by which the valuable interest of the human races may be permanently advanced and constantly secured.

Mr. Owen has clearly and successfully demonstrated that the period has arrived, and that the means are become obvious, by which, without fraud and force of any kind, men may be trained, placed, employed, and governed in harmony with the Divine laws of their compound nature; and by which all kinds of riches and wealth may be produced and procured in such abundance, and so advantageously for all, that the wants and the wishes of every human being on earth may be more than satisfied.

Mr. McBean concluded his interesting observation on Mr. Owen's statements, by submitting the following important resolutions, to the meeting, which were carried unanimously,—namely,—

First.—That this Congress of Advanced Minds—true representatives of every human interest, want, and right—producers of wealth, employers, and employed—after having attentively heard Mr. Robert Owen this day, 17th May, 1857, clearly and fully explain the beautiful, the lovely and the practical principles by which the greatest possible amount of the most valuable wealth, the accurate knowledge of truth, natural

virtue, pure morality, and human happiness can be obtained and secured in the shortest possible period, and in the surest possible manner, and with the most pleasure, health, and benefit to the producers and the requisite distributors, and with permanent advantage to every member of human society over all the earth, do thoroughly recognise, and solemnly resolve, that it is the primary duty of each of its members to acquire, communicate, and diffuse as much as possible the knowledge how to frame, develope, and adopt the practical arrangements, and the beautiful surroundings which are necessary to originate, promote, secure, and realise all these grand physical, intellectual, moral, and spiritual advantages to all mankind.

Second.—That this Congress, also, clearly recognise the solemn importance of the comprehensive truths just now explained by Mr. Owen, and cordially pledge themselves individually to maintain and proclaim, that the primary duties of philosophers, philanthropists, teachers, statesmen, and legislators, of all states and nations, are to acquire the knowledge and the power to form human character, in harmony with the Divine, physical, intellectual, moral, and spiritual laws of man's nature, and of the universe,—to place the whole people in their true position,—to give to each man and to all men their rights and liberties,—to secure the necessaries, the comforts, and the beneficial luxuries of life, both physical and mental, as explained by Mr. Owen, to all; for until this be accomplished, and until every human being is cared for from birth, there cannot be permanent peace, progressive prosperity, and solid security for the health and happiness of any class.

After all the subjects embraced in the foregoing addresses, remarks, and resolutions, had been fully debated, and, as in all the previous cases, referred to the appointed committee to report to the Congress, the meeting was adjourned, to meet again at 7 p.m. in the same place.

MR. OWEN'S BIRTHDAY MEETING, MAY 17TH.

The meeting to celebrate Mr. Robert Owen's eighty-sixth birthday, was held on Sunday evening in the Literary and Scientific Institution, John Street, Fitzroy Square. Mr. Brinsmead, president of the Institution, in the chair.

At 5 o'clock, P.M., Sunday, 17th of May, 1857, a Social Tea Party, which was numerous and respectably attended, took place in the hall of the institution, to celebrate the great philanthropic reformer's eighty-sixth birthday. At 7, P.M.,

Mr. Brinsmead, the president of this famous free platform institution was called to the chair, who delivered a most instructive and appropriate address; after which G. J. Holyoake, Esq., of 147, Fleet Street, came forward and proposed the following resolution, which was most affectionately received by the crowded assembly :—"That this meeting warmly congratulates Mr. Owen on the attainment of his eighty-sixth year." Mr. Holyoake, in a neat, telling speech, illustrated by various examples, the continued constancy and perseverance of Mr. Owen in the cause of suffering humanity; and referred to the evident success which has followed his unparalleled exertions, as manifest in the improved tone of society, in the improved and improving condition of large portions of the working people compared with former times, by the partial adoption of even a few of his practical plans and principles in many new public establishments, and arrangements in the country.

John Scott, Esq., C.E., Belfast, in seconding the resolution, observed,—

In coming forward to second the resolution now proposed by Mr. Holyoake, I fully concur with all that he has said respecting the character and doings of a man whom every one that knows, must admire, respect, and love. Being but a young performer on the stage of life compared with Robert Owen, I have only had the pleasure of an intimate acquaintance with him in the latter part of his life; yet every one who is familiar with the history of the civilised nations of the world, must be aware that he has spent the whole of a long life in constantly striving to improve the condition of his fellow men. I am sorry to say that in the autumn of life, he has been deserted by many of his formerly professed friends and associates; and it is the more to be regretted when the cause of their forsaking him is, that, having obtained satisfactory and unrefutable evidence that man continues to exist after the present life, and that departed spirits communicate and converse with men in the physical body on earth, when the requisite conditions and laws of spirit intercourse are fulfilled and complied with, he believed the truth, and honestly avowed his convictions.

Now, I am not aware what amount of evidence Mr. Owen has received of the truth of spirit-teaching; but this, I can say, that if he has obtained a tithe of the proof which I have of its truth, he cannot but believe in it, unless he would prove false to his own convictions; as it generally happens without exception, that all who examine the subject honestly and attentively, become convinced of its truth. Ever since Mr.

Owen avowed his belief in the truth of spiritual science, it has been repeatedly stated that his belief in spirit existence and spirit-teaching, is mere mental hallucination in consequence of impaired intellect resulting from his advanced age. I can find no appearance of any defect in his intellectual powers; indeed, so far from exhibiting any signs of mental aberration, he is more vigorous in body and mind, and as acute and discriminating in mental perception, as he was many years ago; and for every friend he has lost on account of his advancing progress in the knowledge of man's Divine and Spiritual nature, he has gained two, as good and equally sincere.

A more pitiable state of mind than that of those who cling tenaciously to the wish and the hope that this life is the only one in which man will retain individual personality, and that the grave will cover alike knowledge and ignorance, virtue and vice—those who are so mentally paralysed and imbecile, as really to believe in such views, are entitled to our solemn sympathy; but while we pity those who have no pity on themselves, let us not fail to condemn the apathy and indifference of mind of those who rest contented with the degrading idea, that man is little or nothing more in value than a moth or a worm, and that he will come to a similar end. The defection and opposition of persons holding such grovelling views of human nature, may retard the progress of social and spiritual science for a time, but as well might they expect to arrest the mighty planets in their ceaseless courses, as to stop the advancing progress of the knowledge of truth and duty, so ably advocated by Robert Owen; they are only so many drags withdrawn from the rapid running wheels of his Divine progress, and he is now leaving them far behind, while his youthful spirit continues to pursue with increasing ardour and expanding benevolence, his onward eternal march.

Mr. Owen has stated that he does not expect to attend another Congress on earth; now, however much I agree with him in many points, I do not agree with him in this, for although the old case in which he now resides may not be tenable much longer, as it has nearly served its designed purpose, of developing the rudimental germs of his spirit, preparatory to its birth into the spirit spheres; he will then enter upon more extensive fields of usefulness, and will continue to visit, in company with others who have gone before him, as many meetings of the friends of freedom as he can conveniently attend, to assist by suggestions, mental impressions, and direct communications, in carrying on the grand

work which has been his chief aim throughout his physical life—that of regenerating the world, and co-operate with congenial associates and with others he may leave on earth, for the progressive and permanent improvement of the whole human races.

Sixth Meeting, May 17th.

Mr Owen was called to the chair, and the adjourned meeting of the Congress resumed its proceedings at 7 p.m. Mr. Owen briefly recapitulated his forenoon remarks, and called upon Mr. Cooper to read the prepared morning address "*to the producers of wealth, employers and employed.*" After which several parties proposed various important questions, and made different pertinent observations, which were all clearly and satisfactorily re-stated by Mr. Cooper, and completely answered by Mr. Owen.

At the conclusion, John Scott, Esq., C.E., delivered a short address on Social and Political Science; and the meeting terminated at half-past nine o'clock, with the understanding to meet at noon next day, as before in St. Martin's Hall, Long Acre.

*Seventh Meeting, May 18th, in St. Martin's Hall,
Long Acre.*

ROBERT OWEN in the chair.—On this day more especially were invited to be present the *Heads of Universities, Colleges, Academies, Schools*, and all whose profession it is to assist to well-form the character of human beings from birth, to have explained the causes by which the character of all has been to this day, most unfortunately for all, mal-formed, and why the language of falsehood and conduct of deception has been made of necessity to become universal; and when the means were made obvious, by which all may materially assist to form a good, useful, and superior character for all, and introduce over the world the language of truth and conduct of honesty, without a motive existing for falsehood, in look, word, or action, or for deception in conduct.

MR. OWEN opened the proceedings of the seventh meeting of the Advanced Minds by saying—To teach man is to form

the character of humanity. A New Dispensation is about to commence when "old things will pass away and all will become new." There will be a new formation of the human character over the world, based on a new principle and formed in a new spirit, so that the man thus new-formed will be in spirit, principle, and practice, a being altogether different from the humanity formed under this old and now worn-out dispensation for forming character and governing man. The human-made part of the human character has been based from the beginning on an error fatal to the rationality, goodness, and wisdom of all nations and peoples—evil or great imperfection could alone emanate from a foundation so false, so contrary to all facts, and so highly injurious to all men. A new base for the foundation of society is about to be established to give the pure spirit of universal charity to all from their birth, and retain it for daily application to practice through life, and thus to secure the permanent harmony of the world. In fact it will be now soon discovered that the required surroundings to form the character of every human being to become good, wise, and happy, that is, to be consistent in principle, spirit, and practice, will be to make the surroundings required for the whole business of life, to learn and to teach, will be the chief business of every one to the end of our physical existence upon earth.

Mr. Owen then called on Mr. Cooper to read the following prepared address to the Congress :—

**ADDRESS OF ROBERT OWEN TO THE
HEADS AND ADVANCED MINDS OF THE
PROFESSIONS, AND OTHER TEACHERS OF
THE HUMAN RACE, WITH OR WITHOUT
ANY SECT OF RELIGION.**

MEN AND WOMEN,—

Did you and the population of the world know the importance of the task which you have undertaken, and were you qualified for it, all would esteem your position the highest that could be given to men and women ; for the goodness, progress in real knowledge, permanent prosperity, and happiness, of all, depend upon your task being well performed.

To give to all men a good physical, intellectual, moral, spiritual, and practical character from birth to

maturity of mind and practice, would be to secure the permanent high happiness of the human races.

And this may be done, with the certainty of a law of nature, and with ease and pleasure to teachers and taught, as soon as society shall be based on its true principle, and shall be constructed in undeviating consistency with that true fundamental principle.

But while society shall be based on the false principle on which alone it has been hitherto founded, and you and your pupils shall be placed within the surroundings, mental and material, in which you have been placed by the generations which have preceded you, it will be an impossibility to form a good, or rational character, or one possessing even common sense. Hence the bad and inferior character given to all, and the confusion throughout society.

You are greatly to be pitied for the task which society thus imposes on you under such injurious surroundings. You are required and expected to form a good character for your infants, pupils, and students, without having given to you any of the essential materials to enable you to do that which is desired.

When society shall know what is requisite to form a good character for man, and shall supply those requisites, the great business of life will be accomplished; for it consists in framing and arranging those surroundings, material and mental, which by their natural influence will compel all placed within them to acquire a superior character, physical and mental—in fact, to acquire the character of a superior being, compared with all those whose characters have been formed within any of the surroundings now existing in all nations and among all people.

All present surroundings are essentially injurious to all men; for they are eminently calculated to force all to acquire a false, bad, and inferior character, and to make it impossible that one true Christian could be made by them.

Where now is there one upon the earth who always

expresses, in look, word, and manner, the simple truth which he is obliged to feel; and whose mind is pervaded with the true spirit of universal love and charity for all men? And yet this, and this alone, applied to the whole practice through life, can make real Christians.

And these are now to be made, and will be made, with ease, pleasure, and delight, under the new dispensation, based and constructed on nature's everlasting, good, consistent, and beautiful laws.

Will you now aid in assisting the population of the world to abandon peaceably the old worn-out dispensation of error, and gradually, without injury to any, to attain this new glorious dispensation, which is to secure goodness, wisdom, unity, and happiness to all?

The path is plain and open, and under the new dispensation will be easily pursued by all who enter it.

Society will be based on its true foundation, and truth alone will be the language of the population of the world. Insincerity in word or action will be unknown.

A superior physical, intellectual, moral, spiritual, and practical character will be given to all from birth, and the germ of man will be greatly improved before birth.

The production of useable and enjoyable wealth will be a pleasure and a pastime for health and exercise to all, and this wealth will be produced annually in such superfluity, that all will freely partake of it without money or price or hindrance of any kind.

Temperance in *all things* will be the continued practice of all.

Equality according to age will be discovered to be the only mode of attaining and maintaining permanent peace, prosperity, and happiness among the human races.

And all will perceive the necessity for new combinations of superior surroundings, devised, with foresight and knowledge, to possess the influences on hu-

manity to make it to acquire the results previously stated. And society is now in possession of the most ample means to have these surroundings executed in a very superior manner.

You will now perceive the high importance of your position, and the responsibility attached to it.

Thus, in the due order of nature, will *truth* or pure Christianity reconcile man to man, overcome all evil, establish the reign of peace and harmony, and happiness will prevail and reign over the earth for ever.

Say not that these heavenly results are unattainable on earth. They are so only under the Satanic system of individual selfishness, ignorance of the laws of humanity, and obstruction to the practice of universal love and charity for all men, the divine principles taught by Jesus of Nazareth, or the Great and Glorious *Truth* which was the *First Coming* of Christ among men.

The *Second Coming* is the yet greater and more glorious Truth, given in this our day, of the science by which to make the *First Truth* universal in practice. And thus will be fulfilled the promise to the Jews of the Coming Messiah to overcome and conquer the world of evil; and to the Christians, of the Second Coming of Christ to overcome and conquer all error. Thus will be united Jew and Gentile and all the nations of the earth, into one family of good, wise, and happy, full-formed men and women, having one language, interest, and feeling, all superior in their individual qualities, yet no two the same, but the combined distinct qualities of all contributing to constitute the one great humanity of the earth.

May you all by calm reflection be enabled to see the importance of this revolution in mind and practice, and effectually aid its advent.

Mr. Owen rose and said :—My dear fellow beings, I shall now be most happy to listen with all possible attention to any observations which may occur to you as important as arising

either out of my remarks this morning, or out of the prepared address which my friend Mr. Cooper has just read to you.

Mr. McBean, the reporter, then came forward, and submitted the following resolution which was unanimously agreed to—namely :—

“That this Congress having heard Mr. Owen's clear and comprehensive views and explanations of human nature, and of the science of the formation of human character, are more and more convinced that all men are the equal children of the same supreme source of all existence; that all men are equally divine beings, and sons of God—having equally divine rights and wants; and that all the sciences and truths of the universe are equally divine, and should be taught to all mankind as the elements and subjects of education.

After the principles and views brought forward on this day were fully discussed and referred as in all the former cases, to the appointed committee to report to Congress, the meeting adjourned at 4 P.M. to 11 A.M. next morning.

*Eighth Meeting, May 19th, in St. Martin's Hall,
Long Acre.*

ROBERT OWEN in the chair.—On this day were more especially invited to attend, the present *Distributors of Wealth*, including *Bankers, Merchants, Wholesale and Retail Traders, money and wealth changers* of every description; to have explained to them the gross mal-formation of society which renders any one of these occupations necessary,—except that of mere carriers. It was shown also that, in a rational formation of society not one of them would be useful or required; and that this immense mass of industry and highly misdirected talent, capital, and powers, would be added, most advantageously for each of these occupations and for the public, to the superior-made producers of real wealth,—the increase to which, by these means, would be enormous, while the production thereof would be made a pleasure to each individually and would produce much more.

These classes, it was shown, consume wealth to an incalculable extent, produce none, and are greatly in the way of those who, were it not for their obstruction, could produce much more.

Mr. Owen opened this day's proceedings by saying—That when society shall be based upon its true foundation, there will be no necessity for any class of distributors. These classes are now a dead weight upon the producers of wealth;

they are also, by being thus placed by society, made to become demoralised and a grievous injury to all classes, themselves included.

The formation of this class vividly exposes the ignorance and the undeveloped state of mind of our early ancestors, who thus constructed society; making it now evident that they were totally devoid of any correct knowledge of their own nature, or how to construct a rational system for the business of life, or a social state of existence, in which the duty, the interest, and the happiness of all should be permanently and cordially united.

The New Dispensation now about to arise will accomplish this result, and will regularly train all for the coming Millennium.

Mr. Owen then requested Mr. Cooper to read the following address to the Congress—

ADDRESS OF ROBERT OWEN TO THE VARIOUS DISTRIBUTORS OF WEALTH, FROM THE MOST TO THE LEAST EXTENSIVE IN BUSINESS OPERATIONS.

A FALSE base and construction of society in principle and practice has placed you in a false and most injurious position for yourselves and the population of the world.

This false base and consequent false construction of society have of necessity produced an inferior and miserable fighting era, of long duration in the history of the human race; of repulsion, opposition, competition, contests, and wars; and which may be considered the infancy of humanity, in which, by these apparently injurious means, man has been forced into strong action to acquire knowledge, through experience, to fit him by great contending exertions for a much higher and more perfect state of existence—a new existence of attraction, peace, goodness, wisdom, union, and happiness.

The period for the commencement of this new era, or dispensation has arrived, and this will gradually and naturally supersede the infant period of human life.

During this first period of existence, all the arrangements and proceedings of society, although necessary for the infant state of humanity, have been, and they still are, calculated to divide man from man, to repress real knowledge of our nature, and to keep all greatly demoralized. While the new dispensation, which nature is everywhere providing for its general introduction, will cordially unite man to man, give great accession to his knowledge of humanity, and make him to become through life good, wise, and happy.

In this new dispensation none will be instructed to endeavour as a business of life "to buy cheap and sell dear;" but all will be taught the true essential business of life, that is, to aid in giving a good character to all, and in producing the best wealth in the best manner for the free use and enjoyment of all, without the necessity of buying with money or price to be fixed for it; for under wise arrangements superior wealth will be produced with pleasure to all, so abundantly that there will be everywhere a supply beyond the wants or desires of all.

No real Christian can be a buyer or seller for money profit. Jesus of Nazareth, the first preliminary Christian, and the founder of Christianity, turned the money exchangers and buyers and sellers for a money profit out of the temple. He taught that there should be no private property among his followers, and he and his immediate disciples had no private property.

Buying and selling for a money profit, whatever may be the apparent sanctity of the buyer and seller, demoralise the man, and unfit him to become a Christian, or to acquire and practice the essential qualities of Christianity, of universal love and charity, or to "love their neighbours as themselves." In a truly formed Christian society, these essential qualities of Christianity will be the unassuming and unpretending character of all. They will be given to each

from their birth, without merit to the receivers of them. And upon this principle—"that any character (Jew, Christian, or Mahomedan,) may be "forced from birth upon anyone," or that of a producer, a distributor, a fighting man, an idler, or an useless person, as well as that of a true Christian.

You cannot be blamed, but are to be pitied, for the useless and demoralized character which society, by its erroneous and injurious surroundings, has made it necessary that you should acquire. In a society based on its true principle, constructed and governed by sound reason or common-sense, there will be no necessity for a class of mere distributors of wealth. Other arrangements will be adopted, and new surroundings will be made, to save all this talent, falsely directed industry, and misapplied capital, and to give them a much more valuable, moral, and pleasant direction, for the individual and for society; and by which all motives to deteriorate the quality of any kind of wealth will be for ever removed.

Be assured that a buyer and seller for a money profit must be demoralised in his general character, and cannot be a Christian, except in mere name. There will be no buying and selling among true Christians.

Do you ask why the early Christians ceased from being associated and from living on public without private property. It is because Jesus and his immediate followers had a mission to introduce a knowledge of the principles of real Christianity, and to foreshadow some of its practices. But he said, "this is not the "full coming of truth or real Christianity, the time is "not yet come for it, in all its beauty and glory in "practice. My mission is to introduce it by declaring "its essential principles for practice; but the time is "not yet for that full practice." In the due order of nature, when the Great Creator of all things in the Universe shall have made the necessary prerequisites, there will be a second coming of truth, or of Christianity, in the fulness of time, when will be

declared, not merely to the Jew and Gentile, as then known, but to all the children of men, how those first announced divine virtues of love and charity are to be given to all without exception, and the means, through the progress of science, by which they will become the every-day practice of all. The announcement to the world of these great and glorious results, and of the means by which they can be and will be applied to universal practice, overcoming and conquering all previous error and evil, is the coming of the Messiah, promised to the Jews, and the second coming of Christ, foretold by Jesus of Nazareth, the most advanced medium, or mediator between man and the Great Creating Power of the Universe, or God, that has appeared among men.

“What! then,” you will naturally ask, “is now our duty?”

It is to assist with all your strength of body, mind, spirit, and means, to change the false, cruel, and wicked system of society, now existing over the earth, for the true, merciful, and good system, for the government of the human race. And to effect it by reason and in peace, and not by abuse and violence.

When Mr. Cooper had read the above prepared address, Mr. Owen rose and said—My dear fellow-men,—I have firm confidence in the penetrating and persuading powers of the pure piercing knowledge of truth, to produce, promote, and perpetuate immovable conviction,—to enlighten, strengthen, and beautify the human mind; I therefore cordially invite all parties here to present their questions, and to propose their objections, in order that I may endeavour to answer and remove them.

John Scott, Esq., C.E., Belfast, then came forward and addressed the meeting very successfully for a short time; and concluded by giving notice, that on Thursday, the 21st inst., he would, if an opportunity occurred, address the Congress on the philosophy of political and social sciences.

The subjects of Mr. Owen's remarks and those contained in the address having been carefully considered, duly debated, and referred to the Committee, the Congress adjourned at 4, P.M., till 11, A.M., next morning.

Ninth Meeting, May 20th, in St. Martin's Hall, Long Acre.

ROBERT OWEN in the chair.—On this day the heads and members of the *Profession of Arms* were more especially invited to be present, to have explained to them the false arrangements of society which have made and continue to make their professions necessary, and the means by which this necessity may be gradually diminished, until it shall no longer exist, and a very superior and much more useful and pleasant occupation of their time and faculties will be provided for them, greatly to their benefit and to that of the public.

Mr. Owen opened the proceedings of this day by observing—The first step towards a rational permanent reform of the population of any country has yet to be taken, and until that difficulty shall be overcome, it will be vain to attempt any other measure for the advance of society from its present low physical and degraded mental condition.

While society shall remain based as now on a glaring falsehood, unsupported by one fact through the whole history of the human races, and opposed by every known fact bearing on the subject, all must be trained, educated, and placed, to become not natural men and women, but artificial and most irrational beings.

All are thus made to contend against their beneficial instincts, and to have their minds filled with false ideas, and with the most incongruous and absurd associations of them, and filled also with the most wild and often the most injurious imaginations, so as to make their lives more miserable than that of any tribe of animals upon the earth which live in their natural state. While, if men were governed and directed by common sense, they would be beyond all comparison the most happy of earthly existences.

When will the time come when humanity shall be taught to know so much of itself, as to ascertain that it is formed of physical, intellectual, moral, spiritual, and practical qualities in each of the human races, without the consent of the individual, who is compelled to receive them, and the peculiar combination of them which distinguish him as a separate being from all other living existences?

And when will men acquire so much common sense, as to construct society to be in accordance with this divine principle on which alone the human character should be matured and society formed through all its ramifications?

Until this period shall arrive, all of humankind must continue the contending, disunited, superstitious, and fighting

irrational animals, which they have hitherto been and are at this day.

I now again openly denounce this false notion for the foundation of society, and advocate the immediate adoption of the only true principle on which society can be founded to make the human race good, wise, united, practically religious, and happy through life.

In proportion as the population shall unite to form one family, will their power increase to effect material changes of great magnitude, in cultivating the soil, in obtaining an immense water-power, and in irrigating land to a considerable height above tide levels. Also in various sciences to attain new great results on the earth, to navigate the seas and oceans on large islands, and to cross the British and Irish Channels on dry land, and, if useful, to remove mountains and to fill up valleys.

These and many other great results will be attained by the population of the world abandoning the evil and repulsive principle for the foundation of society, and adopting the good and attractive principle, and reconstructing society to be throughout consistent with this base.

Mr. Owen, before he resumed his chair, requested his deputy, Mr. Cooper, to read the following address to the Congress—

ADDRESS OF ROBERT OWEN TO THE PROFESSIONS OF ARMS, FROM THE COM- MANDER-IN-CHIEF TO THE PRIVATE.

GENTLEMEN, AND MEN OF ALL FIGHTING GRADES,—

As far as Christendom extends, and I now especially address myself to those within this extended and all-powerful circle, you call yourselves Christians; you are engaged by governments calling themselves Christian governments; and you are paid by nations calling themselves Christian nations.

