

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. 14.]

FEBRUARY 10, 1858.

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A LETTER

ADDRESSED TO THE POTENTATES OF THE EARTH, IN WHOM THE HAPPINESS AND MISERY OF THE HUMAN RACE ARE NOW INVESTED; BUT ESPECIALLY TO AUSTRIA, FRANCE, GREAT BRITAIN, PRUSSIA, RUSSIA, SARDINIA, TURKEY, AND THE UNITED STATES OF NORTH AMERICA; BECAUSE THESE POWERS ARE NOW AT PEACE WITH EACH OTHER, AND COULD, WITHOUT WAR, EASILY INDUCE ALL THE OTHER GOVERNMENTS AND PEOPLE TO UNITE WITH THEM IN PRACTICAL MEASURES FOR THE GENERAL GOOD OF ALL THROUGH FUTURITY.

POTENTATES, AND AT PRESENT ARBITERS OF THE HAPPINESS OR MISERY OF THE POPULATION OF THE WORLD;—

You live in the period when, through the progress of physical and mental science, the past has prepared all the materials and means in superabundance to well-feed, clothe, lodge, train, educate, employ, amuse, and govern the human race in perpetual progressive prosperity,—without war, conflict, or competition, between nations or individuals.

All things are ready prepared to effect these results under your united control and direction.

All that the human race requires, to secure permanently its health and happiness, is to be peaceably well educated, and to be continually well-employed or occupied, alternately physically and mentally, but never over exercised in either respect.

Or, in other words, that all the faculties and powers of each

shall through life be exercised up to, but never below or above, the point of temperance for each faculty, propensity, and power of humanity,—all of them being good, and all necessary to be so exercised.

But before this change can be accomplished, so much to be desired by all parties, you will be required to make scientific arrangements to well-place all, in such manner that all shall be well-trained, educated, and employed, physically and mentally, through life.

By your union for the purpose, these results may now, for the first time in the history of the world, be accomplished. And accomplished with far less difficulty and in less time than will be imagined, provided you adopt the only true course that can be pursued.

That course is—

Now to base society on its natural foundation, and to construct it in all its parts to be consistent with that foundation.

You will now naturally enquire—"what is this new foundation, which can effect such magical results as you state?"

It is a foundation in accordance with *all facts* from the beginning of time,—opposed by no *one fact* through the entire history of man,—ever in accordance with itself and with all nature,—and therefore true, beyond all rational contradiction. It is—

"That the maker of anything, gives to the made all its made qualities and powers.

"That the Great Creating Power of the Universe gives to all things created, the created qualities and powers which they possess.

"That the maker and the creator, being the sole authors of these qualities and powers, are alone responsible for them and their actions during their existence."

You have been taught from your birth that the character of man could not be well-formed on this foundation, and that society could not be well-constructed or well-governed on this natural base, in accordance with all nature. But you might with more ease have been taught from your birth to believe the reverse to be true; because it is much more easy to teach truth and to continue that instruction, than to teach falsehood and continue it; and because truth is always consistent with itself, and falsehood, never.

It is for this reason that the present falsely based system of society for forming the characters of men and governing them is so grossly inconsistent in every department of life, and through every ramification in every department,—making society to be, as it is, one mass of contradictions, and a Babel of confusion, highly injurious to every one of our race. And especially is it injurious to all, by making a language of falsehood and conduct of deception a necessity upon all humanity.

Should your minds be now sufficiently opened and expanded to perceive the ALL IMPORTANCE of basing society on its natural and true foundation,—that is, “That the Creator not “only gives, but forces on the created all the qualities and powers “which it possesses or can acquire;”—on this natural base the false language of men will be changed to the language of undeviating truth, in look, word, and action; their conduct of deception, to that of undeviating honesty and open frank sincerity; and their repulsive feelings to individuals and nations, to attractive feelings to all humanity.

You will perhaps say “We do not comprehend these new ideas “and new combinations of ideas. They are to us as a new language, untaught and therefore unknown to us.”

This is quite natural as you have all been trained, educated, and placed, through your lives, amidst surroundings all producing false and most injurious influences upon each of you.

And these evil results must continue until new surroundings shall be discovered and brought to act upon you, which shall produce true and beneficial influences sufficiently powerful to overcome the false and injurious.

For years past I have been constantly engaged in preparing the means to admit of the introduction of such surroundings as should influence you to perceive the truth and its illimitable beneficial results on yourselves, your families, and upon the human race in perpetuity.

To a certain extent I have so far succeeded; and if you will now agree among yourselves to call a Congress of the leading governments of the world, inviting those of China, Japan, Burmah, &c., and to meet in London in May next, I will, should I live in my present health to that period, unfold to you at that Congress the natural means by which you may now, with ease and pleasure, gradually create those surroundings in peace and harmony, which shall have a perpetual good and superior influence upon all of our race.

And the present most disordered and unsatisfactory system of society over the world shall gradually terminate, and cease for ever. And a new state of rational existence for men shall arise, when truth, peace, harmony, perpetual prosperity, and happiness shall reign triumphant to the end of time upon the earth.

For no truth can be more true, or more important for man to fully comprehend, than this:—

“That the Great Creating Power of the Universe creates all “the organisations of men; that as are these organisations, and “as are the surroundings in which the organisations are placed, “so, by the laws of their nature, must men become.”

ROBERT OWEN.

Sevenoaks Park, 24th Nov. 1857.

LETTER

TO THE GOVERNED OF ALL CLASSES IN ALL NATIONS.

FRIENDS, CITIZENS, AND FELLOW SUBJECTS,—

You live in a period productive of more and higher events than have occurred in any former age, and yet these, great and important as they are, will ere long be known only as the necessary prelude to those of a character far greater, higher, and more important to the population of the world.

The industry of former ages, and the progress of science applied to practice in the present age, have prepared, in the most ample manner, all the means requisite to gradually attain and secure the future permanent happiness of our race.

And as soon as you can acquire the necessary calmness, foresight, and practical knowledge to apply these means for this purpose, a commencement of this happy future may be made; and a beneficial progress might be attained, by wise action on your parts, before the termination of the year 1858.

But to accomplish this result, the example must be made by the governed classes in the British dominions, as being the most favourably situated or surrounded to perform this task.

And I now more especially address myself to the sound thinking English, Irish, Scotch, and Welch, and of these Islands, being the centre and scene of government and of mental activity.

1st. You must openly abandon the absurd notion that the created can by possibility create one of its own qualities or powers, or be rationally made responsible for their actions.

This, when understood, will withdraw anger and all uncharitableness from man to man over the world, and will pervade all with the pure spirit of love and charity for all of our race, and will open the path to unite all by a universal principle and feeling of sympathy, which will make all to love their neighbours as themselves, and their enemies during the short space that there can be any enemies after this fundamental principle shall become general.

It is not by making men responsible for the actions of qualities and powers which they did not and could not create, that they can be made to become rational, good, wise, or happy.

This ever-to-be-desired result can be attained only by training and educating all to know that they are irresponsible for their feelings, thoughts, and motives to action; and by society thus thinking and acting to all humanity, all could with ease be made from birth to have good and kind feelings, true and always consistent thoughts, and motives to perform the best actions only for the highest permanent happiness of our race, and to have the most merciful rational sympathy with all that has sensitive life.

2nd. You must no longer remain the blind, ignorant, and groveling slaves of metals; but, during the change from all that is false and wrong to all that is true and right, you must have a rational circulating medium, to represent the wealth which, when unrestricted by an insane gold and silver circulation, could be created with ease and pleasure to all, abundantly for all at all times, without the gross irrationality of money panics or any fear of them.

You must have the private banking company of the Bank of England to cease banking on their own account; all parties connected with it being fully compensated, and the present directors made to become, from their experience, the first directors of the National Bank of the British Empire, based on the credit of the fixed real and personal property of the empire, and in which all British subjects would be partners to the extent of their interest in the empire—the notes of this bank being made a legal tender by parliament throughout the British dominions. Branches to be everywhere established where they may be required; all private banking to cease for ever; the present private bankers to be made, as far as practicable, officers in the branch banks of the bank of the British Empire.

This bank and all its branches to purchase and keep as much gold and silver in each of these establishments as are ever likely to be wanted for real use when not attainable in the common marts of the world.

When other people and governments shall follow this example, as they soon will, these so-called precious metals will soon find their intrinsic values, which are below those of iron and steel. They will always be cheap and abundant, and man will be no longer the senseless slave of metals.

So long as the British Empire shall maintain its present rank among nations, the credit of this bank will remain undoubted.

Funds may be thus easily supplied to terminate the war in India rationally and beneficially for both parties and for the world. And all will admit that the present mode of governing India is the most irrational that could be devised to well-govern one hundred and fifty millions of human beings.

Arrangements could also be made with ease gradually to discharge annually an increasing amount of the national debt, and in such manner that none should remain at the termination of this century.

The profits of this national bank should go far towards paying the expenses of government.