The time is come when the veil must be raised, and the whole truth, or Christianity pure and undefiled, must be openly declared to all men and nations, that it may become the unopposed attractive religion of the human race for ever.

The truth then is, that the armies, the governments, and the nations, calling themselves Christians, are

only so in name, without a particle of its substance, in mind, feeling, or practice.

This cannot be longer continued, for the period is near at hand when all the nations of the earth shall become Christians in deed and in truth.

There can be no Christianity in union with the spirit of war; nor can war and violence ever make a Christian, whose essential qualities are universal charity and love, in every day practice.

As soon as pure undefiled Christianity can be perceived and introduced in all its divine qualities, with its beautiful and glorious results, it will spread like wildfire over the earth, and will speedily burn up the last remains of this false, wicked, cruel, and repulsive system, in order that all old things may (entirely) pass away and all may become new, good, and highly beneficial to man.

You will naturally ask,—“Are we to be disbanded and thrown helpless on society?”

No. In the change from the false to the true Christianity, not one shall be injured, but all will be essentially benefited by the change.

The governments must now turn Christian, in reality, and not merely assume a false name to cover all manner of evil doings.

They will see and feel the necessity of at once uniting to adopt an entirely new system, in spirit, principle, and practice.

The *spirit*, that of Christianity, which is love and charity in practice for all, without exception.

The *principle*, “that man’s character is formed by “God and society, and not by himself.”

The *practice*, to form, on this spirit and principle, a good character from birth for all, by placing all within Christian surroundings, which by their influences will well train, educate, employ, and govern all, in peace, union, and happiness.

You will again ask for the practical steps by which this change from evil to good, from false to true Christianity, can be peaceably effected?

It will be the most easily accomplished by the existing governments forming each regiment under its own officers into members of a scientific Christian society, to retain military discipline for as long a period as may be necessary. Each regiment to be associated as a family, and placed within buildings and appendages of proper surroundings, to enable them by their own powers, aided by all the means which science can now give, to maintain themselves as Christians, and to enjoy life rationally, as becomes men and women enlightened to become Christians in language and conduct; that is, to be consistent in mind and practice.

One of the essential surroundings for each regiment will be to have land sufficient around their associated dwellings and buildings, to enable the regiment of real Christians to create food in abundance at all times for themselves, and a surplus to exchange for other necessities, comforts, and beneficial luxuries.

By this simple process, the present extravagant, warlike, dangerous state of society, to all parties, will be gradually and peaceably changed, from being opposed in spirit, principle, and practice, to true Christianity, to being the real supporters of pure and undefiled Christianity, and thus will all nations soon be induced willingly to adopt and thus secure the permanent peace of the world for ever.

The government of each of these new associated military Christian families, to assist to attain and maintain universal peace, will soon gradually fall into the natural mode of governing by the gradations of age, as I have in various publications explained in detail; and this is the natural and superior mode by which all will be governed in the spirit of real Christianity, as was the population of New Lanark far more than a quarter of a century with the happiest effect.

The present military life is a life of many evils and dangers. The Christian military life will be one of usefulness, goodness, pleasure, and happiness.

At a subsequent period of the day I will explain how the Christian military life is to be obtained and to become universal.

Mr. Owen as usual having invited and afforded the opportunity for the full discussion of his views on these subjects, several parties proposed different important questions, which were all satisfactorily answered by Mr. Owen, after which Mr. McBean came forward and proposed the following resolution, which was cordially carried :—

“ That this Congress, after having attentively heard Mr. Owen’s clear and comprehensive views and explanations (this 20th of May)—in reference to the profession of arms—resolve to urge with all their powers and energies, upon their fellow men everywhere—upon all public and private teachers—upon the statesmen and legislators of this, and of all other countries, the supreme importance of acquiring the most accurate and practical knowledge of the sublime science of the “ formation of human character,”—in harmony with the divine laws of human nature and the universe, and recognise the duty of all men to have themselves and their fellow men placed in their true natural and social position—in possession of all the just rights of men—in the position to be useful and beneficial to themselves, and to all mankind.”

The whole proceedings having been duly debated and referred to the Committee to report to Congress, the meeting adjourned at 4 P.M., till 11, A.M., next morning.

*Tenth Meeting, May 21st, in St. Martin’s Hall,
Long Acre.*

ROBERT OWEN in the chair.—On this day more especially were invited the *Republicans and Democrats* of all nations, to have explained to them the utter hopelessness of ever expecting a peaceful, useful, or happy state of society, were the population of the world to be put under their sole government, and to show and demonstrate to the world that the individual system of selfishness and ignorance of the laws of humanity, would destroy them, as they have destroyed all that is desirable in the government and institutions of the United States, the most perfect republic ever yet established in the world. And to point to them that the same would be the fate of every republic established upon the ignorant selfish principle of individualism, and upon a false base for the formation of the character of the population of the world. And

to have the true formation of character and construction of society explained and made plain to all whose minds are prepared to comprehend these subjects.

Mr Owen opened the proceeding of the tenth meeting of the Congress of the Advanced Minds of the World by saying—I am well aware there are many talented and good men who desire to improve society by Republican Institutions under a Republic based on the principle that man forms his own qualities of body and mind, and that he should be made responsible to his fellow men and to his Creator for the conduct emanating from these qualities, physical and mental. My matured convictions are, that upon a foundation so grossly false, and so ignorant of humanity, no rational government can ever be constructed, or can man be trained and educated to be made to become consistent in mind or practice. Hence the decline and disappointment of all old governments during past ages—hence the absurdities and incongruities of all existing governments, and the irrational conduct of all people at this day. To have a good and wise government, society must be based on its true fundamental principle, and constructed in all its parts to be consistent with that foundation.

The false base if maintained will lead to a pandemonium—while the true foundation of society will lead to the Millennium.

Mr. Owen, before he sat down, requested his friend, Mr. Cooper, to read for him the following address to the Congress.

ADDRESS OF ROBERT OWEN TO THE ADVANCED MINDS OF THOSE WHO DESIRE TO CHANGE GOVERNMENTS TO BECOME REPUBLICS ON THE INDI- VIDUAL PRINCIPLE OF SOCIETY.

BROTHER REFORMERS,—

Of your good intentions to your fellow men, in desiring to change Monarchies into Republics, I have no doubt. You strongly perceive and feel the many evils produced by the present system of society under despotic monarchies, and you think many of these evils would not exist under a republic constituted as you desire, and in which there should be what you call equality.

Now, all old republics have become so venal and corrupt, that they could not sustain power of such character.

"True"—you will say—"but we do not look to old but to the latest modern republics. See"—you will add—"the new Republic of the United States, with its rapid increase of population and growth of material prosperity."

The people under this republic have all the parts of the charter for which you contend, and its constitution was framed by men of high aspirations, and considerable experience and endowments for the task, as far as political knowledge was then known; for when they made it they had no ideas respecting two systems for the government of the human races—one false in its foundation and through all its ramifications most ignorantly selfish, leading continually to evil and misery from one point of the world round its whole surface; the other, to be based on now self-evident truths or universal facts, and consistent with that truth throughout its entire formation and perpetual government.

These talented and disinterested men did the best possible, with the limited knowledge then known of the formation of character, construction and governing of society, or of the means by which all could be united and made to love their neighbours as themselves, and by which the unchanging government of charity, love, and wisdom could be established over the world.

This all-important knowledge, when they were considering and when they completed the constitution of that Republic, was hidden from these high-minded and wise men for their day and time.

The two men who took the lead in concocting and bringing into practice the constitution of the United States, since so shamefully misconstrued and abandoned in its most essential principles, were Thomas Jefferson and John Adams—the latter of whom was the second, and the former the third president of the United States.

It so happened that I visited these old colonies of our empire, but fortunately no longer colonies of despotic power, as they were under George the Third, who obstinately treated them not as men, but as slaves to his power and influence with parliament. I was desirous to acquire the most advanced political knowledge that could be gained from men of wisdom and experience, and my first visits were to John Adams, to Thomas Jefferson, to James Madison, and to James Munroe,—the two latter, the fourth and fifth presidents. General Washington, the first president of the republic, had died before my first visit to the United States.

At this period John Adams, with his mind clear strong, and distinct, was ninety years of age; Thomas Jefferson, equally so, was eighty-two years of age; James Madison seventy-four; and James Munroe sixty-six; the last was the acting president when I arrived.

These men were honest, and had the permanent good of the Republic deeply implanted in their hearts and minds.

Owing to my antecedents, better known and far more highly appreciated in the United States than at home, I was at once admitted to the unreserved confidence of these men, when they had attained the highest pinnacle of their ambition, and when their minds were calmed from political contests, and could therefore reflect with advantage upon past events, and make the best use of their experience.

To these may be added Chief Justice Marshall, and all the then judges of the Supreme Court of the United States. These were men selected for their high attainments and sound judgments, to whom the first presidents had entrusted the full legal power of the constitution.

It was with these men (one of the latter of whom was a near relation of President Washington,) that I delighted to commune, mind to mind and spirit to

spirit, on the great destinies of the human races through future generations.

These men, all advanced in years, had lived sufficiently long to see some of the early effects of their own deeply hazarded and well-considered work. Presidents Adams, Jefferson, Madison, and Munroe, admitted to me that they were greatly disappointed with the working of the constitution which they had risked their lives to establish. The young of the most wealthy and influential families were acquiring habits of luxury and intemperance to an alarming extent; and they said with great feeling, that if this wealth, luxury, and intemperance should go on increasing, they should despair of the republic attaining the objects which they had in view when framing the constitution for it.

These men were all straightforward in their minds, simple in their manners and habits, and devoid of all ostentation. They possessed to a great extent the kind of character which society, for its own interest and happiness, should now make arrangements to give to the whole of the human races. They were men of advanced minds, as well as advanced in age, and of great experience in those eventful times.

When I told them that I had anticipated their well-founded disappointment in the character of the rising young republicans, they enquired upon what grounds I had founded my anticipations. I said that the formation of their characters had been false and erroneous, and the construction of society, or the surroundings in which they had been placed, had been most injurious to them, and that these will continue as long as society shall be founded on the false base on which it has hitherto through all time been constructed and governed.

This statement greatly surprised each in succession, as I visited them; especially John Adams and Thomas Jefferson, to whom I made my first confidential visits in the United States, being desirous of first knowing

the extent of their knowledge and experience, and the circle or expanse of their minds under the existing system of society ; concluding (as I found,) that they were politically the most advanced minds which it had produced.

I then explained my views of an entirely new state of human existence, in spirit, principle, and practice, as I have so often endeavoured with but very limited success to make it understood by the general or ordinary mind of the world.

But it was not so with these men. Their former experience of contending for new principles and measures with other strong minded opponents, had prepared them to listen to and reflect upon any new principles, opposed to their former views. They (as was the case at an earlier period with the Rev. Mr. Turner of Newcastle, Mr. Wellbeloved of York, and Dr. Marsh, then Regius professor at Cambridge; and afterwards Bishop of Peterborough,) could not resist the truth of the laws of nature on which the new dispensation which I have advocated, and which I now again proclaim to the world, is founded, and is built up in perfect accordance with those unchanging laws of nature.

After a full explanation of my views to the four Presidents of the United States, they regularly, one after the other, admitted the truth of the fundamental principle on which the new dispensation must be raised. But one and all said, we do not see how these principles, true and beautiful as they are, can be applied to practice.

I then stated in what manner I had then for thirty years applied them to practice partially in Manchester and at New Lanark, with a success far exceeding my most sanguine expectations, and that the practice when fully introduced without the interference of any part of the old dispensation, no doubt necessary for the early and undeveloped state of society, could be far more easily maintained in practice than the present can now be much longer continued.

They said you have had so much practical knowledge of the application of these new principles to practice, that our want of experience must yield to your experience.

A singularly fortunate event occurred on my visit to the second President, John Adams. I had taken with me Robert Watson, as my travelling servant. He had been employed at New Lanark, from a boy, upwards of twenty years, and had witnessed the changes I had made in the whole establishment. and knew the perfect state in which I had left it in 1824, when we set out for the United States, and during part of that year in Washington he had been frequently at the President's residence, called the White House, and had seen Mr. Munroe, and had been with me on a visit of many days at Ex-President Jefferson's, and also at Ex-President Madison's. He was intelligent, and this journey had much enlarged his knowledge, and he was very desirous to increase it.

Mr. Adams, while I was with him, was confined to his own room, in which he received his visitors, who at meals went below to partake with the family. Mr. Adams had an old superior confidential man servant, who appeared to be on the best terms with his master. Robert Watson had made friends with this fine old servant, and had told him that he had seen all the Presidents then alive, except Mr. Adams, and he should very much like to be able to say on his return home that he had also seen Mr. Adams. The old servant communicated this conversation to Mr. Adams, who said—"I shall have pleasure in seeing him,—bring him to me." Watson was thus introduced to the President who, as Watson afterwards told me, shook hands with him frankly, requested him to be seated, and then began to enquire into all the particulars respecting the practical proceedings at New Lanark, which Watson was too happy to communicate. The President took great interest in the details which Watson gave in reply to the many questions which he

asked, and the interview continued for two hours, when I returned to the President's room, and Watson retired.

The President then said to me—"I have been much gratified by this visit of your servant. He has given me the full details which I wished for from an actual receiver of the benefits of your wonderful working system, and I cannot but approve of your system, both in principle and as applied to practice."

There was at this period a friendship established between the Ex-President, the existing President, Mr. Munroe, and his successor John Quincy Adams, the son of President Adams; and I had every reason to suppose that the Ex-President, whom I had thus visited, communicated his ideas and impressions to all of them; for from that period I had the full confidence of the United States government, through the administrations of Mr. Munroe, Mr. John Quincy Adams, General Jackson, and Mr. Van Buren; the interesting particulars of which will be given in detail in my life which I am now engaged in writing.

I am therefore well acquainted with the Republic of the United States of North America, and in some measure also with those of South America; and I hesitate not to declare that they are incompetent to govern society for the benefit of any population over the earth. There must be a new principle and a new practice, before any form of government whatever can produce unity, goodness, wisdom, and happiness, permanently among men.

I therefore recommend you to apply your minds to acquire a full knowledge of these new principles, and of their consistent application to practice for the government of the population of the world.

Mr. Owen having offered the usual opportunity for the full discussion of the subjects brought forward in his remarks and address on this day, John Scott, Esq., C.E., Belfast, agreeably to his previous notice, came forward and said—Mr. President and gentlemen of the Congress. The duty of acquiring, pos-

sessing, and exercising the powers and rights which belong to humanity, is the subject to which I now solicit your best attention.

1.—The desire for the possession of power is one of the primary attributes of the human mind. There are various kinds of power, which it is our solemn duty to acquire, accumulate, hold fast, and properly exercise. Power over ourselves, power to conceive and utter our thoughts, to love and learn the knowledge of truth, to overcome difficulties and withstand trials—power over pleasure and pain—power to awaken, enlighten, and elevate our fellowmen, and follow our convictions, who can prize too much? Who can prize too highly the power to love and acquire the knowledge of truth and duty—the power which calls forth the intellectual and moral resources of mankind—which communicates new impulses to society—which throws into world-wide circulation new and stirring thoughts of progress towards perfection—which gives to the human mind a new consciousness of its growing faculties—and which rouses and fortifies the human will to an all-conquering energy and purpose of well-doing?

2.—Power is the chief element in all the commanding qualities of humanity; it forms the foundation of fortitude, faithfulness, courage, and constancy. Power enters into all our actions, into all our physical, intellectual, and moral energies. It is by power that we form and develop ourselves—conceive, take cognizance of, and utter our thoughts—originate, direct, and regulate our physical and mental movements—press the physical elements, objects, and animals around us into our service; and it is by power, that we must exercise a beneficial influence, and a benevolent sway over our fellow men. It is by and through the acquisition, possession, and proper application of intellectual and moral power, that we can enjoy and exercise our rights and liberties;—that we can benefit and bless our fellow men;—that we can reach and realize every object and purpose of our existence.

3.—To acquire, possess, and exercise a noble, quickening influence, and a great and good sway over our fellow men, form the grand test and the accurate measure of true greatness. It is our high and holy duty to acquire through well doing—through the constant cultivation and proper development of ourselves—a noble power-giving sway over our fellow men—a sway which will bring them into intellectual and moral concert, sympathy, and likeness, with ourselves; and which will give them the conscious possession of the power of self-direction, and of free and fearless thought and action. To acquire the power to be able to improve the outward physical condition of our fellow men, is chiefly important, as it forms a means for inward mental growth; as it enables us to breathe into them the love of the knowledge of

truth—the love of their rights and liberties, and to strengthen them in their purposes of virtue, of freedom, of independence, of self-reliance, of self-government, and of self-development.

4.—We are not, therefore, to seek influence, or to acquire and possess power, merely, in order to enjoy and monopolise it for ourselves—merely in order to subject others to our will, and mould them after our views and wishes, but with the grand view to communicate and impart it to our fellow men, that they may possess it—that they may freely exercise it for themselves and others. Every man in proportion to his progress in intellectual and moral development, acquires a measure of power which may become the source of light and energy to others. In the humblest condition of society, men are found acquiring and possessing powers by which they call forth silently, the intellectual and moral energies of their fellow men; in the lowliest and most labourious walks of social life, men are often found possessing a force and an elevation of mind by which they exercise a beneficial sway and a quickening influence over the minds of their fellow men, to which no limits can be fixed or prescribed. They conceive and utter thoughts, which are felt in distant nations, and which shall go down to future ages, to move, enlighten, and bless mankind. These are the true great and good men of their age. These are the grand sovereigns of the human races. They inherit and display a Divine grandeur. They possess and communicate a greatness and a goodness, which shall be more and more felt and recognised as the successive ages of duration will roll onward.

5.—The time is fast coming, its signs are now clearly visible, when the grand Divine attributes of true greatness and real goodness, will be seen to belong eminently, and only to those, who, by their intellectual and moral developments, and love of the knowledge of truth,—who, by the excellence of their characters, persevering exertions in behalf of human progress, and deeds of philanthropy, patriotism, and benevolence, impress and leave imperishable and ennobling traces of their virtuous motives and actions on the face of the earth, on the institutions of society, and on the improved and improving condition of their fellow men. Among these legitimate sovereigns of the human races will be ranked the free fearless, and faithful lovers of the knowledge of truth and duty—the true philosophical inquirers into the real nature of things, who penetrate into the hidden arcana of matter and mind, of body and spirit—into the absolute forces and phenomena of the universe;—who open up new fields to the intellectual and moral faculties of mankind;—who constantly help their fellow men to gain free, enlarged liberal habits of thought and action, and a new consciousness of their own ever-growing powers—of their Divine origin—of their equal rights and liberties; who constantly aid their fellow men to comprehend, that an ever-expanding knowledge of truth

and duty is the Divine patrimony of the human races;—who rise up above the degrading errors and pernicious abuses of their times;—who are moved by a pure holy zeal for the progress of the knowledge of truth, to frown the causes of evil and crime out of existence, to assail and besiege the vicious views, and the iniquitous establishments around them, sustained by fierce superstitions and by the force of inveterate prejudices;—who rescue great truths from surrounding corruptions, and present new views of them, in fresh and attractive forms, which secure for them at once, enlightened and earnest conviction;—who by these means unfold to men higher forms of excellence and virtue than they have yet conceived or attained;—and who give to their fellow men a victorious faith founded on the knowledge of truth, and higher and more hopeful prospects of the perpetual progress towards the possession and enjoyment of the rights, liberties, and perfection for which men were formed. Among these legitimate sovereigns of the human races—these princes of human progress towards higher degrees of perfection, will be classed the philanthropists, the patriots, and the statesmen, who rise up to the discovery of the true physical, intellectual, and moral interests of the people—who constantly and courageously seek, without fear or favour, the practical recognition and the actual realization of the public good;—who accurately understand and boldly maintain, that a nation's mind is more precious, valuable, and important than its material wealth;—who unfold, develop and direct the people's energies and enterprises without making them sordid slaves of physical labours, and passive participators of wealth-worship;—who devise and originate social institutions, which secure to men the possession and enjoyment of their natural rights, and the free exercise of their proper civil liberties, and by which society may be progressively carried forward in the march of improvement;—who confide with a sublime, courageous constancy, in righteousness, justice, and moral virtue, as the solid foundations of political policy, of public power, and of social prosperity;—and, above all, who constantly inculcate the knowledge that the people of any particular country are but members of the great human family, bound to all other nations by Divine ties, by bonds of similar interests and of equal rights, and by the indissoluble laws of universal equity, and perpetual benevolence.

6.—The distinguishing characteristics of the powers and influences which these great and good men acquire, possess, and exercise over their fellow men, are, that they awaken in them kindred powers and principles;—that they form in their minds similar motives, and call forth their faculties into new action;—that they strengthen them to follow their own convictions of truth and duty, and that they render all those on whom they are exercised more free and noble—more conscious of self-energy and self-respect—more intellectually and morally inde-

pendent,—and more opposed to every form of despotism and usurpation.

7.—There have been, and there are still, other classes of men, very different from those described, as the legitimate sovereigns of the human races;—classes of men, who, constantly seek to acquire and exercise powers and influences, not to quicken, enlighten, and elevate their fellow men, but to subject and subdue them;—who eagerly grasp at every kind of power and influence with the view to rule and reign over their fellow men, and give forth their views and wishes in the form of laws;—who constantly exercise all their powers and influences to rob and spoil their brethren of their most precious rights and liberties—of the free use of their best faculties—of self-respect—of self-direction, and compel them to bend to their pernicious fashions, vicious views, and enslaving wills;—and who by terrors, tortures, prisons, penalties, and the fears of varied pains, degrade their fellow men into servile slaves—into abject mechanical repeaters of visionary views which they can neither try nor trust. The character and influence of almost every political, social, and moral institution upon the earth have been, and are still, calculated to degrade and make men abject, fearful, and servile in mind; and the passive supporters, by their means, of forms of governments and systems which fail to promote the public good. Immense multitudes of the men thus injured and wronged are unconscious of the turpitude of the crimes committed against them, and of the inherent dignity, grandeur, and moral worth of their nature, formed to grow and prosper by its self-forming and self-directing energies. But we have the strongest and the clearest proofs of the degrading influences, of the nefarious usurpations of the few, who seek power exclusively for themselves, in the intellectual and moral consequences of the imposition of their wills and wishes on the many; and of the debasing and enfeebling results of their abuse of power, in the public denial, by class laws, of the essential equality of men.

8.—The great majority of men, however, never form adequate ideas of the moral turpitude, of the flagrant crimes and injuries chargeable on those, who constantly aim at imposing their own wills on society, and at establishing dominion over their brethren. The great crimes committed against human society—the crimes of robbing and depriving the majority of its members of their civil and social rights and liberties—of the rights and liberties belonging by their nature to rational responsible beings—still fail to move the deep abhorrence which are their due; and which if felt would fix on the usurpers the brand of indelible infamy. There still exists, among the great majority of men, a mournful obtuseness of intellectual perception and of moral feeling in regard to many of the crimes which are constantly committed against human society; and in particular, in respect to the crimes of political and social degradation—the

crimes of robbing and depriving men of their civil and social rights and liberties. The wrong doings of those who continue to raise their voices, and to level their influences against the recognition of the civil rights of the people, have never yet drawn upon them that sincere abhorrence and that solemn indignation which their callous crimes against human society justly merit. Multitudes of the people seem still to betray the righteous cause of human freedom, and to court political bondage by their stupid admiration of successful usurpers and hereditary despots. The political wrongs from which the people have suffered and are suffering most, in body and mind, are yet uncondemned—are yet unpunished.

9.—It is true, that certain portions of the public press have long taught, and are constantly teaching the people to pour out reproaches on the authors of these crimes against human society. But these reproaches are yet little more than mere sounds, and unmeaning commonplaces. They are, in the great majority of instances, merely formally repeated. When we read, or hear them, we must feel that they want depth and strength. They are not sincere and solemn. They are not bold, burning convictions breaking forth from fearless, indignant spirits, with powerful tones of reality before which the guilty would cower. The true intellectual perceptions and the moral feelings which ought to exist in regard to the crimes of political and social degradation—in regard to the great crimes of robbing and depriving men of their rights—are almost to be formed. Multitudes of men possess no distinct consciousness of the moral turpitude of these crimes, which are so extensively committed against human society; and the people who encourage and contribute so much to their growth and to their perpetuation, are indeed responsible for their consequences, and merit in part to suffer from the miseries which they produce and spread.