This change in the currency and banking system of this empire would soon terminate poverty and all fear of it.

The next great evil to be overcome is—

3rd. The want of permanent beneficial employment for the working classes and for all who desire to be advantageously occupied.

Under the present system this can never be attained ; while under the true and rational system which I am now proposing to you, everlasting good and most beneficial employment and occupation, physical and mental, may be easily provided for all who will desire them, and soon all will discover the many great advantages to themselves and to all others which they will experience by being so occupied. And in consequence of none of the working classes being forced to be idle, *real* wealth will be soon everywhere abundant.

The stupidity of forcing the working classes to be idle and to consume wealth, while more wealth is required which these forced to be-idle could, and if permitted would, easily produce, is equalled only by keeping persons idle, and distressing more or less all who are engaged in manufacturing and commercial pursuits, for want of the pernicious, called precious, metals.

It is the first duty now of all governments to find constant and beneficial employment for all the working classes ; and this may easily be done by placing society on its true base, and making all things consistent with that solid foundation.

No government that is incompetent to find good perpetual employment for the working classes in such manner that in return for it they shall be well-placed, fed, clothed, lodged, trained, educated, amused, and governed, ought any longer to be allowed by the people to govern them.

4th. You require, as the second great duty of government, to have, united with the arrangements to insure perpetual beneficial employment for all the working classes, other arrangements to secure from birth a good, useful, and valuable physical and mental character for everyone ; which may now be also easily effected with the certainty of the laws of nature.

To have this character formed for all, and to have this employment found and arranged for all, are now become, by the progress of mental and material knowledge, the birthright of every child given to man by the Great All-wise Creating Power of the Universe ; and these, with their necessary consequences, are all that humanity will ever require while upon the earth.

But, from the public proceedings which I notice in the newspapers, I fear you do not know what your real wants are, or how to ask your government for them in the proper manner to obtain what you ask.

Your birth-right is as good a formation of character as your born organisation will admit, and perpetual temperate employment, to beneficially produce wealth abundantly for all, and, in return for your physical and mental powers so trained and employed, to be well-fed, clothed, lodged, amused, and governed, by being well-placed within the natural surroundings to produce, with the certainty of a law of nature, all these most desirable results.

Therefore, instead of wasting so much money, talent, and

valuable time in seeking to obtain that which will prove to be of very little value,—ask in a proper manner from the government your full birth-right; and you will be certain to obtain it.

The government has already shown its inclination to precede your asking, by giving so splendid, beautiful, and useful an example of what may be done nationally towards the commencement of forming a superior character for the people of this country. The Educational Establishment of the Prince Consort at South Kensington is indeed a magnificent and noble Institution for the formation of character, opened to the public on the most easy terms and under excellent arrangements.

Were you prepared to hear and to comprehend, I could now say much more that is deeply for your interests and happiness; but I refrain in order to see the result upon your minds, feelings, and conduct, of that which I have now stated, as a new year's gift for 1858.

But, working men! Remember, that you want real wealth, that is, good feeding, clothing, dwellings, training, and education; and that these can be obtained only by permanent beneficial employment and occupation, physical and mental; and that this necessary exercise of your invaluable faculties, when rightly trained and used, cannot be attained until you shall be well-placed within those surroundings which can alone produce the possibility of acquiring the necessaries and comforts of life, to enable you to become good, wise, and happy.

The first practical step to give you immediate constant employment and good wages in return for it, is the establishment of the bank of the British Empire, based on the credit of all British capital and property, real and personal. Obtain this, and the others will speedily follow.

And if you do not obtain it you will remain blind slaves to base metals; for, intrinsically, gold and silver are base metals, compared with the most precious metals of steel and iron.

By this simple change the real wealth of the British Empire could be rapidly increased more than twenty fold.

ROBERT OWEN.

December 1857.

In order to develop this subject more completely, I add a Memorial which I intend to present to the Lords of Her Majesty's Treasury, and a Petition to both Houses of Parliament, to be presented at the re-assembling of Parliament in February, 1858.

MEMORIAL

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

THE MEMORIAL OF ROBERT OWEN, LATE OF NEW LANARK, BUT
NOW OF SEVENOAKS PARK, SEVENOAKS, KENT; JAN., 1858.

SHOWETH ;—

That your Memorialist has devoted a long life to the study from facts of the laws of human nature and the construction of society as it has existed under its various forms, at different periods, in the same and in other countries, opposed in religion, language, and government.

That he has discovered the origin of the errors on which the human-made part of the character of man has been based and society constructed at all times and among all people.

That this error has been fatal to the rationality and happiness of man over the earth, and to the true construction of society to produce permanent prosperity to all of our race.

That this fatal fundamental error has from birth destroyed the germ of the rational faculties and powers of humanity, and has given a false direction to all man's invaluable instincts, which are the laws of his nature and are amply sufficient to secure the well-being, well-doing, and permanent high happiness of all nations and peoples.

That your Memorialist, in looking back through the past history of humanity to the present hour under all its ever-changing forms, has seen that it has always denied the wisdom of nature's most beneficent laws, and endeavoured to counteract them by the puerile and futile conceptions of men calling themselves legislators—of men in every age totally ignorant of the most common (it might be supposed the most obvious) laws given to man by the Great Creating Power of the Universe, to give goodness, wisdom, and happiness in perpetuity to all of our race.

That, by men legislating in direct opposition to God's and nature's legislation, they have made all of our race through all time, arrant, ignorant, presumptuous fools, living in the midst of innumerable tribes of animals living in accordance with the laws and instincts given to them by their Creator and therefore much wiser and happier in reference to their respective natures than are any divisions of the human race in any part of the earth.

That your Memorialist has long known and deeply lamented this insanity of our race, and sought in all directions for a peace-

able remedy that should not irritate and increase this malady, made now hereditary through so many thousand generations.

That your Memorialist has discovered the only remedy which can go to the root of this venomous evil, so deeply imbedded in the minds, manners, customs, and habits of all from birth through life.

That this sovereign remedy for the cure of error and of evil is "truth, without mystery, mixture of error, or fear of man" given openly, freely, and frankly to the population of the world, in the pure spirit of love and charity for our race, regardless of class, sect, party, country, colour, or any natural or acquired differences.

That the great truths which will break down and destroy the insanity of humanity may be advantageously stated in the following order.

1st.—That the Creator creates all the qualities and powers of the created, and is alone responsible for its actions, thoughts, and feelings, through life.

2nd. That to this period humanity has been passing through the infant or preliminary state of its existence upon earth, necessary, in the order of creation and progress, to enable man to acquire the experience, through error, suffering, and mental development, to know good and evil, that he might in due time enjoy supreme uninterrupted happiness.

3rd. That this period of infant ignorance, error, suffering, evil, and deficient experience, could not cease until humanity attained so much knowledge, by its gradual mental development, as to discover that it could not make one of its own qualities and powers, and that hitherto it has not known what is good or evil in man, and that during this necessary preliminary night of mental darkness all things have been in an effervescence of apparent confusion, when all things were called by wrong names, and men were blindly acting a forced part, the object and end of which they knew not and had not mental powers to divine.

4th. That the discovery of this great truth opens a new life to man, of goodness, wisdom, and happiness, which will speedily be uninterrupted in its progress.

5th. That this truth, which in its consequences is the greatest discovery ever made by man, will create the spirit and induce the practice of love and charity of man to man over the earth, terminate the inferior and bad passions created only by error, and gradually make the human race in harmony with itself and all nature, when all from birth shall be placed, trained, educated, and governed, in accordance with the laws of our nature, and no longer as heretofore in opposition to those unchanging laws of God and nature, or of God in nature.

6th. That as a necessary consequence of this great discovery, all anger and ill-will from man to man will gradually cease over the earth, being obviously too irrational to be retained in this new mental state of existence; peace and good-will among men

will become universal ; and harmony will be perpetual among all nations, tribes, and people.

That your Memorialist, an old experienced practical man in the affairs of this worn-out system of buying and selling for a monied profit, has deeply reflected upon the measures which may best be immediately adopted to commence this glorious change for all humanity, in the spirit, principle, and practice of conducting all the future affairs of humanity,—the change commencing in this country, when it will be speedily followed by all others.

That, first, to effect this change, a great increase of funds will be required by government, to terminate the present war in India, created solely by the ignorance of the old worn-out system by which it and the world have been so long attempted to be governed on wrong principles.

That these funds are to be naturally obtained by making the British Empire its own banker and the legitimate authorizer, and maker, and issuer, of a medium to circulate the real wealth which the British people, so aided, could so easily create in abundance sufficient for all their natural wants and desires.

That the change from the Chartered private Bank of England to the National British Bank should be effected in the following manner:—

The present share-holders of the Bank of England to be paid the full value of their shares by the National Bank of the British Empire.

The present machinery for conducting the Bank of England to be purchased by the new National Bank, and used for the latter.