10.—Despotism, whether usurped or hereditary, and in every form, should be abhorred, as one of the most grievous crimes against human society—as one of the greatest wrongs and insults to men. But towards hereditary despots we must mingle some compassion with our indignation. Nursed and trained up in gross delusion—worshipped from their childhood—never approached in a free, familiar manner, nor spoken to in the fearless tones of truth—taught to look on the great bulk of their fellow men as kinds of inferior beings, to regard their own supremacy as a fixed social law—the false position, as well as the unnatural condition of such persons, almost deny them the possibility and the means of acquiring clear intellectual perceptions, healthy moral feelings, and manly virtues; and they must, therefore, be pitied as well as condemned. There are different distinct orders of hereditary despots, abusers of power, and conspirators against the rights of humanity, who must be pitied as well as censured and removed from their present position. Still in

pitying the various kinds of hereditary despots, abusers, of power, and conspirators against the rights and liberties of humanity, let us not cease to censure and condemn every form of despotism, and every manifestation of treason against public freedom, as among the greatest wrongs from which men can suffer. Has not the time for the complete removal from human society of every form of despotism arrived? Can every form of treason against the rights and liberties of humanity—against public freedom—be taken away too sudden or too soon? Have not hereditary despots, abusers of power, and their servile minions, long enough chilled social intercourse, defeated the Divine designs of society, and pillaged and wrung from honest labour its industrious earnings? Have they not long enough squandered and wasted the wealth of nations on themselves, and on their worthless, perverted, polluting parasites and minions, and added to all their other wrongs and insults, that of the most flagrant ingratitude towards their humble benefactors? Have they not long enough chained down mental energy, fettered the powerful press, and crushed the freedom of the public mind with corrupting creeds? Have they not long enough, both retarded and resisted the progress of the knowledge of truth and duty, filled prisons and dungeons with the best promoters of human freedom, with the best advocates of political liberty, and murdered the best patriots and philanthropists they could find? Then let their pernicious influences come to a complete end, sudden and soon.

11.—The people of different nations appear now, to be acquiring some accurate conceptions of the ennobling nature of political freedom, and to be making a corresponding intellectual and moral preparation, for the full recognition and free exercise of their civil rights—for the full possession and free enjoyment of their political liberties. But, as a people, we are yet scarcely ripe for the full and free reception of the great political good which we are anxiously seeking. We are, it is much to be feared, still too ignorant and too corrupt for the reception of the fullest measure of political freedom. It is to be greatly regretted that our many intellectual and moral defects forbid us yet to be politically free. Are not multitudes of the people still grievously and grossly ignorant—still deeply and deplorably vicious? Have not many of them completely thrown off all the convictions and restraints which enlighten and ennoble the human mind? Do not many of them deny and deride the very idea of the existence of God, and every view of man's connection with, and dependence on, the supreme source of being? Do not many of them despise and reject the truth of human immortality and all the great truths which are the sources and seeds of all true rational liberty, and of all real greatness? Do not many of them look upon human beings as mere worms, who are soon to cease to exist—to rot and perish for ever? Would

it not, then, be sheer infatuation to expect, that such men are actually prepared to receive and exercise the fullest measure of political rights? Would it not be, indeed, next to complete insanity to hope that such men could solely work out the political and social emancipation of their brethren? Or that the dearest rights of humanity could be perfectly secure in the possession of such men? The very names of freedom and liberty are tarnished by their touch; and it would be great folly indeed to suppose that the political rights and liberties of men could be safe and secure, or healthy and vigorous in their keeping. Our political rights and liberties will not come to us through such men, or by accident, nor will they ever be the gift of a few public leaders; but they must grow up in a cultivated mental soil, and from sowing the sound seeds of intelligence and morality plentifully in the minds of the people. They must grow up from the formation of deliberate convictions—from the diffusion of generous principles, and from the solemn purposes of being free. The people must become politically free, from their own intelligence, moral courage, energy, wisdom, and purity of purpose. The people who do not possess the intelligent, earnest principle of freedom in their own minds, are not yet ready to be free.

12.—A most important part of this subject now offers itself for our serious consideration. If an intellectual cultivation and a moral preparation are absolutely required for the possession of political rights, and for the exercise of social freedom, how, it may be asked can the people of this and of other countries become actually free? How, under the many forms of despotism, corruption, ignorance, and division, can the people grow ripe and ready for the full possession and the free exercise of their rights and liberties? Is it to be hoped that men will learn in the schools of social slavery, and among the scenes of political degradation, the intelligence and the moral virtues, which can alone work out their complete deliverance? In this, and in different other countries, the very means and instruments which should be constantly employed, to instruct the people in the knowledge of their rights, and to form an enlightened and generous love for political freedom, are continually pressed into the service of error and corruption; and to secure and support class privileges, and to maintain various forms of the abuse of power. How, then, shall an intelligent, wise, moral freedom be generated and diffused in every country? How, then, shall the people of all nations become politically free and self-governing? Let us carefully endeavour to ascertain and to look at the full force of all the difficulties which we have to overcome; for no advance can be made by overlooking the many obstacles with which the progress of the recognition and realisation of our political rights and liberties have to contend. We will not, at present, however, attempt to exhaust the answers to all these

questions now proposed ; and we will only very briefly suggest, what seems to us, to be the chief means and methods, by which the cause of genuine freedom, obstructed as it is, must now be advanced.

13.—In this, and in all other countries, those men who are inspired with the sublime and lofty sentiments of freedom and justice—who comprehend, that, there are great solemn human rights which precede civil laws, and on which all laws should be founded—must begin, in their individual characters, to communicate their knowledge of truth and justice, their enlightened views and liberal principles, to individual minds around them. The cause of genuine freedom and justice cannot, as yet, be advanced by men in large masses. But, in almost every country there are those who are inspired with the sublime and lofty love of liberty and justice—men who feel their own and their fellow men's political degradation and social wrongs ;—men who, indeed, abhor every obstruction to the progress of individuals, communities, and nations, and every form of the abuse of human powers. Let such men constantly spread around them, their own sincere love of the knowledge of truth and duty, their enlightened views and generous principles, and their mental powers and love of freedom, by every possible means, and through every practicable channel. Let them give free and fearless utterance, to their own love and convictions of the knowledge of truth and duty, to their lofty love of rational liberty and justice, and to their sublime sentiments of magnanimity and of intellectual and moral greatness, in private conferences, in public assemblies, from the platform, and through the powerful press ; and these are means and modes of expressing and communicating the kindling and quickening knowledge of truth and duty,—of removing ignorance,—of repressing wrong,—of vindicating innocence,—of humbling the haughty,—of publishing the rights and liberties of men,—and of forming the love of freedom and justice ; which, it is presumed, have never yet been brought into full active operation.

14.—Let them especially communicate and teach the love and the knowledge of the great truths, which form the very foundation of all virtuous freedom, of all true intellectual and moral liberty ; namely, that the sense and love of right, or the perception and love of duty, in every healthy developed mind, are to be listened to and regarded above, and before all other guardians and guides ; that this sublime sense of duty, this sovereign perception of right—God's greatest gift to men—is more powerful to reward and punish than all other outward laws and sovereigns ; and that they alone are worthy of the name and vocation of men who give themselves up, solemnly and deliberately to obey this internal lawgiver, through all pleasures, perils, and pains. This is the essential essence of the real elements of true freedom ; for no man is wholly and absolutely free but he who constantly

acts independently of every outward influence, he who invariably resists every external usurpation, that he may freely follow his own convictions of duty, and obey the dictations of his own sense of right. These are the principles and the lessons, which should, and which must, be constantly taught, to the people of all countries. As yet they are but very imperfectly comprehended, and very inadequately appreciated, even by the highest advanced people, of the most favoured countries. Their full application, and their complete appreciation, remain to be made and developed. They who have been completely developed by the conscious presence and experience of these vital and all-comprehending truths and principles, must everywhere exert themselves to promote and propagate the most accurate knowledge of them; and every one who can convert a fellow being to these principles, has broken already the principal links of the chains of every despotism.

15.—It is chiefly in the diffusion of the knowledge of these sublime truths, and lofty moral sentiments, that we place our hope of human freedom; and we have this grand hope, and we do not, and we cannot, despair of its ultimate achievement; because we know that there are those who are ready whenever opportunities offer, to be their sincere promoters and constant propagators. We do not, and we cannot, despair of the ultimate achievement of human freedom, for there are Divine powers of self-diffusion—all-enduring, all-subduing, and all-defying energies—in these sublime truths and moral principles. The conscious knowledge of the mind kindling and ennobling energies, which reside in these truths and principles, is the chief foundation of our immovable trust, that in proportion as the pure vital knowledge of them is diffused and implanted in the minds of men, they will cease to rely on all descriptions of force, for the achievement of human freedom. The promoters of human freedom, of justice, and benevolence, are learning to scorn the use of all kinds of force, to forward their cause; and they are becoming more and more convinced that their true vocation is to consecrate themselves wholly to the grand work of awakening their fellow beings to the consciousness of the powers, rights, and purposes of human nature—to generate in the public mind the heroism of intellectuality, and the bravery of magnanimity, of moral courage and self-government. And we are firmly convinced that, at this moment, there are intelligence, wisdom, and virtue enough in this, and in many other countries, to break down, dissolve, and dissipate every form of despotism, tyranny, and oppression, were the possessors of these intellectual and moral qualities, as confidently united, as conscious of their own might, and as constantly and zealously engaged in pouring and communicating themselves, through every possible channel, into the public mind, as they should be.

16.—The promoters of human freedom—those who feel con-

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vinced that human life (man's time and powers) should not be wholly usurped and consumed by corroding cares for mere physical subsistence—those who enjoy the happiness won through successful struggles with various vanities, follies, and foes—the happiness of intellectual power and moral victory—the happiness of wide-spread philanthropy; the happiness of the boundless hope of perpetual progress towards perfection,—should raise themselves up above their age; and fortified with the consciousness of their high vocation, they ought to become both to their own and future times, examples of human virtue, energy, and greatness. In regard to the opponents and abuses—despots, tyrants, usurpers, and abusers of power in state and church, and all the corrupt institutions of human society—which must be constantly assailed, in order to advance the cause of human freedom—the strains in which they ought to be described and denounced, should be truthful, exalted, strong, stern, and withering. There is constantly going on in human society a conflict between present evil and future good. The cause of truth, of justice, and humanity, has thus constantly to struggle and wrestle with strong foes and persisting wrongs. All human improvements are won by great intellectual efforts, moral powers, and constant struggles. And human freedom is thus constantly resisted and placed in peril, from the fact that all existing evils and abuses, struggle strongly for perpetuity, and can only be completely broken down, dissolved, and dissipated by great intellectual efforts and all-conquering moral powers. The promoters of human freedom should, therefore, feel that interests of infinite moment, of incalculable importance, are constantly in jeopardy, and placed under their charge, and that they must bind and exert themselves to advance and defend them, with all possible boldness, fervor, and perseverance. We must not, therefore, conclude that the love of truth, justice, moral excellence, virtue, and human freedom, has but one voice—that of pity and soft entreaty. This love can, and must, speak in powerful and piercing tones. All the great periods of human history, which have been distinguished by rapid developments and improvements of the human mind, have been particularly signalled by the free, fearless uttering of truthful, exalted, strong, stern, and withering denunciations against all forms of despotism and the abuse of power. At all such great and momentous periods, men gifted with great intellectual and moral powers, with the lofty sentiments of virtue, and the burning love of human freedom; men who clearly see the dark harsh gloomy offsprings of ignorance and superstition holding undisputed sway over the minds of hundreds of millions of the human races, who are constantly languishing under the immense numbers of false faiths, a variety of erroneous creeds, unnatural, unwholesome systems of political government, and unhealthy man destroying social institutions—at such periods, we say, that men

possessing the powers and energies of men, are especially summoned and commissioned by their own generous magnanimity, to speak against all forms of the abuse of power, error, and evil, with an indignant energy of thought and utterance, which cannot fail to move and shake the corruptions of nations.

17.—We adore, admire, and venerate the supreme intelligence, wisdom, and goodness of our Father God, who has ordained that human freedom, human improvement, and human happiness shall be wrought out and secured, by the intelligence, wisdom, magnanimity, courage, virtue, and benevolence of men. And we should constantly rejoice to know, that the love of the knowledge of truth, of duty, of justice, and of human freedom, can be monopolised by no particular persons or parties;—that the love of the knowledge of truth, duty, justice, and freedom, can be no more confined to a single mind, or party of men, than the beautiful light of the solar centre be shut up in the pompous palaces of princes. It is, however, a great question at present, how men may be effectually instructed, and be put in perfect possession of the pure knowledge of their proper civil rights and liberties. This field is still almost untrodden; but if we read aright the signs and wants of the times on which we are entering, the day for fully exploring it draws nigh. And while entertaining this cheerful hope, we should constantly rejoice, for the many glorious and grand efforts, which the cause of human freedom has already called forth;—for the magnanimous and intrepid promoters and defenders who have energetically gathered round it in different ages—for the toils, the sufferings, the patience, and the perseverance, by which it has been upheld, and advanced,—for the awakening, the quickening, and the thrilling influences, which come to us from the heroic and courageous example of those, who were the faithful examples of human freedom in times gone by; which come to us from the great and good example of those, who have often demonstrated, by their pains, prisons, and even physical lives, the strength of truth, justice, and virtue—as also their power in suppressing and uprooting ignorance, despotism, and tyranny. We should constantly desire, that these pure influences, coming to us from the great and good examples of men, enriched and signalled by their eminent gifts and great powers, would enkindle and quicken in us, an unquenchable love of truth, justice, virtue, and human freedom; in order, that we may become able to fulfil the high functions of inspiring our fellow men with the consciousness of their birthrights, and the glorious destination of human beings; in order, that we may become more and more able, to labour effectually, to remove all existing errors, and evils, by the mild and gentle, yet, great and awful powers of truth, justice, and virtue; by the victorious triumphs of the sentiments of magnanimity, moral courage and hope, which will enliven the depressed and the degraded, and which despots, tyrants, usurpers, and abusers of human power, will not be able to withstand.

The subjects of Mr. Owen's and Mr. Scott's addresses having been duly debated, and referred to the committee to report to Congress, the meeting adjourned at 4 p.m. till 11 a.m. next day.

Eleventh Meeting, May 22nd, in St. Martin's Hall.

ROBERT OWEN in the chair.—The eleventh meeting of the Congress sat in St. Martin's Hall to receive and adopt the report drawn up by the committee appointed to present the result of their deliberations on the proceedings of each day from 12th to the 21st of May. Mr. Maughan, on behalf of the said committee, in introducing the report, desired to say a few words. He expressed the pleasure attending these meetings of this Congress had afforded him. Robert Owen's principles, which he had once opposed, he was convinced contained those societary truths which could alone restore society to happiness and harmony. They do not deal with symptoms merely, but go to the root of the evil at once.

The enemies of Mr. Owen's views, were so far from misconception, for they adopted them, and advocated them without knowledge of their source, or in many instances knowing it. The whole of their proceedings showed that they appreciated the truth of Mr. Owen's fundamental axiom, that the character of man is formed for him, and not by him.

The main difficulty experienced by many otherwise well disposed to receiving Mr. Owen's views, arose from the idea of non-responsibility. This was not true in the absolute sense, nor does Mr. Owen teach it in this sense, for he says—society is responsible to the individual, while the individual is not responsible to it. What can this mean, but that those who are more enlightened than their fellow men, who have power to make the laws, and the arrangements of society, and especially those of them, who see clearly the evils society suffers from, and their causes—are responsible for their removal, and that this is a responsibility from which men should not shrink? No man can be held to be responsible in a matter over which he has no control, and we have only to examine the extent to which we can exercise real control to find the measure of our responsibility; you have no right to punish any man for the character he has under the influence of bad surroundings, which he neither formed, nor can extricate himself from. When you hold a man responsible

for his character, you must show that he had full control, that he was able from birth to choose, and that he was endowed with wisdom to choose rightly, in the midst of ignorance and inexperience. A strange apathy has crept over mankind, they have eyes and see not, and ears and hear not, they have mouths—but to how little purpose do they speak? We, who say we see, ought also to speak to good purpose. We, who say we know the principles of societary reform, ought to be the foremost in carrying them out. Our apathy and disunion is a disgrace which we ought to remove far from us.

Mr. Maughan was then called upon by Mr. Cooper, chairman of the Committee, to read the following report, which, upon being duly moved and seconded, was unanimously adopted.

**REPORT OF THE COMMITTEE APPOINTED
BY THE CONGRESS OF THE ADVANCED
MINDS OF THE WORLD, CONVENED BY
MR. ROBERT OWEN, TO PRESENT THE
RESULT OF THEIR DELIBERATION UPON
EACH DAY'S PROCEEDINGS, FROM THE
14TH TO THE 21ST OF MAY, 1857.**

YOUR Committee—though composed of persons differing in opinion in many respects—avail themselves of this opportunity to express their unfeigned satisfaction that they have had the privilege of assembling under the auspices, and of listening to the sentiments of the venerable convener of this Congress.

They beg to offer him their sincere congratulation that at the advanced age of eighty-six he still enjoys so large a measure of health and vigour, and that with faculties unimpaired he is still able clearly to unfold principles which have been the study and practice of his life; principles which have for their object the benefit of the human family.

When they take a retrospect of his long life, and consider his valuable services in the cause of humanity—labouring in all seasons, among all classes of society, and in many countries of the world, to diffuse a knowledge of the Fundamental Principles by which

the happiness and permanent welfare of mankind may be secured—they cannot but admire his consistency and perseverance, and appreciate the evident success which has attended his exertions, manifest in the improved tone of society, the improved condition of a portion of the people, and the partial adoption of his plans and principles.

They hope that he may be long spared, and that those who have attended this Congress may yet have many opportunities of listening to his philanthropic teachings, and his benevolent aspirations for the good of all men.

Your Committee notice with pleasure the calm, philosophic, and impartial spirit which has pervaded the meetings of this Congress; and that though many differences of opinion were expressed, there was no acerbity displayed; all the speakers appeared to be animated with the prevailing desire to promote the happiness and welfare of their fellow men. The urbanity of the venerable president contributed in no small degree to this result, and presents a brilliant example to public teachers in general.

Your Committee have listened with attention and great interest to the explanations of the principles of social regeneration Mr. Owen propounds for the adoption of mankind; they perceive and acknowledge the pressing necessity there is for some vital change in the mode of training, educating, and placing the human family, to rescue them from the false, hollow, and degrading system which now contributes so extensively to debase and malfonn the character of all. They agree with Mr. Owen, that "Humanity, in all born of man, desires from birth to death to be happy;" that "all, through past ages, have been, through a law of necessity, trained, educated, and placed, so as to prevent the possibility of any one of our race being happy through life;" that "all have been generated in ignorance, and therefore have been imperfectly born;" that "all have been trained, educated, em-

“ployed, placed, and governed, on false principles; and in consequence man has hitherto been malformed, physically, intellectually, morally, spiritually, and practically;” and that “society over the earth has been and now is grossly misconstructed.”

That “this has been the early period of humanity, through which it had to experience the evils of its infancy and childhood, and of the ignorance consequent thereon;” that “this has been the period of hitherto unavoidable individual Satanism, or worse than mere Animal Selfishness;” and that “the experience which has now been acquired of the inestimable knowledge and value of the spirit of humanity, united with the discoveries which, through the progress of science, have been made of the elements of nature, and of the enormous incalculable powers which, when wisely directed, these elements can be made to give each individual, to secure his well-being, well-doing, and happiness through life—will now terminate this period of the infancy, error, and suffering of humanity;” and that “the reign of goodness, wisdom, and happiness will commence, by man being born, trained, educated, employed, placed, and governed from birth rationally, in strict accordance with the laws of his nature, instead of irrationally and in direct opposition to all the now easily ascertained laws of his nature.”

They fully concur that it is only by obedience to the natural laws of well-being—wherever those laws may be found recorded—whether they be called Laws of God or Laws of Nature, that these results can be attained, and that there is no other path to permanent happiness, elevation, and well-being for all, but simple unwavering obedience to them.

They are happy to be able cordially to subscribe to the opinions expressed by Mr. Owen in his opening address:—

“First.—That a good, useful, and valuable character should be given to all from birth through life.

“ Second.—That substantial wealth should be amply provided for all, by means pleasant and agreeable to all.

“ Third.—That all should be united as one superior family, each possessing the pure spirit of universal love and charity, and applying it to practice through every hour and action of their lives.

“ Fourth.—That the surroundings of all, to make these results certain to each, should be as perfect as the existing knowledge and means of society can accomplish.”

And they recommend to the study and adoption of their fellow men Mr. Owen's advice to the “ Representatives of all the Religions of the world,” contained in the following extract from his address to them. He says :—

“ The first practical step which you can take is to acquire the true spirit of universal love and charity, which, when you have acquired it so as to apply it to continual daily practice, will unite you all as brethren of a superior enlightened family, and you will not accept of any other distinctions than those of age ; for human-made distinctions tend continually to divide man from man, and to destroy all feelings of *true Christianity* between them.

“ Your best occupation now will be to acquire a practical knowledge of the science of surroundings, and teach it in your temples, synagogues, churches, mosques, meeting-houses, and places for religious teachings ; because, through this knowledge, all who shall be born after this science shall be well understood and carried into practice, may be made, with the certainty of a law of nature, good, wise, united, and happy, as each will be pervaded—in proportion to their growth from birth—with the true spirit of universal charity and love, which they will, without ceasing, apply in their every-day practice.

“ In the name of common sense, why all this waste of mind, time, and treasure, over the world, to create

“repulsive feelings between men and nations, and to produce evil continually, where, without these false religions, no evils would exist?”

“But let the world beware of doing injustice to those who could not prevent these religions being forced into their minds. For these errors they are blameless; and not one professing religionist over the world should be in any manner injured in mind, body, or estate, for becoming and being what society has forced him to become and to be.”

The address delivered by Mr. Owen on Sunday Morning, May 17th, at the Literary and Scientific Institution, John Street, to “The Producers of Wealth, Employers and Employed,” your Committee specially commend to the attention of those classes of Society, as containing the essential principles on which the well being of society must be based, to secure those beneficial surroundings so necessary to the formation of a good and true character for all. The document is too long to be incorporated in this report, and they must refer the Congress to the address itself, which has already been placed in their hands.

In the evening Mr. Owen’s 86th birthday was celebrated by a large party of his friends, who took tea together, after which Mr. Owen addressed a considerable audience with his accustomed spirit, clearness, and urbanity.

On Monday, the 18th, Mr. Owen addressed the educators of mankind; and your Committee are with sorrow compelled to subscribe to the statement Mr. Owen thus makes of the present condition of mankind. He says:—

“All present surroundings are essentially injurious to all of our race; for they are eminently calculated to force all to acquire a false, bad, and inferior character, and to make it impossible that one true Christian could be made by them.” And they ask with him, “Where now is there one upon the earth who always expresses, in look, word, and manner,

“ the simple truth which he is obliged to feel ; and
“ whose mind is pervaded with the true spirit of uni-
“ versal love and charity for our race ? ”

Your Committee sincerely hope that by the means
and instruction of enlightened educators, mankind
may be able to realise that—

“ The path is plain and open,” and that “ under
“ the new dispensation” it “ will be easily pursued
“ by all who enter it.”

“ That society will be based on its true foundation,
“ and” that “ truth alone will be the language of the
“ population of the world ; ” that “ insincerity in word
“ and action will be unknown.”

That “ a superior physical, intellectual, moral, spi-
“ ritual, and practical character will be given to all from
“ birth, and that the germ of man will be greatly im-
“ proved before birth.”

That “ the creation of useable and enjoyable wealth
“ will be a pleasure and assistance for health and ex-
“ ercise to all ; and that this wealth will be produced
“ annually in such superfluity, that all will freely par-
“ take of it without money or hindrance of any kind.”

That “ temperance in *all things* will be the con-
“ tinued practice of all.”

That “ equality according to age will be discovered
“ to be the only mode of attaining and maintaining
“ permanent peace, prosperity, and happiness among
“ our race.”

And that “ all will perceive the necessity for new
“ combinations of superior surroundings, devised with
“ foresight and knowledge, to possess the influence on
“ humanity to make it to acquire the results previously
“ stated. And that society is now in possession of
“ the most ample means to have these new surround-
“ ings executed in a very superior manner.”

That your committee heard with great interest on
Thursday Mr. Owen’s address to those who desire to
change governments to become republics on the indi-
vidual system of society. His account of his visit to

the United States of America, and of his interviews with the originators of the Republic was most interesting. Speaking of the United States of America, Mr. Owen says—

“I am well acquainted with the Republic of the United States of North America. and in some measure also with those of South America ; and I hesitate not to declare that they are incompetent to govern society for the benefit of any population over the earth. There must be a new principle and a new practice, before any form of government whatever can produce unity, goodness, wisdom and happiness permanently among men.”