The present directors and officers of the Bank of England to be continued and made directors and officers of the Bank of the British Empire, with adequate liberal salaries for the governor, deputy governor, and directors.

The bank notes of the British Empire to be made by law a legal tender throughout the British dominions, and they will soon become accepted as such by all commercial nations and peoples.

Every British subject to be a share-holder to the full extent of his property and personal interest, the National Bank being based on the national wealth and credit of the empire.

The new National Bank to always keep as much gold in its possession as will be found by experience to be required for any foreign purposes, which it is presumed will be seldom if ever required.

The present governor, deputy governor, and directors of the Bank of England to be the governor, deputy governor, and directors of the Bank of the British Empire for three years certain, to give time for the change from the one to the other to be calmly and well conducted by approved man of experience.

At the end of three years the House of Commons to elect the governor, deputy governor, and directors of the Bank of the British Empire, the present being eligible for re-election.

The House of Commons also to elect three auditors to make full quarterly reports to the nation, of the business and state of the bank.

Arrangements to be made by which the Bank of the British Empire shall gradually purchase and pay off the national debt,—which it will not be difficult in this manner to accomplish.

That your Memorialist, knowing that the British nation will make any sacrifice before it will abandon its power over the tribes of India, so long so unwisely governed for the interests of humanity, of India, and of this country, recommends the most grave attention of the present administration to this subject.

And seeing that the establishment of the National Bank of the British Empire, based on the credit of the British Empire, will immediately, in the most legitimate manner, supply funds sufficient to bring the present unnatural contest to the most speedy termination, it is necessary that the population of India and the populations of all civilised nations should know, when India shall be reconquered, how it is in future to be governed; and your Memorialist recommends the adoption of the following outline for this purpose.

1st. That India be made an empire or kingdom, under one of our young princes, with an upper and lower house of assembly, the members of both to be elected after the model of the United States.

2nd. That this empire or kingdom be hereditary, and the king or governor be assisted by a cabinet council not exceeding twelve, appointed by the crown, but made strictly responsible to the two houses of legislation for their proceedings.

3rd. That until the young sovereign shall attain the age of twenty-one, India shall be governed by the British Government, on the principles afterwards stated, and that when the sovereign shall have attained his majority, British rule shall cease, and a treaty of federation on equal terms be made between Great Britain and this new Indian government.

4th. That from the majority of the sovereign of India, its government shall be independent and self-supported, except being federatively united with Great Britain in peace and war and commerce.

5th. That, for a period to be fixed, the bank notes of the Bank of the British Empire shall be legal tenders in all payments; but as soon as the new Indian government shall be sufficiently established, it shall establish a Bank of the Indian Empire, based on the credit of India.

6th. That British subjects in India shall have all the rights of Indian subjects, while all Indian subjects shall have the full rights of British subjects throughout the British Empire.

7th. That the officers and soldiers employed to regain and to retain India until the Indian government can support itself, shall be entitled according to rank and service to certain portions of land in India—their proportions to be decided by the British Parliament.

8th. That the government of India shall be by British born subjects, until the sovereign shall be of age; after which period the natives of India to have the full right of subjects, except to the high offices of government and to the two houses of assembly,—and to these also in ten years from the time when they give in their adhesion to the new government.

9th. That the directors of the East India Company and its shareholders be amply compensated for their present interests in the company; but all their right to rule India to cease for ever.

10th. That during the period while the sovereign shall be attaining his twenty-first year, the British government shall take into its most grave consideration the best practical means, as the opportunity is so peculiarly favourable for the purpose, to arrange new surroundings in which to place the native subjects of the new Indian Empire while under British rule. These surroundings to be scientifically combined through a knowledge of the social science, in such manner as shall secure to all, by their own well-directed industry within those surroundings, the means by which they shall all, at all times, be well-fed, clothed, lodged, trained, educated, occupied, amused, and locally well governed by themselves; all of which, with the knowledge now acquired of social science and of the origin of evil, may be by due foresight and wisdom easily accomplished, if set about in the true spirit of determination to succeed in new measures.

That by thus adjusting the pecuniary affairs of this country, and by adopting the measures recommended for the adjustment of Indian affairs, the present government will have ample time to attend to the claims of British subjects to have these Islands now well governed, in accordance with the true principles of social science, and your Memorialist recommends the following measures to be immediately adopted.

As the mercantile, manufacturing, and trading interests will be at once relieved by the establishment of the Bank of the British Empire, they will be satisfied, and will be enabled to employ the now unemployed for want of work, and thus the floodgates to the creation of real wealth will be opened independent of any metal circulation.

Public attention has been long directed to a reform in Parliament as a panacea for all political evils, in which the expectants will be sadly disappointed, for it can effect no good or evil. A

Parliament elected by manhood suffrage, things remaining as they are, would make little or no change for the better to the working classes, but would create perhaps more useless debates on subjects little understood by the new debaters. It would, however, be wisdom in the government to bring in and pass a bill for reform on the most liberal conditions—however liberal it will be harmless, and it will prevent more waste of invaluable time.

As members elected to the House of Commons have been prejudiced from birth by their erroneous training, education, and surroundings, they can see and comprehend private interests only; they are unprepared to legislate for the general public good; and such would continue to be the case with the elected members under the full manhood suffrage. This result is demonstrated by the manhood elected members of the Congress of the United States, where an entire reform in the character and condition of the mass of the people is quite as much required as in the British dominions.

But as manhood suffrage is at present a popular bauble, that will do neither good nor harm in its practical results, it will satisfy the most energetic but least experienced of the population of these islands to have it made a law of the constitution of this country, and it may now be safely granted to them.

When these preliminary measures shall be arranged, and with men of real habits of business, and understanding what they have to do, they may be fully explained to Parliament and the country, and passed into laws, in six or eight weeks at the latest, the government will thus be supplied legitimately according to law with the necessary funds to bring the war on just and humane principles to a speedy termination, and to satisfy the legitimate wants of the trading, manufacturing, and commercial interests, to enable them immediately to employ every forced-to-be-idle subject in these Islands, and will have satisfied also the well-meaning but sadly inexperienced parliamentary reformers, who themselves require to be reformed under a rational system for conducting the affairs of this country and of the world.

That Parliament and the public mind, being relieved from these necessary preliminary measures to give immediate relief and present prosperity to this old worn-out dying system, fit only for the undeveloped infancy of humanity, both will be at liberty to calmly and gravely consider what are the surroundings which can in the best manner form the most useful and valuable character for all British subjects, and enable them also to produce the greatest amount of the most valuable wealth in the shortest time, most advantageously for producers and consumers.

That it has been long obvious to the far-seeing practical men of the world, that that which its population has required through all past ages was, to have their characters well formed from birth, and to be so placed and surrounded that they could with ease

produce annually a superabundance of wealth for all;—both of which, if present knowledge had been acquired, could have been, as they may now be, speedily and easily accomplished.

That your Memorialist prays your Lordships to take the measures now proposed into your most grave consideration, and to use your utmost energies and powers to carry them into immediate practice.

And your Memorialist will ever pray, &c.,

ROBERT OWEN.

Jan., 1st. 1858.

PETITION

TO BOTH HOUSES OF PARLIAMENT.

THE PETITION OF ROBERT OWEN, LATE OF NEW LANARK,
SHEWETH,

THAT your Petitioner has been enabled and permitted, under divine providence, to make the greatest discovery for the permanent happiness of the human race that man has yet made for man.

1st. He has discovered the means by which, with the certainty of a law of nature, a good and superior character may be given to all from birth, and yet that there shall be an advantageous difference in each.

2nd. He has discovered how to new-place all whose characters shall be so formed, that through their own physical and mental powers wisely applied, and united with their fellows, they shall always abound in superior wealth.

3rd. That those thus formed, placed, and employed, will be through every succeeding generation well-fed, clothed, lodged, trained, educated, occupied, amused, and locally governed by themselves, so as to constitute a new and very advanced state of existence—so far superior to any society known in any part of the world, that no comparison can be made between them.

4th. That to form and govern this superior state of society will be far more simple and easy of practice than to attempt longer to maintain the Babel confusion called society which now universally prevails among all nations and peoples.

5th. That your Petitioner has been enabled to attain these all-important results by patiently tracing each evil experienced by society to its original source, and thus discovering that all had one and the same source, and that this was the origin of ignorance, falsehood, the injurious passions, poverty, disunion, crime, evil thoughts, and inferior selfish motives of action, in all govern-

ments and people; thus destroying and preventing the otherwise easy attainment of the universal harmony of humanity over the earth.

6th. That this origin of evil to the human race, as experienced to the present day, is the insane supposition that the made or created could by any possibility create any one of its own powers or qualities, and be rationally made responsible for the actions of the former or the thing made, or for the feelings, thoughts, motives, and actions, of the created.