Your committee, while unequivocally maintaining with Mr. Owen the rights of the people to political equality, concur with him that mere political institutions on the *individual system* are inadequate to secure the permanent happiness of mankind.

The principles Mr. Owen so inflexibly maintains in relation to “Individualism, the formation of the individual character, the necessity of human actions, and “the non-responsibility of the individual,” have, as might have been expected, elicited considerable discussion and difference of opinion. Some of the committee endorsing Mr. Owen’s principles fully—some, while agreeing with him in many of his views, dissenting from him upon others ; indeed, there may be expressions used by Mr. Owen and in this report, in which each member of the committee might not be able individually to concur, while he might yet agree with their general spirit.

Resolutions have been proposed, seconded, and resolved on unanimously (there being but one or two dissentients to some of them,) having in view to pledge the members of this Congress to some active practical measures to make Mr. Owen’s principles more widely known, and to enforce them on the attention of the government.

Communications and propositions were read from various friends, of a nature highly flattering to our venerable president, which were not within the scope of the powers of the Congress.

In conclusion, your committee would earnestly hope that the present proceedings may not be suffered to drop fruitless, but that they may be the precursors of a more systematic and universal organisation of the advanced minds of this and all other countries, that they may be brought into active communication with each other, so that the principles of societary truth may be circulated to the utmost extent among the families of mankind ; and they sincerely desire that the aspirations of Mr. Robert Owen for the well-being of his fellow men may be speedily realised, and that " A new dispensation is now about to commence, when ' old ' things will pass away, and all will become new ; ' " and that " There will be a new formation of the human character over the world, based on a new principle, and formed in a new spirit, so that the man thus new-formed will be, in spirit, principle, and practice, a being altogether different from the humanity created under this old and now worn-out dispensation for forming the character and governing man."

Signed on behalf of the Committee,

JOHN MAUGHAN, *Hon. Sec.*

May 22nd, 1857.

The above report having been cordially agreed to, Mr. Owen and Mr. McBean addressed the Congress in relation to the grand primary principles and practical arrangements which are necessary to introduce the new dispensation of the sublime science of the formation of human character. The proceedings were then adjourned at 4, P.M., till 11, A.M., next morning.

*Twelfth Meeting, May 23rd, in St. Martin's Hall,
Long Acre.*

ROBERT OWEN in the chair.—On this day Mr. Owen, with his usual mental vigour and moral urbanity, gave minute and detailed descriptions of the different classes of the population of the United Queendom by the exhibition of cubes. A large tabular statement of their relative proportions, of which the following is a copy, was exhibited daily during the sittings of the Congress.

The different classes of the population of the United Queendom, and their relative proportions, including their families, arranged according to their relative magnitudes, as stated by Colquhoun in his "Resources of the British Empire."

1. { *Royal Family and Lords Spiritual
and Temporal* } About 1 in 5,936.
2. { *Dignified Clergy, (under Bishops,)
and most successful of Class 5* } About 1 in 280.
3. { *Baronets, Country Gentlemen, &c.,
with large incomes* } About 1 in 72.
4. *Army and Navy* - About 1 in 18.
5. { *Learned Professions, Bankers,
Merchants, &c.* } About 1 in 15.
6. *Paupers, Vagrants, Criminals, &c.* About 1 in 9.
7. *Shopkeepers, Small Freeholders, &c.* About 1 in 6.
8. *Working Classes, Servants, &c.* - About 3 in 5.

Whole Population in 1857, nearly 29 millions.

Mr. Owen, by means of the cubes representing the relative proportions of these different classes, entered most elaborately into the exposition of the present irrational constitution, con-

dition, and various arrangements of human society over all the earth; while the greater part of the time of the meeting was taken up in giving practical answers to important primary questions proposed by Mr. McBean,—questions bearing on the best possible methods and peaceable means for gradually changing the present most ignorant, false, unjust, cruel, and evil system of human society, for the enlightened, true, just, merciful, and good system, explained and advocated by Mr. Owen, for forming and developing men's physical, intellectual, moral, and spiritual character, for producing, distributing and enjoying all desirable wealth, and for placing, employing, and governing the human races in perfect harmony with the Divine unchangeable laws of human nature and the universe.

At the conclusion of the meeting Mr. J. P. Hazard, of America, made the following remarks, which were well received.

About 1810, or at least as late, fabrics were manufactured in the United States which then cost 4s. per yard—(I shall adhere to sterling in these statements,) but which could now be offered at wholesale for about 10d.

At that period the whole operation of manufacture was by manual labour, aided by very primitive machinery. Such has been the improvement since that period, that machinery requiring the attention of only one man and one boy, performs at the present time the labour which then occupied about 700 women. Such, too, has been the improvement in style of results, that the article then sold at wholesale for 4s., would not now fetch 8d.

It is worthy of remark, too, that the material used in these manufactures are very little, if any, reduced in price.

It may be worthy of remark, that betwixt the years 1839 and 1849, wages in the manufacture of the above character of goods doubled. Nevertheless, the goods could be made at one quarter of the cost of labour in the yard, at these higher prices paid the labourers than at the minimum rate of wages.

Proofs are abundant, that the profits of labour to its employers, masters, is far greater at high rates of wages than at low ones.

The slave labourer, doubtless, consumes a larger proportion of his production than other labourers do. Indeed, so contrary is this system to a law of creation, that slave labour cannot endure the competition with free, neither can slaves be even supported by their labour, (as a grand rule), unless they have fertile lands to work upon, and consume in their destructive system.

The stone dyke that is made in Scotland by labourers who are intelligent men at two shillings and sixpence per day, costs as much per rod as that of the same sort which is made in America by labourers at seven shillings and sixpence per day. These facts can be easily derived from observation, and the reason for it becomes apparent the moment we have a conception of the real sources of ability in man to make exertion most effectively for himself or his employer.

Mr. McBean then addressed a few observations to the Congress respecting what the followers of Mr. Owen—those agreeing with his enlightened grand comprehensive views—can do, and should do to promote and diffuse the knowledge of them—and to soon reduce them into practice.

Mr. Owen said that nothing short of the government of all countries taking up and trying his principles and plans would please him; after which the Congress adjourned its sitting at 3 p.m. to the Literary and Scientific Institution, John Street, Fitzroy Square, at 11, a.m., next day.

The proceedings of the foregoing twelve meetings formed a distinct part of the business of the Congress.

The desire to confine the report within certain fixed limits,—the incomparable importance and length of Mr. Owen's prepared addresses, rendered it necessary to omit many remarks and explanations of much value.

G. N. B. McBEAN,

Reporter to the Congress of the

Advanced Minds of the World.

May 23rd, 1857

REPORT
OF
THE THIRTEENTH, FOURTEENTH, AND FIFTEENTH,
MEETINGS,
OF
THE CONGRESS
OF
THE ADVANCED MINDS OF THE WORLD, &c., &c.,

CALLED BY

MR. ROBERT OWEN,

HELD IN THE LITERARY AND SCIENTIFIC INSTITUTION, JOHN STREET, FITZROY SQUARE, AND IN ST. MARTIN'S HALL, LONG ACRE, LONDON, ON 24TH AND 25TH MAY, 1857, TO FURTHER CONSIDER THE BEST PEACEABLE METHODS AND MEANS FOR CHANGING THE PRESENT MOST IGNORANT, FALSE, UNJUST, CRUEL, AND EVIL SYSTEM OF HUMAN SOCIETY, AND FOR INTRODUCING THE ENLIGHTENED, TRUE, JUST, MERCIFUL, AND GOOD SYSTEM OF SOCIETY, FOR FORMING MEN'S CHARACTER, PRODUCING WEALTH, AND GOVERNING THE HUMAN RACES.

*Thirteenth Meeting, May 24th, in St. Martin's Hall,
Long Acre.*

SOCIALISM, SECULARISM, AND
SPIRITUALISM.

MR. OWEN IN THE CHAIR.

The Thirteenth Meeting of the Congress was held on Sunday morning, in the Literary and Scientific Institution, John Street, Fitzroy Square, for the purpose of hearing and discussing Mr. Owen's address to the so-called *Socialists*, *Secularists*, and *Spiritualists*; and with the view to unite them, to co-operate, in every locality of the Empire,—in petitioning Parliament for the immediate adoption of these comprehensive plans, consistent principles, and beautiful harmonious prac-

tices, so long and clearly developed by Mr. Owen, and which would put an effectual end to the highly irrational state of things, in this country, and ultimately all over the earth.

MR. OWEN commenced this day's proceedings by saying—

“ This must be one of the most memorable days in the history of this ever-to-be-remembered Congress.

“ The spirit, the principles, and the practices to be stated, considered, and debated on this day, must, when published, go far to unite man to man and nation to nation over the earth, and to dispel the worse than Egyptian darkness of ignorance that has hitherto overwhelmed the minds of the highest authority in all churches and states through every progress of the history of humanity, from the first formation of man to this hour.

“ They will expose the undeveloped state of the minds of all our predecessors, and the causes, thence ensuing, of the errors, crimes, and miseries of the human races, past and present.

“ They will enable all to attain the knowledge of the means by which, in a short period, these errors, crimes, and miseries may be overcome, and, instead thereof, truth, goodness, and happiness may be made to become universal over the earth, and thus will the true practical Millennium be established. Are you,—Socialists, Secularists, and Spiritualists,—prepared in spirit for this great and glorious change for all humanity ?

“ Are you prepared to put off your filthy rags of superstition, contention, and of presumptuous, unkind feelings for each other ; and in the true spirit of universal love and charity to bear with each other's sincere convictions, and to allow to all others the liberty of expressing their thoughts, as you expect and claim the liberty to express those thoughts which you, like them, are compelled to receive and to believe for the time to be true ?

“ Unless you are thus prepared, you have no just title to be called rational beings.

“ The first thing, therefore, that I claim from you who say you are Socialists, is, that in all your practice you exhibit to every one the Spirit of universal love and charity for all human beings without which there can be no true Socialism.

“ MEN of thought and reflection,—

“ On this occasion I have promised to explain what is the only true universal practical religion for the entire population of the world.

“ Men of mind, who know the past history of man and his present position over the earth, are conscious that not one of the existing religions, as now taught and practised by the human races, can ever become universal, or unite men to make them good, wise, permanently prosperous, and happy. And a religion which can accomplish and retain these results, can alone ever become universal ; and without a religion which shall pervade the hearts and minds of all, which by its truth, wisdom, and consistency, can compel, as it were, all, at all times to practice it, it will be vain to expect what is now called religion among the Chinese, Japanese, Buddhists, Jews, Christians, or Mahommedans, ever to become universal.

“ To discover a universal religion is the first step to unity among men, and to a permanent peace for the population of the world ; and it must be attained before practical measures can be adopted to construct the surroundings which can alone make all placed within them, to become united, good, wise, permanently prosperous, and happy.

“ What, then, you will now ask, is this *true religion*, which is to be accepted by all nations and peoples ?

“ It is the substance of all religions, without their useless forms and ceremonies.

“ It is the daily, the hourly, the unceasing practice of love and charity for all men, irrespective of colour, country, creed, or class ; or a never ending desire to

promote the permanent happiness of all men, through the life of each.

"This will be now soon attainable. The shell and spell of ignorance are broken; and life, liberty, and knowledge will have free range over the earth, directed by wisdom, in peace and harmony.

"This great change, the wonder of all nations and peoples, will be effected through the medium of the, to many, strange and yet little understood *Spiritual Manifestations*.

"The spirits of just men made perfect, will assist, guide, and direct the way to the full and complete reformation and regeneration from ignorance to wisdom of the races of man, thus preparing, through a new practical religion, a new earth, and a new sphere in heaven for those thus reformed and thus regenerated.

"There are Spirits now around and about us, Spirits, who, through the aid of superior intelligence and power, have been purified and perfected, who are now deeply interested in forming and carrying forward various measures in different parts of the world, to bring about this great and glorious change for humanity—this new dispensation, and permanent happy existence of man upon the earth, to prepare him at once for the higher enjoyments of superior spheres in heaven.

"But to attain these results, certain practical measures are necessary, which can alone emanate from the true fundamental principle, which enables man to know himself, how he should assist to form the character of his successors, and how he should construct society, and thus make the principles and practices of all men to be consistent with the laws of nature, and in harmony working together to consolidate the unity and permanent happiness of the human races.

"This and this alone is true Socialism. This is the Socialism I have been so long in preparing the world to receive in spirit, principle, and practice. And so long,—because individual selfishness fills all minds with

notions directly opposed to the spirit, principle, and practice of unity among men, or of common sense in the construction and practice of society, in the formation of character, and in the government of the population of the world.

“Individualism also imagines, in direct contradiction to common sense and to all facts, that the individual state of society, is the best calculated to increase the wealth of all and the general wealth of the world. While this system is the sure way to keep the great mass of the human races in poverty, and all in the fear of it, and to *prevent* to an immense extent the production of wealth for all, and thus also to *prevent* the formation of *surroundings* in which to place all, and which would prevent both the existence and the fear of poverty in any nation, or among any people over the globe.

“Socialism, or a rational state of human existence, is based on the *fact*, “that God or nature forms the “spirit or divine character of man previous to birth, “and that society, by its irrational or rational *surroundings*, forms and directs the human-made part “of the character of everyone.”

“The character of all who have lived upon the earth has been thus formed by the action and reaction of these two distinct parts upon each other.

“When men can be made to understand these simple truths of nature, and to comprehend all their immediate and remote consequences, they will discover how plain and pleasant paths will be opened to them, to make the rising and all future generations good, wise, united, wealthy, and happy, to which, after one or two generations, there will be no exceptions. And these results will be attained with the certainty of a law of nature, and to the permanent high gratification of the human races.

“Against this new and glorious dispensation of the Great Forming and Governing Power of the Universe, it will now be vain for ignorant and undeveloped man,

to oppose his puny efforts. Truth, in spirit, principle and practice, must now soon reign triumphant over all error, and make man a wise, consistent, and rational being, in mind and practice, and thus, and thus alone, can the will of God, or harmony on earth, be attained, as it exists in the spheres of heaven, and among all the heavenlybodies throughout the Universe, (which is space and all within it,) infinite in extent and duration—if any finite mind can comprehend the term.

“But the secularists and the so-called religionists are at present north and south poles to each other, causing an opposition in mind and feeling, the reverse of love and charity for each other.

“This must not longer continue. It is the cause of hatred between them, and is deeply injurious to both, without benefit to either. Where there are hatred, anger, and ill-will between parties, on account of a difference in belief or opinion, there can be no knowledge of our nature, no foundation laid for the admission of common sense into minds which have been so unfortunately trained and educated by an equally ignorant society and injurious surroundings.

“The first introduction of a true and useful knowledge of ourselves, informs us that we *must believe*, and *cannot avoid believing*, according to the *strongest impressions* made on our minds, and that therefore there never was—there never can be, merit or demerit in any belief, true or false. It is most irrational for men to be angry or displeased with each other, or to suppose that there is or can be merit or demerit in any belief whatever, even in affirming or denying the existence of a supreme intelligence, a framer and director of all things within the universe.

“Of what possible consequence can it be to the All Ever-acting Power throughout the Universe, what an insignificant atom upon the earth believes respecting its existence or non existence?

“Or can the lowest degree of common sense, or the.

first indications of rationality among men, imagine that man can do any good to that power, or act in opposition to it?—Call it what you please—God.—The great first cause,—nature,—necessity—or adaptability—&c., &c., &c.?

“These unfortunate theological derangements of the human intellect, are only the defects necessarily arising from the undeveloped state of the rational faculties of humanity, and will be entirely unknown as soon as the rational reasoning faculties of man can be fully developed ; when, of all the errors and follies of men, none will appear more absurd and injurious, than an estrangement of feeling between men on matters of which, all at this day, are profoundly ignorant, and which can do no good, but must cause endless evils, without a rational object to be gained.

“Let it be deeply impressed on the minds of all, that true religion consists in the practice, in thought, word, and action, throughout life, of love and charity for all mankind, and in being merciful in conduct, as far as is practicable, to all that has life ; that anything short of this is a name only, and not the reality or substance of religion.

“It is *this practical religion* which can alone set nations free ; which can saturate the earth with wealth, to be used and enjoyed by all ; which can unite man to man over the earth ; which can give a good, useful, and valuable character to all men ; which can put the spirit of peace within the minds of all, and insure the permanent peace of the world.

“Let it also be equally remembered, that it may sink deep in your minds, that individualism is another term for covert hatred, competition, contests, wars, poverty, degradation, and misery for the mass. That it is the mere infant, ignorant, and undeveloped state of humanity. But that it has been so far a necessary evil, and the preparatory nurse for the true, divine, united, social system, which through futurity will well care for every child of man from birth,

and will introduce and for ever maintain the promised millennial state of existence upon earth.

“And as these truths will overcome and conquer all evil, and will constitute the happy life of peace among men, they thus prove themselves to be the true Messiah of the Jews, and the second coming of Christ, to establish the *practice* of *Christianity* among all nations and all peoples.

“Let it be now known to all, that individualism and true Christianity can never co-exist. No one acting on the system of individualism can be a Christian, except in name. Individualism is, and ever has been, the Anti-Christ, or *opposer* of *truth* over the world, in *principle* and *practice*, in forming the character, and in governing the human races. The disciples of Jesus of Nazareth, the first Christian, were all Socialists, as far as their practical knowledge of worldly matters then extended; and to be a Christian indeed, that is, in mind and practice, it is necessary to become a Socialist, in the true meaning of the term. A true Christian and a true Socialist are two names for the same thing.

“And the terms mean, one, who in spirit, mind, and practice, has love and charity for every human being, who loves his neighbour, as shown by his practice, as himself; who heartily and cordially desires and endeavours to promote the best permanent happiness of every one, without excepting even the worst made human character; who desires to be on an equality with his fellows, but not higher in rank, station, privileges, or enjoyments, than his equals in age, and one who will sacrifice his life before he would deny the truth on any of these *all-important* subjects.

“Such and such only can be a Christian, a true Socialist; and it is the worst of all falsehoods to call any system Christian which encourages and maintains anger, hatred, contests, wars, and the repulsive feelings caused by the individual undeveloped system, opposed to the good system for forming a good character,

and for producing at all times in all places abundance of superior unadulterated wealth for all, or forming common sense arrangements of superior surroundings, in which to place all succeeding generations.

"This falsehood must be now abandoned. It is too glaringly untrue and opposed to all facts, to impose longer upon a public who have been taught to begin to think and reason upon what they every day see around them.

"It is full time for the world to acquire realities and substance instead of mere words and imaginations.

"I therefore now declare myself, from the fullest convictions, to be a Socialist, such as I have now described, and to be opposed to the Satanic system of individualism.

"But what am I now to say to those sincere and well meaning men who call themselves Secularists?—men who deem themselves superior to other men who do not believe, as they do, in the non-existence of some imaginary notion, or word in their mind, which they call God?

"Now let us look full in the face of this subject of endless contests, wars, hatreds, misery, insanity, and madness among the human races through all past ages; and let us endeavour to discover to what it amounts, and to what it leads.

"Suppose first that there is a Personal God, with all the qualities given Him by the religious, or by believers in such God or Gods over the world.

"With such qualities, could it in any way effect Him whether men believed in His existence or not?

"If He desired man to believe in His existence, could He not enable and compel him to do so? and thus prevent all religious wars and hatreds? Could He not, if He desired it, terminate or prevent all differences of opinion on this subject?

"The law of God, of nature, of humanity, call it what you please—is, that man cannot believe contrary to his convictions, which, by his constitution or organization, he is compelled to receive.

“As soon as society can be made to become rational, and shall be governed by common sense, there will be no merit or demerit given for any belief or disbelief on any subject whatever.

“Of what consequence can it be to any one what another believes respecting a supposed cause of which at this day all are profoundly ignorant or without any certain knowledge?

“The impressions which I am compelled to have respecting Deity, are, that there must be power to produce the life, motion, and mind which exist, not only in the mineral, vegetable, and animal structures in and upon our earth, but in every changing form of material existence throughout the universe; that no *facts* known to man to this period enable him to discover what that power is; what form it possesses; or how it acts, to produce the wonders of nature even within the ken of humanity; and that for this knowledge we must patiently wait until those facts can be discovered. That that Power has no dependence upon man; but that man and all things depend on that Power.

“Now whether that Power is called God, Nature, the Great Spirit of the Universe, the Essence of matter, or by any other name that men may devise to designate what they cannot comprehend, it matters not to man, and until more facts shall be revealed to him, by new discoveries of the laws of nature, it is most vain and useless for him to waste his time, faculties, and feelings in insanely tormenting himself and his fellows for no rational purpose.

“Our business, in our present state upon earth, is with facts, which we can investigate and comprehend, to enable us to make each other good, wise, and happy, which is man’s mission on earth, as is evident by the desire of all to attain these results.

“But the question now is—How are these results to be attained in practice?

“The reply is,—Solely by practical measures, de-

rived from facts and the past experience of the human races.

“ And to bring the human races to *this practical result* has been the great object of my long public life, and now especially of this Congress.

“ I now earnestly recommend to all my fellow men to abandon, for a time at least, all theoretic or mere imaginary notions respecting a First Cause, God, Nature, Spirit, materiality, or immateriality, as being far worse than useless, until we have more tangible facts on these subjects, which, without more facts being developed respecting them, will be as useless as endless.

“ Now, that which is first wanted and above all things required, is the direct practical means to make all men good, wise, united, healthy, and happy, and society consistent in all its parts and as a whole; or a perfect science of society, to insure the continual progress of the human races towards every kind of excellence.

“ To attain these results, we must know the facts respecting the material of man from his birth and through every step of his existence through life.

“ A knowledge of these facts we acquire by the study of the past experience of humanity, under all its various surroundings in different parts of the earth, and through the successive periods of change from the beginning of the history of man to the present hour.

“ By this course we discover, that man is born without his knowledge or consent, with the germs of all his physical and mental qualities. He is therefore *forced* to possess them—let those qualities and powers be called good or bad; and the possessor of them cannot deserve merit or demerit.

“ He is also born at a *particular period* of human history,—in a *particular place*,—and within *particular surroundings*,—all without his knowledge or consent; and for which he can have no merit or demerit.

“ Now these surroundings in a more or less open manner force him to acquire a language, a religion,

manners, habits, ideas of right and wrong, prejudices, his likes and dislikes ; and for these, all forced upon him, he can have no merit or demerit, and cannot with justice be made responsible to God, to man, to nature or to society. Nor is there the least utility in the attempt to endeavour to make him and his fellows believe that he has or can have merit or demerit for his natural or divine qualities, or for the direction given to those qualities by the surroundings in which he comes into life and is retained during his existence.

“ His undying desire is to be happy ; and by this most irrational proceeding of attributing merit and demerit to him, he is of necessity made to become irrational in mind, feeling, and conduct, as all at this day have been forced to become. There is not at this hour a nation or people on the earth who are rational or consistent in mind, feeling, or practice. All are thus made forcibly to become so insane, as madly to pursue a road which they expect will lead to happiness, when what they are in search of can be found only in the opposite direction.

“ Are the human races to be blamed for thus being forced to become in mind and practice inconsistent or absurd, or insane or mad ?

“ Not in the least. But the Acting Power of the Universe (call it what you please,—God, Nature, the Essence of Nature, the Great Spirit, &c., &c., &c.) forces humanity to feel pain when it is not in the true path to happiness, and to have that pain increased until the right path shall be found and pursued without deviation.

“ Hence all experience pain of body or mind. All desire and long for happiness ; yet no nation or individual has found it. Hence the disappointment of man, and the misery of all nations and peoples.

“ But let all the sons of men now rejoice and be exceeding glad, for the discovery has been made, by which, as the population of the world has been to this hour forced to become through the entire infancy

of society, inconsistent, absurd, insane or mad, and unhappy, it will hereafter be forced to become consistent wise, sane, rational, and happy.

“ It has been discovered that there are two distinct and opposing systems for the formation of character, producing and distributing wealth, and governing the human races,—two systems—one repulsive, the other attractive; one evil, the other good; one based on individual *ignorant* selfishness, the other on united enlightened selfishness, embracing the permanent high happiness of the human races; one leading direct to all manner of error and its fatal evil consequences, the other leading direct to truth and good, or to the pure and undefiled Christianity of universal love and charity in the mind and continued practice of the human races through futurity.

“ This is the true Messiah of the Jews; the true Second Coming of Christ, or of the Great Truths which, at the First Coming of Christ, as declared by Jesus of Nazareth, the world was too undeveloped then to bear, and therefore was it then withheld; and now this is the very earliest period in the history of humanity, when man has been sufficiently developed to listen to those great and divine truths, on which the future happiness of the population depends, and which few only can yet comprehend in all their bearing and ramifications throughout society when thus wisely constituted.