7th. That this fatal fundamental error has so deranged the mental faculties of humanity, that they are unconscious of the most glaring universal facts, and instead of understanding and following, as all other living beings do, the good and wise natural instincts given to them for their guidance and happiness, they have been made through this error to deem it right to exert all their power to oppose them, and have always insanely legislated to endeavour to destroy these instincts or laws of nature, which calmly, regardless of these puerile attempts, retain their full strength and power over man, as at the beginning of his legislating folly and mad attempts to oppose his own beautifully and wonderfully created nature.

8th. That your Petitioner, by discovering the origin of evil and of all falsehood, became conscious of the origin of good and of all truth; and that when the origin of good shall be made to become the foundation of society, truth will become of necessity the only language known to man. And it will be vain to look for goodness and happiness until truth shall be the only language of society.

9th. That the change of system, from the origin of evil and of falsehood to the system of goodness and truth, which may appear to those inexperienced in extensive practical combinations to be difficult or impracticable, is known by your Petitioner to be most easy of practice, when it shall be commenced in a proper spirit and with a knowledge of what will be required, and when the proceedings shall be directed by wise foresight.

Your Petitioner therefore prays that he may have a fair and full opportunity to make these truths known to your Right Honourable (or Honourable) House, by a committee or commission appointed by your Right Honourable (or Honourable) House; or that he may be heard at the bar of your Right Honourable (or Honourable) House, or in any manner your House may deem better.

And your Petitioner will ever pray, &c.,

ROBERT OWEN.

January 1, 1858.

NOT knowing the day or the hour when I may be called hence, I make the following memorandums, with the request that, if not published in my life-time by myself, they shall be given to the public for the benefit of all governments, nations, and peoples.

Little do the children of the present generation suspect the all-important truth for them to know, that the preceding generation has trained, educated, placed, employed, and governed them under the system so false and injurious to all, that when stripped of its tinsel covering, and when the true names are given to all things, it will be discovered that this system is based on the origin of evil, and is directly calculated to force men to become liars, fools, knaves, and most ignorantly selfish, and women to become fools and prostitutes; and that all are not of these characters is only owing to the strong natural good and superior qualities of humanity, as given to every one at birth by the all-wise and good Creator of all things.

But man, by that wise and good Creator, and no doubt for the best of all ultimate results, has been destined to pass through all the evils of this system, the better to fit him for a much higher and superior sphere of existence, in which he will enjoy without retrogression, but always progressing, a state of excellence and happiness unknown under the existing first or infant life of humanity.

All things over the earth indicate that this infant system of falsehood and ignorance is undergoing rapid changes to come to its termination, when the true, good, wise, and happy system for the government of the population of the world through futurity will commence.

The tragedies now acting in India may probably be the last act of this fearful but highly instructive infant drama.

Man can know only that which he is taught by external means, or by interior inspiration, coming to him he knows not whence or how.

The present generation having been taught and practised only in this false and ignorantly selfish system of individualism and of all repulsive feelings, has now, under a system of truth and wisdom, to be taught a new spirit, a new principle, and a new practice.

The spirit of that universal love and charity which feareth no evil, the principle which creates the desire to do good to all of our race, and the practice of union, are to be obtained only under the true unmixt social system, which until now could not be introduced.

This new teaching, so loudly called for by the signs of the times, exhibiting the extraordinary events daily occurring—events

which create so much now-seen-to-be unnecessary misery to our race, should be now commenced, and continued without retrogression through all future ages.

This new teaching will instruct all that man, being created with qualities and powers in a manner mysterious to him, and yet more mysteriously combined to constitute him a living physical, intellectual, and spiritual existence, has been forced to be what he has been through all past ages, as he is now forced to be what he is.

That to apply responsibility or blame to a being so created and enforced to feel, think, and act, is most irrational—not to say insane.

Under the new and true system, instead of wasting time in vain attempts to oppose and counteract the beautiful and wonderful organs, faculties, qualities, propensities, and powers of humanity, superior scientific surroundings will be devised and executed to develop them in their natural order of time and of action, as nature or God has by their creation intended; and the present jarring conflicts of insanity over the earth will gradually cease, and be superseded by universal concord of action and harmony of feeling.

To all appearance this great and glorious change will commence in Great Britain, and thence spread gradually over the earth.

The change can be more easily effected through the British government, parliament, and people, than by any other government and people.

They could more easily establish a national bank, and give the necessary confidence and credit to its notes, than any other government or people; and this is the first practical step required to free industry from gold slavery, and to open the floodgates of universal prosperity to the population of the world.

The new superior surroundings, in accordance with the true social science, are immediately required in India, where they could be now easily introduced; and they would at once satisfy and harmonise the natives to British rule, as long as it would be necessary to maintain that rule, or until an Indian Empire could be established, federatively united to the British Empire.