“ Forty years ago, this year, I most publicly denounced all the superstitions of the world; and All Religions as now taught and practised are lamentable superstitions, calculated only to derange the reasoning faculties of humanity.

“ I have now declared as openly to the world the great truths, which, as soon as carried into practice, will introduce the Millennium to the human races,—with this difference, that instead of its duration being for one thousand years only, it will continue until time shall be no more and humanity shall enter upon eternity.

“ In this state, names, persons, personalities, and all individual considerations, will terminate; all will be one with Christ or Truth; and each will become all, and all each, to form one humanity over the earth, and all invidious distinctions will terminate for ever; no one claiming merit or any kind of superiority over another; but the cordial union of all hearts and minds will form and maintain universal harmony on earth, as it exists in the higher spheres in heaven.

“ Some of you will ask, or desire to ask,—“ How do you know that there are different spheres in heaven, or that there is a heaven?”

“ This is a very proper question to be asked by those who cannot yet believe in a future state of conscious existence, after we have ceased to live visibly on the earth; and I will now answer it.

“ The evidence of my senses, applied with all the acumen and judgment which I possess, has given me the following facts and consequent convictions, as strong as convictions can be made on my mind.

“ 1st.—That there are certain individuals of both sexes and of all ages, who possess the qualities, unconscious to themselves what those qualities are or how they obtained them, by which various kinds of communications are made by unseen and unknown influences, and sometimes in opposition to the strongest will of the persons possessing these extraordinary qualities; and these persons are called mediums.

“ These communications are made, according to the peculiar combination of the qualities mentioned, by tipping of tables, by raps upon them or on other furniture, on the floor or other parts of the house; and through these communications by means of tippings or rappings when particular letters of the alphabet are pointed to, intelligent communications are made, entirely without the will or knowledge of the medium; and often these communications are most deeply interesting to the persons to whom they are especially addressed.

“Through other mediums, the communications are made by their being compelled to write, without knowing what they write, and often to write in opposition to their own previous views and opinions.

“In many cases, when questions are asked for a good or rational purpose, correct and highly intelligent replies are given.

“When the questions are asked of these invisible and unknown influences—‘What are you?’—the reply by tippings, rappings, or writings is, through all mediums, in countries the most distant apart,—“Spirits, who have lived upon the earth, and who are “now in the world of spirits, having acquired power “thus to communicate with you, although to you we “are invisible.

“If you ask—‘what or whose Spirit are you?’—The unknown influence will often give the name of a near and dear deceased relative, who, in reply to other questions asked, will give an accurate account of many particulars respecting that individual, which you know to be true, and some unknown to you until proved by subsequent enquiries.

“Now all this is as certain as that the sun rises daily, and is confirmed by the experience of thousands possessing sound judgments and high integrity of character.

“But that which probably cannot be tangibly demonstrated is—that these invisible influences are the identical spirits of men; that is real men; or if they are real spirits—real men—indeed our real brethren, that they are always truthful in giving their earthly names, or in other communications which they often appear anxious, and sometimes very anxious to give to particular persons.

“I can now only give opinions derived from my own experience of these yet natural but extraordinary events, and these opinions should be taken for what they are worth and no more.

“It is frequently found difficult by some persons to

obtain any communications through the mediums to whom they apply. At other times, to some persons, perhaps those who are not really seeking for truth, the most absurd and ridiculous replies will be given, there being little or no cordial feeling or sympathy between the enquirer, the medium, and the influence purporting to be some particular spirit or spirits.

“ But when there is a real sympathy between the enquirer, the spirit said to be present, and the medium, the communication is generally easily effected, straightforward, truthful, useful, and sometimes highly important.

“ There is often much deficiency and ignorance on the part of the enquirer, and sometimes of the inexperienced medium, how to proceed in the best manner to obtain truthful answers.

“ Hitherto no discovery has been made, by the learned and scientific opponents of what is now called Spiritualism, of the Cause which produces the intelligent and superior replies to the questions asked of these invisible influences, nor any explanation approaching to common sense.

“ I have received communications from various influences calling themselves the Spirits of departed friends and relatives, in whom when living I had full and perfect confidence in their integrity, and as each made their communications to me in the character, strongly exhibited, which they possessed when living on the earth, I am compelled to believe their testimony as thus given; and as these communications have a good and high character in testifying now to the active exertions made by superior Spirits to assist developed men now to reform and regenerate the human races, I think their direct and uniform statements respecting themselves, are far more worthy of credit, than the random suppositions of those who are evidently ignorant of the whole subject of Spiritualism, and who by their previously acquired prejudices are strongly opposed to admit the existence of spirits,

against any evidence that can be testified by human means to the contrary.

“ But as this is yet a subject which is generally so little understood, and which in irrational made minds excites only irrational feelings of anger or ridicule, let it remain in abeyance until experience shall give us more facts and knowledge on this complex subject, and let us apply our attention to practical measures of deep and lasting interest to all of our race. This is *now our* business; and the Spirits, by the unchanging laws of their *will-power*, shall ceaselessly take care of their own, and certainly perform their duties to us.

The foregoing address, which was particularly well read for Mr. Owen, by Mr. R. Cooper, was listened to by the crowded audience with marked attention, and great interest; and the comprehensive views and grand principles contained in it, having been freely discussed by several of the audience, they were calmly and clearly defended by Mr. Owen, who, in adjourning the meeting till 7 p.m. in the same place, proposed, that a Committee should be then formed, to report upon the proceedings of that day; when Charles William Gregory, Esq., London; John Scott, Esq., C. E., Belfast; and Mr. McBean, the reporter engaged by Mr. Owen for the Congress, were appointed, with power to add to their number, to draw up a report, and which document will be found subjoined to this day's proceedings.—(*Vide p. 111.*)

The Fourteenth Meeting.

THE ADJOURNED MEETING ON SUNDAY
MAY 24TH, AT 7 P.M., IN THE LITERARY
AND SCIENTIFIC INSTITUTION, JOHN
STREET, FITZROY SQUARE, ON SOCIAL-
ISM, SECULARISM, AND SPIRITUALISM

ON Sunday at 7 P.M., the adjourned meeting
of the Congress of the Advanced Minds of the

World, was held in the Literary and Scientific Institution, John Street, Fitzroy Square. The hall of the Institution was completely crowded, and the greatest possible attention and interest were manifested by the audience. The Socialists, Spiritualists, and Secularists, having been especially invited to be present by Mr. Owen, to hear *true Socialism in spirit, principle, and practice, explained, and the only true universal practical religion, and the cause of the new spiritual manifestations which are being made in different countries at the present period, clearly stated, these respective bodies were well represented at the morning and evening meetings.*

Mr. Owen opened the meeting by observing,—

“I announced to you this morning truths of the highest import, to the permanent well-being, well-doing, and happiness of all of human kind. Many, I may say all, of the truths, were in direct opposition to the prejudices and errors which have been forced into the minds and upon the habits of the human races.

“I have purposely stated these Truths in the most broad and distinct manner, to rivet the attention of all to the earnest and most considerate thought and reflection upon them, that they may discover whether my statements and New Views of Society are true or false, whether they are intended for good or for evil.

“In these statements I denounced all the laws of men, including every code, given by legislators and statesmen through all past ages, of the laws of the United States and of Great Britain, as being the cause of all vice, crime, prostitution, poverty, and misery among the populations subjected to these laws.

“I now reiterate and confirm all I then stated to the audience present, and I wish all that I did state to be given to the world, that all may judge for themselves whether I speak the language of truth and sound reflection, or that which is contrary to facts, which have

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been ascertained to be unchangeable by the power of the human races.

“But I not only denounced all human-made laws, as being the sole cause of inflicting the continuance of ignorance, vice, crime, poverty, prostitution, and misery on mankind ;—I also advocated the rejection of all these by the people, and at once to supersede them firmly by the quiet and peaceable adoption of God’s Laws—the eternal laws of nature, which change not for man, or for aught he can do :—Laws of wisdom, goodness, mercy, and beneficence to all men and which, when they shall be introduced and consistently acted upon, will make all to become good, united, wise, abounding in superior wealth, and permanently happy.”

“These laws will direct surroundings in which all should be placed from their birth, to enable society to make them united, enlightened, good, wealthy, wise, and permanently happy.”

Mr. Owen on observing that great numbers were present in the evening who were not in attendance at the morning meeting’s discussion, requested Mr. Cooper to re-read the long address which had been read and debated during the morning sitting of Congress, which Mr. Cooper again did in an inefficient manner.

When Mr. Cooper had concluded the reading of the address, Mr. Owen in his own peculiar and characteristic manner, expressed his undying confidence in the power of the pure knowledge of truth, to produce lasting conviction, enlighten and strengthen the human mind ; and therefore, he invited all parties present, to come forward and ask questions, or make such remarks as they might deem proper. Several parties in the audience availed themselves of the opportunity of proposing questions and starting objections, all of which were beautifully and clearly answered and explained by Mr. Owen.

MR. McBEAN in expressing his cordial concurrence

with all the views and explanations advanced and given by Mr. Owen on that and former days, said,—

“ The grand science of the formation of human character—the most important, sublime, comprehensive, and useful of all the sciences, because actually composed of all the other Divine branches of the knowledge of truth, should include and recognise all the divine powers of humanity,—should support and unfold the different faculties and elements of human nature—the varied powers of man. This science composed of all the other sciences of the universe, must provide for the physical, intellectual, moral, and spiritual wants and aspirations of men, must be in perfect harmony with all the Divine qualities and laws of immortal humanity,—in harmony with the eternal forces and phenomena of the universe,—in conformity with the unchangeable laws of God. It is very well, but it is not enough to provide for men's physical and secular wants, because their intellectual, moral, and spiritual powers and requirements must be also carefully developed, and constantly cared for—must be cultivated, exercised, and satisfied. In order to give a vital and a virtuous potency to the influences of the external surroundings—which are to be employed and brought into active operation to constitute the science and the art, for the formation of human character—these external influences and surroundings must be all devised and directed by the matured intelligence, arranged by the confirmed wisdom, and applied by the purified goodness derived from the accumulated experience of the humanity of the past and the present. The causes must be adequate to produce the effects desired—the effects can never be superior to the causes employed to produce them. And I therefore, cordially agree with, and endorse Mr. Owen's views and principles, because I look upon them as meeting the whole wants of human nature.”

Mr. Brinsmead, then came forward and stated his doubts and disbelief respecting the doctrines and doings of spirit teachings, and wished for spirit manifestations there and then, before the large audience; when Mr. P. B. Randolph, an American believer, in spiritual science, and spirit intercourse, addressed the audience, and submitted several pertinent remarks illustrative of Mr. Owen's views of human immortality and tending to show that men perpetually progress in knowledge, power, wisdom, and goodness, and continue to assist, impress, and hold the most intimate and familiar intercourse with their fellow men, subsequent to their leav-

ing their physical bodies. Mr. Randolph spoke in a most energetic and impressive tone, and concluded by declaring, that spirit teaching would ultimately regenerate human society.

MR. ROBERT COOPER then came forward, and said,—

MR. OWEN,—No man living has a higher appreciation of your character, your labours, and your practical plans, than myself. I will succumb to no one in the strength of my attachment to you. I am as *you* have made me, and I am quite persuaded you will ascribe the observations I now feel reluctantly compelled to urge to the right motive. I speak in the name not of myself merely, but of many old devoted followers who now sit around you, who have proved, by a *life* of devotion to you and your cause, their sincerity and their constancy.

Sir, I submit that according to *your own* standard of truth, and I know none better, "Spiritual Manifestation," so called, must be, to use a strong phrase of yours in relation to the old system, "founded on a *gross* error."

Your definition of truth is as logically complete as it is morally sound. You have affirmed to-day that "Truth is ever consistent with itself, and with all known facts." Now, I hold, most respectfully, that the theory of "Spiritual Manifestation" is neither consistent with itself, nor with known facts.

First, you have told us that these spirits are deeply anxious to improve the condition of humanity. I apprehend they cannot be *very* anxious to perform this laudable work, or why have they remained silent and idle through so many thousands of years of ignorance, slavery, and suffering? Why only "manifest" themselves in the middle of the 19th century? Does the spirit act *consistently with itself*, when, being solicitous to promote the happiness of the world, it has never attempted the task till our day? The spirits have not been so consistent as yourself, Mr. Owen. The spirits of the old prophets, whom you allege have appeared and expressed such lively anxiety for the welfare of the human race, have taken a *long* time to make up their minds to "practical operations!"

Besides, if these spirits were fully impressed with the dignity of Truth, and the elevation of Philanthropy, would they present themselves in such "a questionable shape?" Would they content themselves by thumping tables, and tipping in all sorts of "holes and corners?" Why not present themselves in a manner so evident to our senses as to obviate all cavil? Mr. Randolph has said spirits will only appear in secret, and not before public audiences. I ask why not? To be consistent with themselves—with the wish to benefit "*all* classes"—they *ought* to appear before *all*. The larger the numbers before whom they might "manifest" themselves, the more likely they would improve the condition of all."

Is the idea of Spiritualism consistent with itself, when every condition required and every agent employed is material? The "medium," a being of flesh and blood like ourselves, is material; the table is material; the atmosphere which conveys the sound of the "tips" is material; and yet, though everything connected with the phenomenon, as Spirit-rappers themselves describe it, is material, the phenomenon itself is "spiritual!!" Is that being consistent with itself? Take away the medium, the recipient, the table, and the atmosphere, and where would be your "tips;"—where your "spirits?"

Sir, the supposition that "Spiritual Manifestations," are direct communications from those who have been *dead* ages, years, months, days, or even seconds, is inconsistent with *many* "known facts." It is a *KNOWN* fact, that when any organ of the body is destroyed, *its function ceases*. If I destroy the organ of hearing, all hearing ceases. This we *know* is a fact. If I destroy an organ of muscular action, all power of motion ceases in that portion of the body; cut off the muscles of the lower extremities, we *know* the person cannot walk. That is a *known* fact. Destroy the palate, can you taste? Destroy the olfactory nerve, can you smell? If, then, when an organ is destroyed its function ceases, it is "inconsistent with known facts" to assume that when the organ of thought, intelligence, consciousness, is destroyed, namely, the *brain*, its function does not cease.

According, therefore, to your own admirable definition of truth, Mr. Owen, it is a "*gross error*," to fancy you are conversing with dead friends when you hear tips and scratches on tables or under tables, in walls or on walls, in secret or in public.

These phenomena, allowing that they are strange, must be differently interpreted than by assuming they are the communications of defunct people.

Mr. Randolph says he repudiates all priestcraft—the priests delude the people. Why then does he and you, and the Spirit-rappers as a party, imitate them? Why like the priests, do you ascribe that which is wonderful—that which cannot yet be fully explained—to a SPIRIT? Why follow the example of those whom you have said a thousand times are the sources of all error? This very day you have told us, with a dignity and courage that excited our admiration, that *all* religions were founded on a *gross error*, that was "inconsistent with itself and *all* known facts." I most cordially agree with you, Mr. Owen: *all* religions are founded on such an error, *the religion of the Spirit World included*.

Would it not be wiser, more philosophical, more worthy of "*practical* minds," first to know all that *matter* can do, before you talk of "Spiritualism" and "Spirits?" What do we yet understand of *electrical* phenomena? My opinion is, when we are better informed on the subject of electricity—its nature, its causes, its effects, its action, especially on animal life and cere

bral sympathy—the “gross” fallacy of Spirit-rapping will be exploded.

I was proud, Sir, and so were the large majority of this assembly, to hear you say such phenomena as “Spiritual” manifestations should be held in abeyance till better understood, and we should direct our efforts to practical measures. May you live long, yet, Mr. Owen, to direct those practical measures, which, I firmly believe, can alone secure practical liberty, practical virtue, and permanent happiness to humanity.

Mr. J. P. HAZARD, of America, desired to reply to Mr. Cooper; but as there was no time to hear his rejoinder, which will be immediately introduced into this report, Mr. Owen, himself, briefly replied to Mr. Cooper, after which the meeting separated.

Mr. HAZARD's following reply to Mr. Cooper's speech above given, was addressed to Mr. Owen:—

London, 24th May, 1857.

MY DEAR AND HONOURED FRIEND,—

I hope you will excuse, I know you will, the category in which I have ventured to place you.

Should you precede me to the world of Spirits, you may, I hope, from thence perceive my heart's relation to your own better than it could now be described. I trust you may then, too, perceive a desire on my part still to listen to whatever you may feel disposed to communicate.

I was sorry that the late period of Mr. Cooper's eloquent speech upon the subject of Spiritualism this evening, precluded possibility of reply on the part of some persons *especially* interested in that portion of the programme proposing its consideration.

I rose to attempt one, but was over-ruled by the clock.

In reply to remarks made by yourself, and also to those on this subject by Mr. Randolph, Mr. Cooper stated that he was not of that number who spoke or had written upon this subject blindly. He had given it personal attention, and was therefore prepared to meet it with a knowledge of its facts.

He stated, also, that at a *seance* where Mr. Owen had (as Mr. Owen believed) just previously to his (Mr. Cooper's) entrance to the room, received a communication from the Spirit of Benjamin Franklin, by agency of “raps,” the alleged manifestations ceased upon his (Mr. Cooper's) admission to the apartment, and declared the thing an entire failure. Mr. Cooper “would not *now* state,” but if I mistake not his significance, it was a plain confession of his conviction of fraud on part of the medium, and *more* than an implied charge of a most serious character upon her.

Mr. Cooper further stated it to be a known fact that when human muscle had been stricken in death, its power ceased. When

the eye or other organ of sense became lifeless in the body, it became in fact a nonentity. That the brain, deprived of its present form of life ceased to act, and consequently to think, to be, He, therefore, concluded all belief in spiritual phenomena as palpably absurd. That to attribute facts and incidents of any sort to agency of any parties who had been former possessors of these organs and faculties, was contrary to fully ascertained laws of human existence.

He likewise adduced the self-evident proposition, that all truth must be consistent with itself; that no two truths or facts can possibly conflict; that therefore the present theory must fall before the *ascertained established* fact (as he appears to suppose), that in all the world's experience, no phenomena of a similar character have *before* occurred.

Mr. Cooper also believes it necessary that man should comprehend the entire laws of matter, and become thoroughly conversant with *its* capabilities, capacities, and powers, before we can be justified in attributing any phenomena, of any sort, to spiritual agency.

He daily charges those whom investigation of this subject has forced upon them a belief (a knowledge I may say, for it makes no demand on men's faith,) in the spiritual origin of its phenomena, with having themselves invented the idea of referring it accordingly.

He also finds a singular, a vitiating inconsistency in the interest which spirits profess to take in human welfare, and their failure to exert their power in its behalf. Thousands of years (adds Mr. Cooper) having elapsed before they accomplished any thing, or even expressed a desire to do so. Mr. Cooper triumphantly asks why they have not done so before—seeing they have such powers.

He evidently believes, also, that there is a most unsavory significance in the circumstance of these manifestations being confined to private and small parties. That one of the conditions of their occurrence should preclude the possibility of their presentation to large assemblies in public.

It would be a vain impossibility for me to quote Mr. Cooper's thoughts in his own clear and eloquent terms. I have, therefore, not attempted it further than in a few instances of brief phrases which I happen to remember as he uttered them. It is quite possible I may not have fully understood Mr. Cooper; but I have endeavoured to do so, and to faithfully cite his positions herein. Should there be any omissions of essential points, (and as I cite from memory alone, I fear there may be,) I should be most happy to receive from Mr. Cooper, a detail of his positions and arguments, to which I pledge myself in as full a response as my abilities will admit.

I desire, however, to submit this reply before leaving town, which will be necessary for me to do immediately on the close

of Congress to-morrow evening. Messrs. Baring, Brothers and Co., will forward to me any thing they may elicit.

Having attended all the meetings of the Congress in which you at present preside, I have been afforded too full and satisfactory opportunities of witnessing Mr. Cooper's ability to seize upon the strong points of what may be passing before him, to entertain any doubt of his capacity as an observer, and further, in the inflexible impartiality and high respect for truth and justice he has so ably and beautifully manifested in the peculiarly difficult duty assigned him in that Congress, I have all the guarantees I could desire of his entire sincerity in the views and statements he has submitted this evening.

But, in regard to the *knowledge* he may possess in these premises, I am no further qualified to judge, than by his own exhibition of proofs upon that subject, as contained in his own words. I am driven irresistibly to conclude from the general tenor of these, that his definition of knowledge is most essentially different from that entertained by the great majority of thinking minds.

In the first place it would appear, that Mr. Cooper went to see something which Mr. Owen states he had seen. Mr. Cooper, however, arriving too late, or under circumstances adverse to his objects, did not see anything at all. The whole thing, while Mr. Cooper was present, "was an entire failure." Now, how in the name of common sense, allow me to ask, was Mr. Cooper or any other person to derive any pertinent knowledge from this experience? How, I would ask, has this avowed failure, on his part to obtain any knowledge of the facts of the case, qualified him a judge in the premises—more especially to sit in judgment upon the opinions of those who honestly declare they are in possession of the facts which Mr. Cooper declares he has not in his possession, nor has any conception of. That Mr. Cooper is in possession of honest opinions upon the subject—none who have heard him express them can doubt. But the sort of logic that would admit such as these in lieu of such as claim to be based upon experience, and not upon failure is, to say the very least, highly questionable.

I am quite sure that one who had spent his life in a mine, having only heard of the beautiful stars of the heavens, would not be competent testimony in opposition to the opinion of others who had been more fortunate. And should such an individual emerge from his cavern during some cloudy night, whatever might be his disappointment upon looking toward the skies, *no* expression thereof could possibly be construed as proof that others had been mistaken. His *ignorance*, in however strong terms the declaration, would hardly be accepted as the boundary of all that might be known upon the subject of the existence of stars.

It is in vain to reply that the declaration of the existence of these manifestations is the voice of a small minority. It is the

voice of an *immense* majority of investigators, and their numbers are millions. Nor are these millions of those who are most likely to be the victims of authority, or of superstition and tradition. They comprise a large proportion of independent enquiring minds, who have gone forth in obedience to a love of truth, and believe they have not searched in vain. I have never known an individual who has adopted these errors (if they be such) at the dicta of others, but only in obedience to the irresistible testimony their facts offer to the human *senses*. I have never found an individual who had given sufficient attention to the subject to enable him or her to become familiar with what it has to offer, who entertained a doubt of the facts themselves, and only comparatively very rare instances of doubt of their spiritual origin. Of some forty or fifty writers in America who have published their views at length in opposition to this great subject; all, with one exception, agree to the genuineness of the facts; their opposition being based upon the narrowness of pious prejudice, the smallest possible to be conceived. I do not speak from hearsay, I have read all the works to which I refer. The exception to their agreement exists on the part of a clerical gentleman, who opens his work with the startling announcement that he has never given the subject a moment of practical attention. All the others declared themselves to have been investigators.

In regard to Mr. Cooper's apparent influences upon the proceedings to which he alludes. The very fact that the raps ceased on his entrance to the room is *prima facie* evidence of the genuineness of what had preceded it in Mr. Owen's presence. I think that Mr. C. will find that all persons familiar with the subject will so consider it. I should not hesitate at all to engage to intercept and cause entirely to cease, for the present, any spiritual manifestations of the character now under discussion. In most cases this could be effected instantaneously.

Mr. Cooper perfectly well knows there are many chemical and other experiments and processes, the success of which depending on delicate or easily disturbed conditions, are very subject to imperfect results, or entire failure even, in some chemical experiments the success is not once in a hundred attempts, or *séances* if you please. But *one* success is enough: a century of failures is of no avail against it.

Mr. Cooper obviously presumes that the millions who have examined this subject, and who have been forced by the power of its testimonies to differ from him upon its merits, must be laboring under some strange delusion, some unaccountable hallucination. This may be so, but the onus of proof lies on the opposing side, and when it is offered it will claim due consideration.

I feel very doubtful if any man can *prove* that this human organisation of ours is *not in reality* a mere instrument most cunning

ningly devised to mislead and deceive its possessors. However clear the converse may appear to some, I believe the proof of it, at least to such as deny the evidence of the senses in any case, would be a very difficult task to most minds.

But such a mode of reasoning (or rather of suspicions,) weighs equally against *all* human testimonies. If the senses of these intelligent millions to whom I refer are not reliable, where are the millions to be found whose senses are reliable. If the investigation of this subject begets incompetency, where is the evidence of it, and what other class of investigations may not be as rationally supposed to effect the same results? Moreover, if this subject hallucinates those who approach it from one side, what is there that so fully protects from similar influences the very small party who meet it on the other? Is the rule of strength reversed? Is "a cloud of witnesses" nothing but a cloud? Does not the mode of reasoning adopted by Mr. Cooper go as far to show that *he* is mistaken in supposing he did *not* see what Mr. Owen states he saw, as it does to prove anything else? How could, by the ordinary mode of handling testimony, it be expected that Mr. Cooper should see that which transpired in Mr. Owen's presence, if Mr. Cooper was absent at the time, as he states to have been the case. The reason Mr. Cooper did not witness a continuation of those phenomena upon his arrival, will be very clear to all conversant with the subject, and will become so to himself, I doubt not, should the subject receive his earnest and persevering attention.

The evidence of our senses being the sole foundation of those facts on which we base all our reasoning; must be considered trustworthy, otherwise all logic is at an end, and Mr. Cooper is wrecked upon his own argument with all the rest of us. Mr. Cooper cannot be ignorant of the serious responsibility of its true character, which so many assume in charging dishonesty of purpose upon their fellow men without sufficient proof. He cannot but be aware that, particularly in connexion with so-called spiritual media, there is a prevalent recklessness on this point. The most degrading allegations are made respecting parties by comparative strangers to them, who at the same time ought to know that many who have better opportunities of judging those parties have only testimony to their integrity. I have the fullest confidence in Mr. Cooper's intentions, and know he would not thoughtfully cast an insinuation or imputation without possessing what he considered pretty full proof in support of it.

If this question is to abide the decision of mere presumption of fraud and imposture, I have only to remark that the tyranny of suspicions or jealousy, is not (as many appear to suppose,) the healthful exercise of a rational faculty, but the recognition of an usurped authority, the deranging influence of a base passion, ending to the subversion of every ennobling faculty of our

nature, destructive of those higher elements on which anything that is worth preserving within us can be based. My own experience (happily as I conceive,) has clearly demonstrated that men in the main mean well, and that those who doubt it, who act on the promptings of suspicion will deceive themselves ten times when an open manly confidence in their fellow men would deceive them only once. If this proposition be not true the notion of benevolence and providence, of the power that formed all we see, is a bald, naked, unprotected lie.

As to media themselves, I have only been familiar with these during the last four years. So far as I am capable of judging, I am forced upon the conviction that they are not inferior in integrity of purpose to any class whatever, with which I am acquainted. Many, very many, of our most highly respected citizens in America are media. The most respected and intelligent families in our cities, those enjoying the very highest position in social life in Boston, and other cities furnish many of this remarkable class. Men whose names are famous in science, governors of States, members of Congress—men eminent in literature, revered as religious teachers, are not only spiritualists, and in numbers, but also media.

That some media may not have attempted fraud, and even successfully I am not prepared to say. For although I have never myself witnessed anything on the part of any one of them which led me to any conclusions to their disadvantage in this respect, I cannot feel authorised to adopt the course of many of our opponents, by declaring my own failure at detection, to be triumphant proofs of the fallacy of any testimony of a more positive character, which the experience of other individuals may enable them to offer.

In his theory of the effects of physical death upon the really vital principle of man, it appears to me that Mr. Cooper simply begs the question, which is—Has man the power to manifest himself from beyond the grave or not? There is assuredly no proof to the contrary, while there is an unspeakable amount of incident offered as testimony of the affirmative by those who believe it to be entirely genuine, and which opponents have failed entirely in the effort to set aside. I thought also that Mr. Cooper might mean, by some of his remarks in this connexion, that spiritual beings, if such there be at all, would necessarily, from their spiritual character, be incapable of physical or any tangible demonstration to man.

If such be the case, the entire question is at once settled. But no testimony supporting such a position has ever been adduced, within my knowledge, although a great deal has been offered, and is daily offering, in support of the contrary opinion. The assumption that spiritual bodies are immaterial bodies appears to me highly contradictory of all we know of existences of sentient beings, and like all other assumptions unsupported

by proof must pass as very insignificant coin. How much less then, should they conflict with unrefuted testimony, even admitting such testimony not entirely adequate to the establishment of such forms of existence.

Mr. Cooper finds this theory to be false because, also, it is in direct antagonism with truth itself. The truth, in his estimation on this point, re-affirming his opinion of the world's previous inexperience and ignorance of such phenomena as are now supposed to transpire. He leaves the proposition to find its support in his own declaration.

I have very rarely become intimate with any family in any country, in which I have not found one or more members to declare, the contrary of Mr. Cooper's views has been the experience of one or more of such family within the memory of the living generation, to say nothing of family tradition (of perhaps less reliable character,) of similar events in its past history.

All records of all peoples testify to a constant succession of events which have ever engaged the public to a most lively interest in this feature of human experience. A debating ground in these premises which human knowledge, and even human ignorance has vainly endeavoured to demolish. I believe there is not a shadow of such inconsistency as Mr. Cooper indicates. I maintain that human experience ignores entirely the position he has assumed, and assumed without one particle of support. I further maintain that even admitting that the first so-called spirit manifestations of which we are cognizant did occur within the last ten years; it proves nothing whatever of his proposition.

Surely Mr. Cooper does not mean that because spirits may never have appeared to man they never can do so. Where is there any proof of such an impossibility? As well might it be maintained that nothing new *to man* can transpire. And it equally follows that nothing new *ever did* occur. The ignorance of man, however blank, can prove nothing. It may cast its shadow upon them, but it is in light, and not in darkness that knowledge and truth are revealed.

Mr. Cooper suggests the propriety of understanding the laws of nature and the powers of matter before we attribute any facts to spiritual sources.

Men must be governed by the facts before them, they must assign phenomena to what appear to be their real sources. To say we will listen to no convictions which lead us to spiritual solutions would be no less adverse to the principles of a true inductive philosophy than would be an abandonment of all facts referable to physical causes until we had exhausted the spiritual.

If we find one obstructs the other, let us separate them by all means, if indeed it be within our power to do so; but neither the necessity nor possibility of such a divorce has yet been demonstrated.

In Mr. Cooper's iteration of the charge with which spiritualists have so often been burthened, that they themselves refer, and most unnecessarily, these phenomena to spiritual agency, and that its investigators are responsible for such a christening, appears to forget the fact that the announcement of spirit agency is *one* of the phenomena. The little girl at Rochester to whom this announcement was made at the commencement of the present series of these spiritual manifestations, was perhaps as much surprised as others. She asked the question I believe in utter ignorance of the source of those sounds which had grievously annoyed her for about forty-eight hours. The announcement then made is confirmed by all intelligent experience on the subject since. So far as my knowledge extends, the reply is still the same to the same question. I have probably heard it asked hundreds of times with the same result.

The inconsistencies alleged by Mr. Cooper are such as have ever attended the progress of human advancement. The new dawn has ever abounded in apparent inconsistencies, which time and more knowledge ever prove to be merely imaginary. When two facts appear to conflict, it is in the theory of them we must find the difficulty. Knowledge leads to simplicity in which its perfection lies.

The circumstances, real or apparent of human conduct, are rather qualities of its actions than refutations of their reality, and in the absence of proof that no inconsistencies prevail in the Spirit World, that men take none to that from this, we have no particular reason for supposing they may not still characterise the conduct of some of the inhabitants of that sphere. I confess, however, I have not been able to detect the kind of inconsistency to which Mr. C. particularly referred. Until he has shewn that spirits have hitherto done nothing for man, or have not done all they could under existing circumstances do, his accusation must rest upon mere authority. I see no difficulty in supposing that Spirits may often influence men on earth in a manner of which we are entirely unconscious, and that conditions of the past have been less favorable for tangible and general manifestations than those of the present day. That conditions in America at the present period are far more favorable to these phenomena, whatever may be their source or character, must be fully obvious to all observers in these premises. What is obviously true of locality, may (as I conceive), be equally so of time.

We know that the condition of man in this world, has been one of change—we hope, of progress. A constantly varying condition of circumstances attend him. We also know, that if there be a spiritual world, the intelligences of this world bear some kind of relation to the powers of that. It, therefore, follows, there being a constant change in this world; that the relations betwixt the two must change in some degree every mo-

ment. Is there then any difficulty in supposing, that in the ripeness of time, a period has at length arrived through the operation of this ever-shifting relation betwixt the two worlds, wherein circumstances governing their means of communication have become more favorable to their purposes than have before existed, for perhaps an indefinite period? Is not this a more Christian, a more rational, a more ennobling conclusion, than one that simply jumps into the awful necessity of condemning the countless millions of our fellow beings who may have really gone to a spiritual world, as mere machines of empty professions and base practices? Besides, at what period would Mr. Cooper have had these manifestations to commence to be consistent with the views he here offers of consistency—unless the first spirit rapped or manifested in some way to man for his benefit, a serious accusation must lie at his door? All things must begin, and doubtlessly do so at their natural periods. To suppose otherwise, is to condemn the world, and the universe as a mere confusion.

Mr. Cooper, in supposing that these manifestations are confined to private circles, is in the main correct. Nevertheless, he labors under a most gross error of fact. If his position in this respect were true, it would only prove what is true of all other things, that certain conditions are necessary to certain results. A very little dust defeats the end of the daguerreotypist. The slightest flaw in a wire destroys all the magnificent powers of a harp. One degree of heat constitutes all the difference (in results) betwixt an effete acorn and a noble oak.

In the city of New York, there is an association of respectable gentlemen embracing some of the best minds and hearts in that city. I would mention also its scientific members literary and professional, if I were not well assured the mere senses of the great mass are as good instruments of their kind as any we have. This body of men denominates itself, the "society for the diffusion of spiritual knowledge."

These persons having satisfied themselves by their own experience of the reality of these manifestations, and that human life is very often made happier by a knowledge of this truth, have nobly combined by a devotion of time, talent, and money, for the purpose of bringing its advantages within the reach of all, so far as lies in their power to do so. Broadway, in New York, is very much what Regent Street is in London. In one of the most public and central parts of this great thoroughfare, and consequently in one of the most extensive, this society has for (I believe) *over* two years provided large apartments on a first floor, (second there), together with a spirit medium, who is in constant attendance. Thither all may go without fee or reward and witness the manifestations for themselves, propound their own questions, and make such investigation as they desire. There is no privacy; I have often been there—a looker on. The rooms have always been fully attended. The raps are constant

when questions are asked ; and I found these were almost invariably either mental, and known therefore to the interrogator only, or written secretly on paper. Thousands and tens of thousands visit this establishment. The flood pouring into and out of it is constant. We have one other medium in America, whose immobility of temperament is such as to enable her to retain the calmness under almost any circumstances which is necessary to the objects of spirits who may desire by these means to communicate with man. To attempt such results where calmness cannot be maintained, would be as vain as for a man to write legibly on a runaway horse. At least, such has been the result of my experience in the investigation of the subject.

Mr. Cooper, like many others, attributes these phenomena to some physical cause not yet understood. Supposing they have reality for agreement sake.

I would answer that the manifestations, be they from whatever source, declare they are from spirits of men who have lived on earth. Now, is nature, or is matter a liar, will logs of wood speak untruths ? Human agencies may make them do so, or Spiritual agencies may do the same doubtless. But, if matter is the agent as is constantly urged, that resort is cut off.

I have addressed these lines to you, my dear sir, leaving to your own judgment, what shall be done with them.

I am sorry I could not be more brief. But you will readily perceive that this subject is at present in a condition, in England at least, which involves a necessity of going over much ground.

I would thank you to preserve these remarks for me, as I may desire to make extracts for other purposes.

If you can make any use of them, please consider yourself at full liberty to do so ; and that I am, most sincerely, your affectionately attached friend,

JOS. P. HAZARD.

Robert Owen, Esq., London.

The following is the report of the Committee referred to in page 86 of this report—

REPORT OF THE COMMITTEE APPOINTED BY THE TWO MEETINGS OF CONGRESS OF THE ADVANCED MINDS OF THE WORLD, CALLED BY MR. ROBERT OWEN, HELD IN THE LITERARY AND SCIENTIFIC INSTITUTION, JOHN STREET, FITZROY SQUARE, LONDON, ON SUNDAY, THE 24TH MAY, 1857.

YOUR Committee, consisting of Spiritualist members of the Congress, agreeing with Mr. Owen's physical, intellectual, moral, spiritual, and practical views, and with the principles

and practices founded on these views, have listened with the utmost attention and interest, and with the most sincere desire to acquire the knowledge of truth only, to his addresses and explanations, to the *Socialists, Spiritualists, and Secularists*, on the morning and evening of the 24th of May, 1857; and unanimously recommended the most careful investigation of all these subjects, instead of prejudging the value or non-value of any of them, taken separately, without examination.

Your Committee, composed of believers in human immortality, and that men perpetually progress in knowledge, power, wisdom, and goodness, and continue to hold the most affectionate and familiar intercourse with their fellow men, subsequent to their leaving their physical bodies, cordially endorse Mr. Owen's views and principles, and view them as completely meeting the whole wants of human nature, and feel great pleasure in drawing particular attention to the following extracts taken from the addresses delivered on that day:—

“That man is born without his knowledge or consent, with the germs of all his physical and mental qualities. He is therefore *forced* to possess them—let those qualities and powers be called good or bad; and the possessor of them cannot deserve merit or demerit.

“He is also born at a *particular period* of human history,—in a *particular place*,—and within *particular surroundings*,—all without his knowledge or consent; and for which he can have no merit or demerit.

“Now these surroundings in a more or less open manner force him to acquire a language, a religion, manners, habits, ideas of right and wrong, prejudices, likes and dislikes; and for these, all forced upon him, he can have no merit or demerit, and cannot with justice be made responsible to God or man, to nature or to society.

“Where there are hatred, anger, and ill-will between parties, on account of a difference in belief or opinion, there can be no knowledge of our nature, no foundation laid for the admission of common sense into minds which have been so unfortunately trained and educated by an equally ignorant society and injurious surroundings.

“The first introduction of a true and useful knowledge of ourselves, informs us that we *must believe, and cannot avoid believing*, according to the *strongest impressions* made on our minds, and that therefore, it is most irrational for men to be angry or displeased with each other for their different individual convictions and feelings.

“Men of mind, who know the past history of man and his

present position over the earth, are conscious that not one of the existing religions, as now taught and practised by the human race, can ever become universal, or unite men to make them good, wise, permanently prosperous, and happy.

“ Our business, in our present state upon earth, is with facts, which we can investigate and comprehend, to enable us to make each other good, wise, and happy, which is man’s mission on earth, as is evident by the desire of all to attain these results.

“ To discover a universal religion is the first step to unity among men, and to a permanent peace for the population of the world ; and it must be attained before practical measures can be adopted to construct the surroundings which can alone make all placed within them to become united, good, wise, permanently prosperous, and happy.

“ What, then, you will now ask, is this *true religion*, which is to be accepted by all nations and peoples ?

“ It is the substance of all religions, without their useless forms and ceremonies.

“ It is the daily, the hourly, the unceasing practice of love and charity for our race, irrespective of colour, country, creed or class ; or a never-ending desire to promote the permanent happiness of all, through the life of each.

“ This will be now soon attainable. The shell and spell of ignorance are broken ; and life, liberty, and knowledge will have free range over the earth, directed by wisdom, in peace and harmony.

“ This great change, the wonder of all nations and peoples, will be effected through the medium of the, to many, strange and yet little understood *Spiritual Manifestations*.

“ The spirits of just men made perfect will assist, guide, and direct the way to the full and complete reformation and regeneration from ignorance to wisdom of the race of man, thus preparing, through a new practical religion, a new earth, and a new sphere in heaven for those thus reformed and thus regenerated.

“ There are now around us superior Spirits, who, through the aid of superior intelligence and power, have been purified and perfected, who are now deeply interested in forming and carrying forward various measures in different parts of the world, to bring about this great and glorious change for humanity—this new dispensation, and permanent happy existence of man upon the earth, to prepare him at once for the higher enjoyments of superior spheres in heaven.

“ But, to attain these results, certain practical measures are

necessary, which can alone emanate from the true fundamental principle, which enables man to know himself, how he should assist to form the character of his successors, and how he should construct society, and thus make the principles and practices of the human race to be consistent with the laws of nature, and in harmony working together to consolidate the unity and permanent happiness of our race.

"This and this alone is true Socialism. *This is the Socialism I have been so long in preparing the world to receive in spirit, principle, and practice.*

"Let it be deeply impressed on the minds of all, that true religion consists in the practice, in thought, word, or action, throughout life, of love and charity for all of our race, and in being merciful in conduct, as far as is practicable, to all that has life; that anything short of this is a name only, and not the reality or substance of religion.

"It is *this practical religion* which can alone set nations free; which can saturate the earth with wealth, to be used and enjoyed by all; which can unite man to man over the earth; which can give a good, useful, and valuable character to all men; which can put the spirit of peace within the minds of all, and insure the permanent peace of the world."

Your Committee feel great pleasure in directing particular attention to all Mr. Owen's Addresses delivered by him on the 24th May, 1857.

CHARLES WILLIAM GREGORY,
Of the City of London,
Chairman of the Spiritual Committee.
JOHN SCOTT, of Belfast, *Hon. Secretary.*

London, May 25th, 1857.

REPORT OF THE CONCLUDING MEETING
OF THE CONGRESS OF THE ADVANCED
MINDS OF THE WORLD, HELD IN ST.
MARTIN'S HALL, LONG ACRE, LONDON,
ON MONDAY, EVENING, MAY 25TH, 1857.

At the conclusion of the sittings of the Congress of the Advanced Minds of the World, called by Mr. Robert Owen, to consider the best possible plans, principles, practices, and peaceable means to change

the present most ignorant, false, unjust, cruel, and evil system of human society, for the enlightened, true, just, merciful, and good system of society, so long and clearly explained, and advocated by him, (Mr. Owen) for forming men's physical, intellectual, moral, and spiritual character—for producing, distributing, and enjoying all desirable wealth, and for placing, employing, and governing the human races, in harmony with all the divine laws of human nature, and the universe, (which sittings took place both in St. Martin's Hall, Long Acre, and in the Literary and Scientific Institution, John Street, Fitzroy Square, London, from the 12th to the 25th of May, 1857), the members held a public meeting in St. Martin's Hall, Long Acre, London, at 7 p.m., on Monday evening, May 25th, 1857, which was both numerous, and respectably attended,—Mr. Owen, the venerable President of the Congress in the chair.

Mr. Owen opened the proceedings by briefly explaining that he had called this meeting at the conclusion of the protracted sittings of the present Congress, to take farewell of his friends—to shortly recapitulate the best possible principles, practices, plans, and peaceable means, to change the present most ignorant, false, unjust, cruel, and evil system of human society over all the earth, for the enlightened, true, just, merciful, and good system of society, clearly explained and long advocated by him (Mr. Owen), for forming men's physical, intellectual, moral, and spiritual character, for producing, distributing, and enjoying all desirable wealth; and for placing, employing, and governing the human races, in harmony with all the divine laws of human nature and the universe; and to give the members of this Congress, and to all who might be disposed to unite and co-operate with them in every locality of the Empire, an opportunity of petitioning Parliament, for the immediate adoption of these comprehensive plans, consistent principles, and beautiful harmonious practices, which would put an

effectual end to the present highly irrational state of things in this country, and ultimately all over the earth.

Mr. Owen went on, to point out the changes which would probably occur before the termination of the present century. He said,—

“The Evil Principle on which society has been based from the beginning until now, will be peaceably superseded by the Good Principle, which will change the falsehood, deception, and repulsive feelings, to this period so universal, and necessarily emanating from the Evil Principle, to the universal language of truth, conduct of honesty, and attractive feelings among all of the human races.

“There will be permanent peace over the earth, attained by all nations being federatively united on principles of justice and humanity.

“A rapid change will be in progress to give one language to all, to form one interest and one feeling of love and charity for all colours and races, and to produce perpetual joyous harmony throughout the population of the world.

“There will be no buying or selling wealth of any kind for a money profit; superior wealth will be annually produced in great superfluity for the human races, and all will freely partake of it without money and without price.

“All, for the great benefit of each, will have their natural physical, intellectual, moral, spiritual, and practical qualities, cultivated as well and as highly as the combined knowledge and means of society will admit; and a universal good, wise, and happy character will be thus formed for all, without exception.

“The sciences will be made the slaves and servants of the human races.

“There will be a just and enlightened equality according to age in the condition, training, and education of all.

“The population of the world will be lodged, fed,

clothed, employed, and placed, in a superior manner within superior surroundings, to the exclusion of all inferior.

“ The population at the termination of this period will be actively engaged in extending the City of the New Jerusalem, which will extend over the earth, and in which there will be no streets, lanes, courts, or alleys—all these being inferior or injurious surroundings.

“ Telegraphic communications may when necessary be made over the extent of this City, when it shall cover the earth and be divided into its natural family townships, with populations not exceeding three thousand.

“ The inhabitants of this new City will be occupied, according to age, in producing superior wealth in a superior manner, in aiding to form superior characters for all within their influence, and in enjoying their existence ; each having all their faculties and natural qualities well trained and educated, according to their well disciplined wishes and desires.

“ The City will be the home of all, and each may remove from one part of it to another at pleasure, and everywhere will be provided, in return for their superior services, with superior accommodations, and all wants fully supplied, each one everywhere meeting only his brothers and sisters, upon an equality with himself according to age.

“ And I now put forth these statements to the public, that the eyes of all may be opened to the immense unnecessary evils and sufferings of the human races under the existing system of falsehood, force, fear, and fraud, and to assist all to come out of this evil course, which is leading the human races down to a pandemonium,—while the new and true system which may be now adopted will lead direct to an earthly paradise.

Mr. Owen proceeded and said, that he would now state, what he believed would probably take place before the termination of the present century.

“ Nations will be united federatively over the world, and there will be permanent universal peace. The first federative treaty will very probably be made between Great Britain and the United States.

“ All will be placed from birth within good and superior surroundings, and thus all will have their characters well-formed from birth, physically, intellectually, morally, spiritually and practically. All will be made to become good, wise, and rational, and, when compared with the present generation, superior rational beings.

“ All will be so surrounded from birth, as to be well fed, lodged, clothed, placed, employed, and governed.

“ The earth will be new laid out to form, over its whole extent, one City, to be composed of separate townships with their required appliances; and each will be a paradise of a township, connected with all other such townships over the globe, until they will form the earth gradually into this one great city, which may be called the New Jerusalem, or the united earthly Paradise.

“ The spaces between the townships will be laid out in gardens, groves, fertile fields, to be as beautiful as human knowledge and scientific means can make them

“ The City, containing all the inhabitants of the earth will be occupied by a thoroughly developed and regenerated race of human beings, governed solely by God's Laws, speaking the same language, and that, the language of truth only; having one interest and one feeling, to promote each other's happiness; all filled from birth with the spirit of universal charity and love for one another, and applying those divine qualities to their every-day practice through life.

“ Vice, crime, prostitution, and misery, will entirely cease. Anger, ill-will, or abusive language will be unknown.

“ Individual selfishness will cease, and isolated interests will be unknown.

“ An elevated equality in condition and education, will be universal.

“ Each age will have its peculiar employments, rights, and privileges, and these will be the only distinctions, contests, competitions, quarrels, and jealousies, among men and women will cease for ever.

“ Arrangements will be formed to produce wealth of superior qualities, so abundantly, and so pleasantly to its producers, that all will freely partake of it according to their wants and wishes. And it will be made to abound at all times in every part of the extended city of the New Jerusalem.

“ Telegraphic communications, when necessary or useful, will be made daily to every township composing this coming great and glorious habitation of the human races.

“ The use of every township, and of all the earth, will be equally the right of all, and all will be thus free men of this city and equal partners in all its possessions.

“ Each will travel when and where inclination may direct or health require, and in return for their superior educated services, will everywhere be supplied with all they may desire to have or to enjoy.

“ The travelling over seas and oceans will be on well constructed large Islands, formed by men, and navigated by the aid of steam, if better and superior motive powers may not in future be discovered and brought into use. Thus travelling will be always performed on dry land, unless the means for superior safe arrival by *aërial navigation* may be discovered and introduced into practice; and this discovery, under the new dispensation of unity of mind and interests, may, indeed, be reasonably anticipated; for under the united system of truth and goodness for forming character and governing the world, men will be enabled not only to remove mountains and fill up valleys, when useful, but to do far greater things than these.

“ Under this New Dispensation, old things will rapidly pass away, and all will become new—even men and women will be new formed from birth, and all in external form and internal feelings and mind will be-

come beautiful, and both will be in perfect harmony; and then the human races and all nature will also gradually grow into harmony, and thus attain their foreseen destination, when the happiness of humanity will be complete, and upon earth man will have no more to desire

“It will be asked—on what foundation I make these predictions? The reply is, on my knowledge of human nature, of the interests of the human races, of the illimitable powers of the sciences, and of what man can do for man, when cordially united with all his fellows, and when the world shall be at peace.

The spirit-quickenings animation, the sublime pathos, the intellectual force, and the mind-kindling moral power and grandeur with which Mr. Owen delivered the above address clearly demonstrated, that his mental vigour is constantly increasing, and continually undergoing progressive development.

“The meeting,” he said, “if it thought proper, might request that he (Mr. Owen) should be heard and examined at the *Bar of both Houses of Parliament.*” After several other valuable explanations and practical suggestions, never to be forgotten, Mr. Owen before he sat down called on Mr. John Maughan to move the *first* resolution, namely,—

“That this meeting views with apprehension the rapid moral and social declension of society, and is of opinion that radical and comprehensive measures must be speedily adopted or permanent suffering will be entailed upon all classes”—which on being seconded by Mr. McBean in a short comprehensive speech was carried unanimously.—

Mr. MAUGHAN on rising to move the resolution, said—

“We know how to value newspaper statements of prosperity. We have looked behind the glare and glitter of the shops to the condition of those on whom the shops depended—the working and producing classes. We asked what was their condition? Did it keep pace with external appearances of improvement? The extension of the commercial and manufacturing system has been accompanied by a disproportionate deterioration of the working classes of society, for the employed were becoming the serfs of the employers. Uncertainty and doubt attended the

lot of the working man. To remedy this state of things the people must be rendered independent of daily wages by such a re-organisation of society as would at least secure them food clothing, and lodging of good quality with certainty. That emigration was no remedy, if it could even be considered a palliation. The system led to falsehood and fraud, and left the lower classes in that horrible condition depicted by Dr. Letheby in his Report to the Common Council on the condition of the poor. He adverted to the condition of women who existed in a state of serfage—could not hold property—could not dispose of themselves in many instances; he adverted to the fact of the notorious deficiencies in their education—large numbers being unfitted for maternal and domestic duties. Women held the most important position in the rank of humanity. The character of mankind was largely dependent on their capability of training the infants they bring into the world. The remedy for the evils of society must be sought by a recurrence to the first principle. We must bring societary science into harmony with natural law, and give to all without exception the best training and the best conditions, and then and then only shall we have a society peaceable, truthful, virtuous, and happy.”

Mr. McBEAN on coming forward to second the resolution, said—

“ Let us carefully keep in view the interesting occasion, and the grand objects of the protracted meetings of this Congress, which is now about bringing its important public deliberations to a happy conclusion for the present, and if we do so, I am certain that this influential and respectable meeting will clearly comprehend that the resolutions which it should adopt and pass this evening, should collect and express as much as possible the essential essence of all that Mr. Owen has taught us on this important occasion—perhaps the most important that ever occurred in human history. This meeting must now clearly comprehend and perceive the pressing necessity there is for the immediate full and fair recognition of all human RIGHTS, secular, social, civil, and spiritual; and for the immediate introduction of a grand practical system of educating, training, placing, employing, and governing every human being from birth in harmony with the unchanging NATURAL RIGHTS, WANTS, and LAWS of human nature—in conformity with the eternal laws of God—in order that the best possible physical, intellectual, moral, and spiritual character shall be conferred on, and developed in all men, with the certainty of a law of nature; and also, that we require, as a grand first step towards the immediate realisation of these glorious benefits, that until a UNIVERSAL religion, resting on, and arising from self-evident truths, shall be discovered by all, and deemed worthy by all men, to be supported

by all men—that till this period shall arrive,—no class, party, or person in the *state* shall be any longer taxed for the support of the existing contradictory religions, with which we do not agree, and from which we do not, and cannot receive any benefit whatever. We must commence and teach our fellow men their own importance, and that they have natural rights, and what these rights really are ; and that they have Divine natural wants which must be met and supplied. We must teach our fellow men that it is their duty to acquire the most extensive and accurate knowledge of all their powers and rights ; and that it is their highest prerogative as men, to possess, exercise, and enjoy all their physical, intellectual, moral, and spiritual *powers, rights, and liberties*. The knowledge, the power, the wisdom, and the will to do good which we may happen to possess, we must teach and communicate to our fellow men. By giving our fellow men the accurate knowledge of all their Divine duties and rights, we shall give them the will and the power to obtain and exercise them.

ROBERT COOPER, Esq. Notting Hill, in a lengthy and eloquent speech, moved the second resolution ;—namely—

“ That this meeting considers that the plans proposed by Robert Owen, Esq., formerly of New Lanark, are the best adapted to meet the growing evils of society, and that therefore a memorial be presented to Her Majesty and petitions to both Houses of Parliament, praying for an immediate enquiry into these plans, and that Mr Owen be heard at the Bar of both Houses — which on being ably seconded and supported by Mr. James Rigby, in a practical speech, perfectly explanatory of Mr. Owen's comprehensive principles and gigantic plans for human amelioration, was carried unanimously.”

JOHN SCOTT, Esq., C.E., Belfast, moved the third resolution, namely,—

“ That the following petitions be presented to the Houses of Parliament—that to the House of Commons, by Viscount Gode-rich : that to the House of Lords, by Lord Belper : and that Mr. Owen present the memorial to Her Majesty—which on being seconded by Charles William Gregory, Esq., London, was carried unanimously.”

Mr. Scott read copies of the petitions to be presented to both Houses of Parliament, and of the address to Her Majesty, the Queen, and memorials to the Lords of the Treasury—(copies of which will be found subjoined to this report.) In urging the

necessity for their adoption, he clearly pointed out the duty of every member of the Congress; and submitted several valuable practical suggestions to the meeting: and concluded a short, but interesting speech by observing,—“ I may add, that while cordially concurring in the prayer of this petition, I have no faith in the success of any petition to the Houses of *Lords*, and *Men*, unless such petitions are seconded and supported by the united power of the people. If the people will unite on the broad basis of true Christianity, which is the love and practice of wisdom, virtue, and benevolence; if they will join their forces, unite their powers, and settle their mode of operation in peace and harmony, they will bring to bear on the lavish squanderers of the public wealth, which is obtained by the sweat and blood of the people, such a “pressure from without,” as the most accomplished conspirators against the rights of the people, and the most cruel and callous usurpers and despots in State and Church will be powerless to resist.

MR. GREGORY, on coming forward to second the third resolution, said,—

“ He had much pleasure in seconding this important resolution, and he sincerely trusted that Parliament would afford Mr. Robert Owen a fair hearing for explaining his plan for changing this period of crime and misery to a state of virtue and happiness.”

MR. CORFIELD moved the fourth resolution, namely,—

“ That a Committee be now formed with power to add to their number for the purpose of devising such measures as may lead to a systematic organisation of those persons who believe Mr. Owen's societary views to be true, and to secure a wider diffusion of them among mankind—which was ably seconded by Mr. Donovan, and carried unanimously.”

After these resolutions were passed, Mr. Owen came forward again, and said,—

“ What the Advanced Minds of the World have now to do, to change the present false and evil system for governing the populations of all nations and peoples,

for the true and good system, by which to introduce and maintain real virtue among all, and to put them in the direct road to attain excellence and high permanent happiness.

“*First.*—They must supersede all human-made laws, by the All-wise, All-good, All-merciful, and just laws of God and Nature. Man’s irrational laws ever have and ever will require changing :—God’s laws never ; they were the same yesterday, to-day, and for ever. They are abundantly sufficient to lead all to goodness, wisdom, unity, wealth, and happiness.

“The abrogation of all men’s laws, and the adoption of all God’s laws respecting humanity, will become a solid foundation on which to construct a consistent, superior, and permanently happy state of society over the world.

“*Second.*—These laws of God or Nature have then to be consistently applied to form the character of every one from birth, so as to unite in perfect harmony the Divine or God-made part of man at birth, with the human-made part of man from his birth. By this union and process all will be made to become good, united as one family, wise, ever prosperous, healthy, and happy.

“*Third.*—These laws have next to be applied to reconstruct society to be in harmony with them and with the new superior character formed under their direction and guidance. This reconstruction of society will be formed of new combinations of surroundings, each of which will be purposely devised to have a good and superior influence upon every child of man placed within them.

“These new surroundings to be so combined as to insure a good and superior character for every one from birth to death, in accordance with their original organization,—to enable all to produce with pleasure to themselves their full share of the wealth required for society, and to distribute that wealth justly and wisely for all.

“The surroundings to produce and permanently

maintain these results will constitute a scientific nucleus of society, and will include within each nucleus a population not exceeding three thousand as a maximum number.

"These scientific nuclei of society will be so arranged as to contain, within each, all the appliances for everlasting self-support, and for the highest state of earthly enjoyment.

"*Fourth.*—These townships to be federatively united with each other, on terms of perfect equality and reciprocity, as soon as each township shall be constructed and organized.

These superior surroundings will not admit of a street, lane, court, or alley, in any township constructed in accordance with the laws of God or Nature.

"These new scientific societies or townships should be made to gradually supersede all existing villages, towns, and cities, and all isolated residences; all these being now inferior or bad surroundings.

"*Fifth.*—But preliminary to these full and more perfect scientific societies or townships being formed, preparatory villages of union and mutual co-operation should be constructed, in which parents might live in separate dwellings, while their children were being trained together as of one family, and educated to become rational beings in mind and practice, without interfering too much at first with the long established habits of the parents and older persons. These villages however should be constructed and governed in strict accordance with the laws of God and Nature. But parents in their day and generation must be allowed to live in these villages in separate dwellings, while their children are being trained and educated to become members of rationally united families.

"*Sixth.*—As soon as the members forming these villages and townships are perfect in the knowledge of the laws of God and in their right application to practice, such parties, whenever they shall meet with difficulties, or shall be at a loss how to proceed, will

have only to refer to these laws, and in every case which may occur they will direct how all should act to overcome the difficulty in the spirit of charity and love—these laws being all powerful for the good government of the human races, under all circumstances.

“ I have in my various publications given many details for the right formation and conducting of these preliminary villages of union and mutual co-operation ; and to these I must refer you.

“ Before the termination of the present century, all nations and peoples will be federatively united on principles of justice and equality.

“ Great Britain and the United States of North America will first federatively unite ; the innumerable advantages that will arise from this union will induce all other nations and peoples to partake of them, by federatively uniting with this first great united power ; and then peace over the earth will be permanent and universal.

“ The existing evil surroundings of the human race will be superseded by new combinations of surroundings, of a divine heavenly character, which will transform the earth into one City, composed of superior dwellings, gardens, groves, fertile fields, and pleasant retreats from the extremes of heat and cold. Yet a City without the evil surroundings of streets, lanes, courts, or alleys. This universal city, or New Jerusalem, to be divided into districts of townships, no one of which will exceed three thousand inhabitants ; each township having its proportionate surroundings of gardens, groves, fertile fields, and pleasant retreats.

“ These townships to be federatively and socially united over the entire city, and their productions, free to all.

“ Each one in every township over the city of the earth, or the New Jerusalem, to have their physical, intellectual, moral, spiritual, and practical faculties, propensities, and powers, trained and educated from birth in a superior manner, so as to make all, according



to their natural organized constitution, to become good, united, wise, and happy, through life; and all to exercise their physical and mental natures in beneficial and pleasant occupations, up to the point of temperance for each faculty, propensity, and power which nature has given to them.

“There will be one language, one religion, one interest, and one feeling throughout this city.

“The Anglo-Saxon language, improved to the utmost, will be taught to all in its purity from birth, and the language will also be the language of truth only in look, word, and action.

“The religion will be that of Christ, or *Truth*, of love and charity through the every-day practice of everyone.

“The interest will be the equal benefit of all throughout the City, and the never ceasing desire, applied actively to practice, to promote the highest permanent happiness of each and all.

“The City will be free to all, and the citizens may change their locality to benefit their health or please their taste.

“The English and Irish channels will be crossed on dry land.

“The seas and oceans will be navigated on islands instead of in ships.

“The arts and sciences, especially mechanism and chemistry, will be the willing, faithful, and talented slaves and servants of the human race, performing whatever is unhealthy or disagreeable for men to do.

“Old things will pass away, and all the surroundings emanating from the satanic system of selfish individualism, falsehood, and deception, will be superseded by entirely new surroundings, emanating from the true, the good, and divine system, which seeks to promote the high permanent happiness and progress in excellence of each.

“The earth will remain its Creator's, and the rent

will be paid by the rationality, industry, and harmony, of its principal tenants or occupiers.

“ These results will arise of necessity, by the change of the false base on which society has been hitherto founded, on which to form character, produce and distribute wealth, devise surroundings, and govern the human races, for the true base, on which alone a rational and happy life for man can ever be attained.”

At the conclusion of this grand prophetic address, which was listened to throughout with the most profound solicitude and attention, Mr. Owen spoke of his mission on earth, in his present bodily form, as being gradually drawing to a close, and that possibly he might not have many other opportunities of addressing his friends in public. Then a resolution, expressive of the most affectionate regard, and of the fond hope that he might yet be able at some future times to appear in public ; and—That the Congress could not separate without expressing their high approbation of the unceasing urbanity, dignity, and firmness, with which he (Mr. Owen) had presided day by day over the proceedings of this all-important Congress, without tendering him their best thanks, and wishing the remainder of his already long life, may be spared in its present health of body and vigour of intellect, to aid to introduce into practice the spirit and principles which he has advocated in this Congress and through his public life, and of which they have so cordially approved—was carried unanimously and with prolonged acclamation.

Thanks were also unanimously voted to Mr. Robert Cooper for his patient, arduous, and impartial attention and conduct as Mr. Owen's reader during the protracted sittings of this Congress, after which the meeting separated.

The following are, the Address to Her Most Gracious Majesty, and the Petitions to both Houses referred to on page 122.

**ADDRESS TO HER MOST GRACIOUS MAJESTY THE
QUEEN OF THE BRITISH EMPIRE, FROM THE
CONGRESS CALLED BY ROBERT OWEN OF THE
ADVANCED MINDS OF THE WORLD, HELD IN ST.
MARTIN'S HALL, LONG ACRE, LONDON, FROM THE
12TH TO THE 25TH OF MAY OF THIS YEAR.**

WE, Members of this Congress, having heard, day by day, during this period of our sittings, full explanations from the unanimously elected President, Robert Owen, of the new system which he now advocates for the immediate adoption of the government and people of this country.

We, also, at his request, having stated all our educated objections to his system, and having endeavoured to defend the present order of society in opposition to his new views for forming character, and governing mankind; but having been convinced by Mr. Owen that we were in error, and that we reasoned from a false foundation, and that the system which he advocates is strictly in accordance with all the laws of nature, and that it will prove when applied to practice, permanently beneficial for all your Majesty's subjects in every part of your Majesty's dominions.

We therefore pray your Majesty to direct your Majesty's ministers and government, to take this now all-important subject into consideration, and to have it so investigated as to prove it to be either erroneous or true, and if it is found to be true, that legislative measures may be immediately adopted to bring it into beneficial general practice. And, we your Majesty's most faithful subjects, will be ever grateful, and endeavour to preserve the peace and harmony of your Majesty's wide spread empire.

Signed by the Chairman of the day.

**TO THE RIGHT HONOURABLE THE LORDS OF HER
MAJESTY'S TREASURY.**

THE memorial of the Congress of advanced minds for considering the best peaceable mode of changing the present false and evil system for the true and good system of society by which to new-form the character of all from birth, and reconstruct society through all its ramifications, in order to make man good, united to his fellows, wise and happy, and society prosperous, consistent, and each part working in harmony with every other part, forming thus a perfect science of society to create, consolidate and perpetuate human happiness.

Your memorialists have to state, that this Congress was called and presided over by Robert Owen, that it was held in St. Martin's Hall, Long Acre, from the 12th of May, to the 25th, both inclusive, that during this period, the President at great length, explained his views of the all-important subjects brought before the Congress, and that your memorialists were unanimous in approving the principles of the practical measures which he recommended, deeming those principles and practices competent to relieve society from all its present numerous and severe evils.

That your memorialists are of opinion, that these principles and practices require only to be known to be immediately sanctioned by all the rational authorities of the world, and that the best way to make them speedily and generally known, is to examine Robert Owen at the bar of both houses of parliament, by which means the whole of this all-important subject may be fully brought out in its outline and detail.

Your memorialists therefore pray that your Lordships' will use your great influence and power to have Robert Owen, the President of the Congress, so examined with the least delay practicable, and your memorialists will for ever pray, &c.

Signed, by order of the Congress, and with directions to forward to your Lordships a copy of the proceedings of the Congress during all its sittings.

ROBERT OWEN,

President of the Congress.

St. Martin's Hall, May 25th, 1857.

TO THE HOUSES OF LORDS AND COMMONS.

THE Petition of Members of the Congress, called by Robert Owen, of the advanced minds of the world, held in St. Martin's Hall, Long Acre, from the 12th to the 25th of May, 1857, to consider the best practical peaceable mode to supersede the present false and evil system, by the true and good system for governing all human affairs, and for giving from birth a useful and superior character to all of human kind.

Your Petitioners have attended this Congress day by day for twelve days in succession, during which we have heard Robert Owen, the President of the Congress, explain the outline and much of the detail of an entirely new system of society, in

spirit, principle, and practice, and which he states to be the only true and good system for the government of the human race. He courted objections from all parties to his new views of society, in its spirit, principle, and practice. Objections were made, and were fully discussed and fairly met by the President of this extraordinary Congress.

Your Petitioners thought the objections were well replied to and truthfully answered; and if, after a more full investigation, this new system, which may be called a new dispensation for the government of the population of the world, should prove to be as truthful as we now deem it to be, we hesitate not to affirm, that in practice it will prove to be the greatest boon that the human race has yet received from man.

Your Petitioners therefore are strongly of opinion that it should be subjected to the most full scrutiny and investigation of Parliament, in order that, if it be an error or delusion, it may be stayed or stopped in its progress by all the legal powers of the state and the authority of Parliament, while if, by a thorough investigation, this now most exciting subject should prove to be as true and good for practice, as the President of the Congress and your Petitioners now believe it to be, the sanction of the Government and of the Parliament may be given to it, in order that, through its general adoption, crime may be made to cease, and poverty and misery to terminate.

Your Petitioners therefore pray, that Robert Owen may be examined on this all important subject at the Bar of your Right Honourable House, and your Petitioners will ever pray.

Signed for the Congress, this 25th day of May, 1857.

ROBERT OWEN,

President of the Congress.

As stated at the conclusion of the report of the first part of the proceedings of the congress, on page 79,—the supreme importance and length of Mr. Owen's prepared addresses, as well as that of Mr. Scott's long speech, and Mr. Hazard's long letter in reply to Mr. Robert Cooper's speech in reference to SPIRIT TEACHING, rendered it necessary to omit many valuable remarks, and interesting explanations in support of Mr. Owen's views, advanced by several gentlemen attending the Congress.

GEORGE NICHOLSON BRUCE McBEAN,

Reporter to the Congress of the
Advanced Minds of the World.

London, 26th June, 1857.

MANIFESTO OF ROBERT OWEN TO ALL GOVERNMENTS, NATIONS, AND PEOPLES.

BE it known to all men, that the great discovery has been made, by which the destiny of the human race will be changed, from ignorance and misery to wisdom and happiness, and by which the all-good and merciful laws of God and Nature will be made to govern the world, instead of the insane and cruel laws of infant undeveloped man, in opposition to those Divine Laws.

But this change is not to be effected by contests between peoples and governments; but by the people acquiring new knowledge, to enable them by moral power to induce the existing governments, by their firmness, numbers, and unity, to abandon all the inconsistent and ever-changing laws of men, and to adopt the ever-consistent and unchanging laws of God and Nature, which are alone applicable to humanity, and which alone can be applied to train, educate, employ, place, and govern man, so as to make him become rational, good, wise, united to his fellows, and happy.

The laws of God and Nature are—

“That the created receives all its qualities and powers from its Creator, and that the Creator is alone responsible for the qualities and powers thus given to and possessed by the created.”

“That man is created without his consent or knowledge, and receives the qualities and powers of humanity from his Creator, and that the power creating the general qualities and powers of humanity and the peculiar combination of them in each individual, is alone responsible for the thoughts, feelings, and actions of all.”

“That man is made by his Creator to believe in obedience to the strongest impression made on his mind and feelings, and to like or dislike, love or hate, in obedience to the effects made by material and external objects on his peculiar created nature or organisation, forced upon him at birth.”

“That it is not only absurd, but gross insanity, to attribute merit or demerit to man for his convictions or his feelings, or for any of the qualities of humanity which he has been compelled to receive from his creator.”

“That all human laws are grossly absurd and insane, because they are all based on principles in opposition to nature, —that is, on the supposition, that the created man makes his own qualities and powers, and creates by his will his own convictions and feelings.”

These insane suppositions now govern the world by human-made laws, and they have hitherto governed mankind; while every fact known since man was created is opposed to these suppositions, and proves their falsehood and ignorance.

It does not therefore depend now upon governments to make this change from evil to good over the world; but it depends upon the knowledge, unity, and moral courage of the people, to be determined to be henceforth governed by the Divine Laws of God and Nature, instead of the insane laws of men, opposed to those Divine Laws.

Therefore, while the people are content to be governed by human laws, and reject divine laws, let them cease to blame their governments; and let them now look to themselves as the true cause of all their physical and mental degradation and suffering.

The laws of God and Nature will insure wisdom, union, and happiness to man.

Human made laws are useless, or create falsehood, crime, disunion, injustice, and cruelty.

The happiness of our race will be in the power and at the disposal of the people of all nations, as soon as they can acquire common sense and moral courage to make a right and wise use of that power; for they have but to will the change, to insure its accomplishment.

Sevenoaks Park, Sevenoaks,
10th July, 1857.

SECOND MANIFESTO OF ROBERT OWEN.

BE it universally known, that the well-being, well-doing, and permanent happiness of the human race, is now easily and speedily to be obtained, by the united active moral force of the people upon their governments, to induce the latter to abandon all human-made laws, and to adopt the unchanging Divine Laws of God and nature.

And, in conformity with those Divine Laws, to make new surroundings, calculated to give a good, useful, and superior character to all from birth,—to create at all times abundance of wealth for all,—to distribute this wealth justly and wisely,—and to unite all cordially in one general interest and kind feeling, regardless of colour, country, creed, or class, or of any other differences.

These New Surroundings may be now easily and speedily created. All the means to accomplish them exist in great superabundance.

It now depends upon the people, when this All-glorious change for the inhabitants of the earth shall commence, and to them I now commit this great task.

ROBERT OWEN.

Sevenoaks Park, Sevenoaks,
12th July, 1857.

A NEW LIFE AND MODE OF EXISTENCE FOR MAN, ATTAINED THROUGH THE GLORIOUS CHANGE FROM THE FALSE SPIRIT, PRINCIPLE, AND PRACTICE, OF THE NOW WORN-OUT OLD SYSTEM OF SOCIETY, FOR THE TRUE SYSTEM, IN SPIRIT, PRINCIPLE, AND PRACTICE, FOR FORMING THE CHARACTER OF ALL FROM BIRTH IN A SUPERIOR MANNER, CREATING ABUNDANCE OF WEALTH, AND GOVERNING THE HUMAN RACE IN HARMONY OVER THE EARTH.

THAT the present system is entirely worn-out and dead for all useful purposes has been made evident to the world by the Congress on Education, held last week in Willis's Rooms and in the Thatched House Tavern, under the auspices of the Church, assisted in part by the Government, and conducted by the foremost men of the old expiring system for forming character and governing men.

The first practice, under very unfavourable circumstances, of the new system for forming character and governing man, was exhibited at New Lanark in Scotland more than half a century ago.

That practice was then more than a hundred years in advance of the knowledge of the Church and Government, as put forth by the foremost men in both at this Congress.

Under the new life and mode of existence, children of both sexes at ten years of age will have far superior knowledge how to form character, create wealth, and govern society beneficially for all ranks and classes, than was even glanced at by any of the most learned members of this to-be-celebrated Congress:—to-be-celebrated, for exposing the weakness in Church and State of this old worn out system of ignorance and evil, when advocated by the most learned and advanced minds formed under it, even when aided by the greatest advantages possessed by Church and State.

Few will deny, that under the British Government and Church of England the freedom of thought, speech, and writing, is in fact now to a greater extent and better secured, than it has been at any period in the history of the human race in any nation, ancient or modern.

If, then, under the most favourable circumstances yet attained under this old, false, and wicked system, so little practical knowledge of forming a good character, of producing abundance of wealth, and of well-governing humanity, has been acquired, after so many centuries of contests and bloodshed,—I ask,—Is it not full time that a system so utterly devoid of truth, and of any useful knowledge of human nature,—how to train and educate it,—how to form arrangements to supply its natural wants and requirements, physical and mental,—or how beneficially to place, employ, and govern it,—should be now superseded, gradually and naturally, by the true and good system, based on a knowledge of human nature, its requirements for health, peace, union, and active enjoyment, in accordance with the laws of its nature?

"Yes,"—all who think and reflect will say, "but how can such a change be effected—seeing the present prejudices, from early training and habits, forced upon our race from birth?"

This *HOW* is the great stumbling block to the peace, unity, and happiness of the human race; and it now requires but one united effort of the advanced minds of the age to overcome it. And what a glorious victory would be thus gained for humanity through all future ages!

And yet it appears to me a victory easily to be won, and I will now explain how the advanced minds of the age may attain it, in peace, and with high benefit for all of human kind.

Let these foremost men and women of the present day instruct the public in the genuine spirit of love and charity for our race—a charity and love to be derived only from the knowledge "That the character of man is formed *FOR*, and "not, as the present system insanely supposes, *BY* him,—"
in this spirit let the wise men, not only of the east, but also of the west, of the north, and of the south, teach all the people the invincible power of determined passive resistance to error and evil, with the fixed purpose to keep and maintain the peace of all nations.

The cause of all error and evil is the ignorance of human nature whence all the codes of laws of men have emanated; and every law of man is directly opposed to the laws of God and Nature; and therefore do these laws produce contention,

sin, and misery, continually. While the laws of God and Nature will produce throughout all time the concord, peace, prosperity, and happiness, which will necessarily arise from the Divine Spirit of love and charity being made to pervade the mind and feelings, and to govern the actions, of all men.

To overcome and abandon ignorance, sin, and misery, and to attain wisdom, goodness, and happiness, we have but to supersede, in peace and quietness, all the laws of men, by the all-wise and all-efficient laws of God and Nature; and thus for the human race to be for ever governed by the Divine laws of God and Nature, instead of the ignorant, absurd, ever-changing, foolish laws of men.

The laws of men lead gradually towards a pandemonium.

The laws of God and Nature lead towards a progressive paradise.

The Divine laws of God are—"That man must believe according to the strongest conviction made upon his mind, and for which belief therefore he has no merit or demerit."

The law of man is—That man must believe according to his ignorant and foolish imagination.

The divine law of God is—"That man must like and love that which is the most agreeable and lovely to his peculiar organisation, or to the faculties and qualities given to him by the Power or Powers which created him."

The law of man is—That men and women shall like and love according to his gross laws of ignorance of what human nature is, or of the laws which govern it.

The law of nature is—"That the *Creating Power* gives all the qualities possessed by the *created*, and for which it is most irrational to praise, blame, reward, or punish, the *created*."

The laws of man make the *created* responsible for the qualities forced upon it by the power or powers which created those qualities.

Hence the utter confusion of mind of the human race through all past ages to the present.

Hence the deadly hatred and bloody contests between men and nations, made to be madly insane by the folly and absurdity of their early training and instruction on a gross fundamental error, teaching all to imagine that they themselves form all their own physical, intellectual, moral, spiritual, and practical qualities. While they know not how any one of these qualities has been created for and given to them, and while they are also totally ignorant of the laws of God and nature respecting humanity, or how to direct those divine qualities of humanity to

obtain the high happiness and enjoyment which they are evidently formed to give, and which, as soon as men can be trained and educated to become rational beings, they will give and secure to every one of our race.

And this great and glorious change for all humanity will be attained as soon as the advanced minds of the age will unite to set the example and teach the people to unite in an unchangeable determination to be no longer governed by the demoralising, unjust, cruel, wicked, and grossly inconsistent and absurd laws of men; and openly declare it to be their fixed unchanging purpose to be governed henceforward alone by the laws of God and nature.

The path of contest and evil which you have alone hitherto pursued is here set before you; and I now open to you the path of peace and good will, of charity, love, and happiness.

If you have free wills,—choose now which you will henceforward take,—the path to all evil, or the path to all good.

Why, in the name of common sense, do *three hundred millions* continue to pray, petition, and beseech a dozen families, now ruling with a rod of ignorance the so-called civilised world, to give these *three hundred millions* liberty to think, write, speak, and act, in accordance with common sense and the rights and laws of their common nature, while these three hundred millions have only peaceably to say to those families—

“ We will no longer be governed by your most erroneous and unwise laws; but we will henceforth and for ever be governed alone by the all-wise, all-good, and all-efficient, unchanging and unchangeable laws of God and nature?”

“ And we now abandon all the ignorant superstitions of men, which have been hitherto called religion, and we will adopt the universal religion for man,—the religion of God and nature, which consists solely in the never-ceasing practice, equally in each individual, of love and charity to all, of every colour, country, creed, and class, and of all other differences made in us by the great mysterious power which has created us.”

“ And we will also, as God and nature always (when we are not falsely placed, trained, educated, employed, and governed,) impels us to do, speak alone the language of truth, in look, word, and action, as we are compelled to receive and entertain it according to the laws of the nature given to each of us.”

Now who will say, in defiance of the laws of God and nature, that the human race has not the right thus to think and to act?

I claim this power as my just right, and I thus now act in accordance with that right.

But it should be held in everlasting remembrance, that, to form the earth into a terrestrial paradise, all that is necessary is, to combine new scientific surroundings to well-form the character of the human race, to produce abundance of wealth for all, and to well-govern all. And that the most ample means now exist at the control of society to attain these results.

The Friend of man,
ROBERT OWEN.

Sevenoaks, 4th of July, 1857.

WHAT THE ADVANCED GOVERNMENTS OF THE CIVILISED WORLD SHOULD DO TO PREPARE FOR THE NEW DISPENSATION OF HUMANITY ABOUT TO COMMENCE.

UNDER this change from the infant, undeveloped, evil, and suffering dispensation, to the more matured, more developed, good, and enjoying dispensation for the population of the world,—what conduct would it be wise in the governments of the more advanced nations now to adopt, and especially those of Great Britain and the United States of North America, to set the example to all other nations and peoples?

There are but two modes, the one to succumb to the advanced mind of the world in mental, scientific, and practical knowledge,—the other to lead and direct it in the right course.

It is beyond all comparison better for all governments and people that the governments should lead it, and should conduct the change in peace and with wise foresight.

But there must be no halting between two opinions. The true or the false, the evil or the good, must now be decided upon, or universal confusion of mind and action is before us and near at hand.

The true and the good system for the government of the world requires to be introduced by a bold decision, and prompt declaration, by the power or powers which shall first adopt it, in order that it may not be misunderstood by any part of the population of the earth.

The government or governments which shall commence the glorious change should put forth a manifesto, addressed to all nations and peoples, that it or they had accepted the new dis-

pensation or millennial state of existence, and that it or they intended to adopt it in spirit, principle, and practice, and that it may be thus shortly stated

That it is based on facts, or universal self-evident truths, or self-evident deductions from self-evident truths.

From these emanates pure, undefiled, universal Christianity, or the unceasing practice of love and charity for all of our race, to the full extent of the meaning of those terms.

Pure universal Christianity leads direct to the desire to adopt practical measures to promote the well-being, well-doing, and permanent happiness of all of human-kind, and to mercy as far as practicable to all that has sensitive life.

This desire will lead at once to the creation of new surroundings over the earth, scientifically devised and combined to produce in perpetuity with the certainty of a law of nature, the preceding results.

These scientific new and superior surroundings will insure a superior physical, intellectual, moral, spiritual, and practical character for every one born, trained, and living within them, and an abundance at all times of superior wealth for all, attained with high health and pleasure by the consumers, who will superintend the operation of its production. To produce superior wealth in abundance at all times for all, and to insure a superior character for all, are all that will be required to commence the millennial state of man upon the earth, and gradually in peace and with wise foresight to form the earth into a terrestrial paradise.

For to accomplish this high state of permanently progressive happiness for our race, the most perfect scientific and beautiful surroundings will be required, within which to place all of our race from birth.

The present age has attained the means, and the knowledge to apply those means, to accomplish this simple, yet great, glorious, and everlasting change for man; and when the means and knowledge have been given to man, it is a sure sign that the time has arrived in the due order of nature for the infant, evil, and suffering Dispensation to be superseded by the matured, good, and universally happy Dispensation. Or for the crysalis state of humanity to cease, and for man to be new-born with his full powers of excellence for high permanent enjoyment.

ROBERT OWEN.

Sevenoaks, July, 1857. .

THE INDIVIDUALITY AND SOCIALITY OF THE HUMAN RACE.

THE authorities and teachers of the human race have kept the mass of the population of the world through all past ages so ignorant and degraded, that their rational and reasoning faculties have not been developed to enable them to know any of the laws of their own nature, to comprehend what society should be, or to know how to attain the knowledge of these subjects now all important to every one of our race.

All have been so mal-treated, mis-trained, mis-educated, mis-employed, and mis-placed through life, that all require not only to be new trained, educated, employed, and placed, but also to be untaught the gross errors of irrationality which from infancy have been forced into the mind and upon the habits of all.

To teach from birth all that is true, good, and right, to all, as soon as they can be rightly placed within rational or common sense surroundings, will be an easy and most pleasant task. But to unteach a life made up of false ideas, erroneous combinations of ideas, and of bad habits, emanating from those false ideas and combinations of ideas, is the most difficult of all tasks for man successfully to perform.

Yet this must be accomplished before man can be permanently benefited, or can be elevated to his destined rank in the creation.

Why do I say his destined rank in the creation ?

Because the germ of his existence contains qualities and powers which, when they shall be placed within proper surroundings to bring out those qualities and powers in accordance with their nature, will make man of necessity to become a rational, good, wise, and happy being, so superior to that which he has been made to become by ignorance of human nature by society, that the new man, physically, intellectually, morally, spiritually, and practically, will scarcely appear to be of the same species as the animals hitherto called men.

But by whom is this new direction to be given to all the native qualities and powers of humanity ?

It must be given by those who have been enabled to discover how to new form the mind and habits from birth of the human race, in such manner that from that period the mind, so to speak, shall be born again, so as to see all things through a new mental medium, be enabled to ascertain truth from falsehood, right from wrong, and good from evil, and to feel, think, and act right ; so as highly and permanently to be-

nefit itself and all of human kind, and to assist efficiently to make earth into a terrestrial paradise.

How will such discoverers, if such there be, proceed to perform their task ?

By simplifying the whole business of life,—teaching from facts the knowledge of ourselves, so far as yet known, and bringing that knowledge down to the present very limited capacity of the mass of the population of the world.

And this will be done—

First.—By considering what man is by nature at his birth.

Second.—By considering what, through ignorance of his nature at birth, he has been hitherto forced to be.

Third.—By considering what, with the present acquired knowledge of humanity, he may now be made to become.

This development shall now be attempted, for the benefit of the common mind of the world.

First.—What is man at his birth ?

He is a germ or compound of physical, intellectual, moral, spiritual, and practical qualities and powers, all of which united constitute humanity or human nature, and which distinguish it from all living beings upon the earth.

At this period he is for a longer period more powerless than any other animal, depending for immediate existence upon those around him.

The germs of these qualities and powers in infancy and childhood are so passive and impressive, that they will readily receive the influences of the surroundings, whatever these may be, in which they shall be placed, even from the wolf surroundings, to the most perfect that human knowledge and means can conceive and execute.

The proof of this is in all the past history of man, and in his present state in all nations over the earth.

Consequently any infant may be put from his birth within the most savage, or within the most civilised surroundings now known, and, without his consent or knowledge, may thus be made to become the one or the other. And for becoming the one or the other it is most irrational to make him, in any way, responsible to the Power creating the germ, or to the surroundings, including the society, in which the germ may be placed through life.

Second.—What, through ignorance of the native qualities and powers of these germs, has man been made to become through all past ages to the present hour ?

Ignorance has supposed that this germ makes its own natural or human qualities and powers and the surroundings

in which it is placed and from which it receives all its influences to form its humanly matured character.

From these conclusions, both contrary to all facts, man has been made to become every variety of an inconsistent irrational animal, opposed to his own happiness and to the happiness of his fellows, always making laws for his government opposed to the unchanging laws of his nature, and thus inflicting misery on himself and others, exhibiting on all occasions a total want of knowledge of his own qualities and powers, or how they should be cultivated and placed to make him to become rational and happy.

Hence the existing contests and irrational confusion of mind and practice over the world.

Hence man has been made to this period to be the most inconsistent and irrational of all animals,—for all other animals seek their happiness by acting consistently according to the laws of their respective natures; while man vainly seeks to attain happiness by opposing Nature's wise and good laws, by his own artificial and absurd laws; and Nature's laws, if adopted, would insure both his physical and mental happiness.

Third.—What, with present acquired knowledge of humanity may man now be made to become?

Knowing to some extent the natural qualities and powers given to the germ of humanity; knowing also to some extent the influence of physical and mental surroundings upon these germs from the birth through the life of each individual; a knowledge is acquired of the lever by which, rightly applied, man may be compelled to receive or attain the qualities given to angels, (except their wings,) and to gradually form the earth into a terrestrial paradise.

But this mode of compelling man from his birth through life to become superior, physically, intellectually, morally, spiritually, and practically, will give only pleasure to the individuals so compelled, through every step of progress in the formation of their new rational and superior character.

The whole science of this operation is known, and will be easy of execution as soon as the union of governments and people to carry them into practice can be accomplished.

But why should this union be longer delayed, when it would contribute so essentially to the permanent happiness and high enjoyment of all governments and peoples?

Because society is based and constructed on the individual, repulsive, and most ignorantly selfish system; when, for the permanent improvement and rational happiness of all, it should be based and constructed on the united, attractive, and

enlightened system for the government of the population of the world.

To make this subject yet better to be understood,—let us consider man as an individual opposed in feeling and interest to his fellows ; and as an individual cordially united in feeling and interest to all of his race.

As society is now constituted, man is individualised, and is to a great extent trained and placed to be opposed in feeling and interest to a large proportion of his fellow men, at home, and over the world.

And as he is trained, educated, and placed to be opposed to them,—they are equally trained, educated, and placed to be opposed to him.

This mutual opposition of feeling and interest between the individual and society, destroys the great powers of progression in society, and the means of giving and securing prosperity and happiness to all of our race.

The power of individuals opposed to society (except in a very few cases, perhaps one in a million,) is as nothing ; while the power of society over the individual is all-powerful and overwhelming.

Let us now see what the individual can do for society, and what society can do for the individual.

Under the existing false and evil-producing system for the government of the world, the individual can do little for society except to expose and denounce this system of error and ignorant selfishness ; while society can do little for the individual until it shall determine to change the fundamental error on which it has ever been based, and the surroundings which have emanated from that false principle.

What, then, when society shall be based on its true principle, will the individual require from society, as his just right, for his own benefit, and for the permanent good of society itself ?

The individual will require to be placed within such new surroundings from birth, as will cultivate in the best manner all his natural qualities and powers, and will allow him to exercise all of them through life to the point of temperance for each physical and mental faculty.

And that which is now the best for one individual, will be the best for all of our race through futurity.

The surroundings should also be such as will enable the individual to aid to produce in the best manner his full share of the wealth required by society, and to make the earth into the terrestrial paradise previously stated.

And surroundings to effect these results may now be easily executed by united society.

For to form a superior character, and to produce abundance of superior wealth for all, and to make the earth into a terrestrial paradise, will constitute the business and the whole work of society, when Nature's laws shall be made to supersede the ignorantly opposing laws of undeveloped man.

ROBERT OWEN.

Sevenoaks Park, Sevenoaks,
15th of July, 1857.

URGENT REASONS FOR THE GOVERNMENTS
AND PEOPLES OF ALL NATIONS TO CHANGE
OPENLY AND IMMEDIATELY THE LAWS OF
MEN, MADE WHILE THEIR RATIONAL FACUL-
TIES WERE UNDEVELOPED, AND WHILE THEY
WERE IGNORANT OF THEIR OWN NATURE.

*Contrast between the unchanging Divine Laws of humanity,
and the ever-changing laws of men, opposed to the Divine
laws of their own nature.*

First.—The unchanging Divine Laws of humanity are—

That these laws compel men to believe in obedience to the strongest impression made at the time on their mind, and that therefore men cannot have any merit or demerit for their convictions, true or false.

The laws of men say—

“ You must believe in accordance with and in obedience to
“ *our* dictates, and if you do not and will not say that you do
“ believe according to our written laws, you shall be punished
“ and be made an outcast from our society.”

Second.—The unchanging Divine Laws of humanity enact—

That humanity *must* like and love, dislike and hate according to the impressions made by persons and things on the peculiar and distinct organisation or natural constitution of each individual; and that, for thus liking, loving, disliking, and hating, man has no merit or demerit, being compelled to have these feelings.

The laws of men are—

That men and women shall like and love, dislike and hate, persons and things, according to the laws which *we* law-giving men make from time to time; and when men and women disobey these our laws, and like and love, dislike and hate, in

opposition to these laws of our land, state, and government, they shall be severely punished, or shall be made outcasts from our society.

Thus by men's varied ignorant and insane laws, as they now exist in all nations, opposed to the divine unchanging laws of humanity, sin and misery are created,—vice, crime, and suffering are made to be universal,—man is forced to become an irrational fighting animal, more inconsistent and opposed to his own nature than any other animal, filled with most injurious passions, which oppose man to man and nation to nation over the world,—and utter confusion and disorder are created wherever man exists, to the destruction of his superior rational faculties and of all chance of happiness.

For these cogent reasons I earnestly entreat all governments and peoples now openly to abandon all the laws made by man, and to be governed through futurity by the all-wise, good, and efficient laws of humanity, which will gradually develope and bring forth all those superior qualities in man, which will insure his universal permanent happiness.

ROBERT OWEN.

Sevenoaks, 15th July, 1857.

TO THE GOVERNING AUTHORITIES OF THE CIVILISED WORLD.

THE time is rapidly approaching for a great change to come over the civilised portions of the earth—a change to be effected either by physical or by moral power.

I most earnestly intreat you, while you have the means under your control, to adopt immediate measures to prevent the necessity for the former, and to make the change under the direction of the latter.

The present system by which the nations of the world are now governed, is become so glaringly false and ignorant in principle, so unjust and cruel in practice, and so un-Christian in spirit, that it will be impossible for governments, however despotic, to maintain it much longer by any power to be derived from force and fraud. Nor is it the interest of any party in churches or states, from the highest to the lowest, to attempt to retain this wretched system, cal-

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culated to force all to become false and deceptive in spirit, principle, and practice, as is the case at this hour over the world. While the true system for the government of the human race, now easily to be established by the union of governments and people, would insure the rapid progress towards the permanent excellence of character and permanent happiness of the family of man, of all shades of colour, and of all other physical and mental differences.

This change may now be made in peace and with perfect order; but if you allow this awfully important period to pass without wisely applying it to make the change from the one system to the other rationally, with foresight, and in safety to all parties,—then may the population of the world look for the change to be made by rivers of human blood, and with utter confusion in all empires and kingdoms.

I have given you in this publication my expected-to be last legacy to the human race; may it tend to open the eyes of all parties to the great good or great evil which is about to change the destiny of the family of man, most probably in the present century—possibly in a few years.

Your Friend,
ROBERT OWEN.

Sevenoaks Park, Sevenoaks,
1st August, 1857.

The following is a copy of Petitions to both Houses of Parliament—one sent for presentation to Lord Belper, for the Peers; the other to Lord John Russell, for the Commons—dated 13th July, 1857.

THAT your petitioner has made the most important discovery yet made since man was created, for the permanent good government, well-being, and happiness of the human race—a discovery by which all of humankind will be made to become from birth, without punishment, good, wealthy, wise, and happy.

Your Petitioner therefore prays that your honourable (or right honourable) House will appoint a Committee or commission to investigate this all-important subject, or that the Petitioner shall be examined at the bar of your honourable (or right honourable) House, in order that the discovery may be soon known to the public, and that the practical changes which it requires may be gradually made, in peace, with wise foresight, and with the least loss of time.

And your Petitioner will for ever pray, &c., &c.

ROBERT OWEN.

PRELIMINARY STATEMENT,

EXPLANATORY of the reasons for establishing a society on a new base, to redeem the entire family of man from its present ignorance, poverty, disunion, sin, and misery, and to secure to it permanent progress towards excellence in all things and in promoting the happiness of all.

These results can be attained by creating a new spirit and principle to guide and govern the practice of all from birth to death.

The new spirit is that of universal love and charity applied to practice in all our conduct to our fellow men. This spirit, so to be applied to practice, can be created only through the knowledge of the great fundamental principle on which the character of all from birth must be formed to make it rational, and on which society through all its ramifications must be constructed.

This divine principle is "that the character of each one is "formed for him, and that through this knowledge such "character may be well-formed, from birth through life, for "every one of our race."

That the character is formed for each without his consent or knowledge, is known from the universal fact that the being or thing created can possess those qualities only which the creating power or powers give to the created. Man being created by God, Nature, and society, can possess those qualities only which those powers force upon or give to him.

With this knowledge of the laws of our nature for the foundation on which to proceed, the simple, straightforward road to universal progress and happiness is fully opened and made certain in the result.

This fundamental knowledge of our nature and of the true powers which form our character, physical, intellectual, moral, spiritual, and practical, when openly taught to the public in the spirit of love and charity, will enable society to become, at first, so far rational as to perceive the necessity for, and advantages to be universally derived from; the adoption of immediate decisive measures to give a useful, good, and superior character to the coming generation ;—thus to terminate as speedily as possible the existing ignorance, poverty, disunion, sin, and misery, forced upon our race through the false foundation on which society has formed the characters of all, thereby rendering society itself a mass of confused inconsistencies, destructive of the rationality, well-being, well-doing, and happiness, of our race.

But as society can form and will force any character upon all, even from the worst to the best, it has, through inexperience and the yet undeveloped state of the superior and rational faculties of our created nature, formed a most inferior and injurious character for all, making it strongly prejudiced against all great and important truths, except those forced upon it by the discoveries in the various sciences—therefore some new and most decisive measure of a strong character is immediately required, to overcome these lamentable prejudices, and to new-form the mind and new-construct society.

Decisive measures of a strong character are necessary, because these ignorant prejudices of our undeveloped superior faculties are deep-rooted and manifold, notwithstanding that these prejudices are obviously opposed to unchanging facts; perceived by those trained to observe accurately and to draw just or self-evident conclusions from such facts.

Some of the most fatal of these prejudices to the rationality and happiness of our race may be enumerated thus :—

1st Prejudice.—The notion that the created being or thing can possess qualities not given by the Power creating it.

2nd Prejudice.—That man, being created with all his organs, faculties, propensities, qualities, and powers,—physical and mental, without his consent or knowledge, yet forms his own character, and is made to be by man responsible to society for these divinely created qualities and powers, all of which are good by nature when not mis-directed and counter-acted by man's ignorant and absurd laws.

3rd Prejudice.—The prejudice arising out of the great circle of superstitions, whether Chinese, Hindoos, Jews, Christians, Mahomedans, or Pagans.

4th Prejudice.—The prejudice of country and of the particular locality in which we live.

5th Prejudice.—That of class.

6th Prejudice.—That of particular creed.

7th Prejudice.—That of sex.

8th Prejudice.—That of political party.

There are many strong minor prejudices of local and family habits, &c., but those stated are sufficient to show the almost unconquerable difficulties to be overcome in changing an entire system in spirit, principle, and practice, when supported by such a formidable array of opposing obstacles. Yet will truth without mystery, mixture of error, or fear of man, aided by strong conscientious will, exercised by individuals, be found equal to this great and apparently impossible task.

To this end a society must be formed, of men and women with strong minds and willing hearts, determined, if necessary, to sacrifice their lives individually or generally, in order to emancipate the human race through futurity from its present ignorant and degraded mere animal condition, (without its advantages), to the rank of intelligent, rational, consistent, and happy beings, preparing themselves for a yet higher sphere of existence when they change this life for one more advanced and far superior, in which goodness, wisdom, and happiness, will attain still higher perfection.

This society may be called "The Society of Martyrs," for the redemption of the human race, from a false system of society, creating falsehood, repulsive feelings, sin, and unceasing misery over the earth.

And as soon as a sufficient number, willing to be members of such a society, shall forward their names to me, I shall call a public meeting to announce its objects and purposes to the world, and thus to bid open defiance to falsehood, error, superstitions, and all the laws of men.

The qualifications for membership to the society of Martyrs to be—

First.—The abandonment of men's laws, leading to repulsive feelings, sin, and misery.

Second.—The adoption of the Laws of God and Nature, always leading to goodness, wisdom, rationality, and happiness.

Third.—The adoption also in *daily practice* of the true universal religion of love and charity for our race, and the abandonment of the endless superstitions now practised in all nations and among all people.

ROBERT OWEN.

August 5th, 1857.

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