The extraordinary beneficial effects which this system would produce in practice in India would soon induce all nations to adopt it; and the true social system would in a few years become universal over the earth, and distinctions of opposition between men would everywhere terminate.

Men would cease to make their puerile and foolish laws to endeavour to counteract nature's unchanging, wise, and most beneficent laws for the government of all humanity.

All punishment of man by man would cease, and anger and all evil passions would be unknown—the path to wisdom and happiness would be opened to all, and would be so delightful to follow,

that all would readily enter and pursue it, not turning to the right or to the left to the end of their journey of life.

But to make the best use of invaluable time for the population of the world, seeing how all now suffer, the practical measures which ought to be immediately adopted by the British government and people shall be now stated.

They should openly declare through parliament their determination to abandon the origin of evil as the foundation of society; and gradually to supersede all the practices so fatal to harmony and happiness which have of necessity emanated from it.

This would be to commence at the right point, by going at once to the root of all evil. And by thus at the outset taking the bull by the horns, every succeeding measure in advance would become more and more easy, and every advance would prove the superiority of the true and good system over the false and evil one.

The next step is the establishment of the Bank of the British Empire, to supersede the present nominal Bank of England and all private banking, as I have previously explained. This will soon supply the necessary funds to relieve the public, and give the required assistance to the immediate wants of government, regardless of all immediate supplies of gold—that senseless root of so much unnecessary evil to man over the world.

The government should then declare its intention to govern India on the true principles of man's nature,—that is, of the highest humanity, and that it would as speedily as possible abandon the government of the old system of error, by force, fear, fraud, and falsehood; and instead thereof commence in all parts of India to form the new superior surroundings to enable the natives by their own well-directed industry to be well-fed, clothed, lodged, trained, educated, and surrounded by those influences which would substantially contribute to their progress and permanent happiness. And thus could the greatest possible surplus-revenue be obtained from them without reluctance, for the necessary aids to well govern them, and without any interference with their present religious insanities, which, under this new system, will gradually die their natural death.

The next measure which should engage the attention of both Houses of Parliament is that which should at the earliest period have been its chief business:—that is, to discover the most natural and rational means to give from birth a good, useful, valuable character, physical and mental, to every British born subject, and to supply permanent beneficial employment through life for every one of them; which may now be done most advantageously for all. These will be easily attained by the creation of new and superior surroundings in which to place all from birth.

And as easy practical steps to pass from this old, evil, and thoroughly worn-out system, to the new, now so anxiously looked

for, parliament should by one act repeal all the laws opposed to good laws which it had previously made and enforced, every one of which opposing laws has produced only evil; and should then make laws, when any shall be required, in accordance with the laws of God, called laws of nature.

These suggestions being adopted, it will be found that the necessity for human laws will be difficult to discover; ample laws, when understood, having been given for man's guidance and government by his Creator.

As one of the measures of preparation to new-form the character of all British subjects, the priesthood of every denomination, in return for their support, should be required to teach in all churches, chapels, meeting-houses, synagogues, and all other places now of worship, the necessity for all to acquire a knowledge of the pure and undefiled spirit of universal love and charity, and to apply it constantly in practice in every day life, and that the priests of each sect should especially exhibit this practice in all their doings, and should cease to torment humanity by their much-worse-than-useless dogmas which no one understands.

The priesthood of this generation will thus become really useful, in assisting to effect the change from the evil to the good system. And in the coming generations none will be trained to be priests of any sect; as in the true and rational system not one will be required, or could be made as such to be of any use.

For in making the new and superior surroundings to well place, feed, clothe, lodge, train, educate, employ, amuse, and govern the entire population, they will be useless as priests; for hereafter there will be no possible requirement for priests, but a new and very superior class of instructors will be formed of the entire population.

In the next generation, under the rational system of society, Lawyers also will be useless, and none will be trained for an obsolete profession.

And under the true and natural system of society it is yet doubtful whether it will be necessary to have any especially trained for the Medical profession.

The division of powers will be obtained by mechanism and chemistry; and the union of powers will be trained in all men and women.

Instruction to the young will be given from facts, all at first demonstrable to the senses, and explained to the taught by familiar conversation, as nature dictates. And by the arrangements and surroundings which the rational and natural system of society will require, all will be so well instructed, that they will become the best formers of the characters of the young from their birth.

They will be early taught an accurate knowledge of themselves

and of human nature generally, to the extent that facts have yet disclosed this knowledge. And the most advanced knowledge given to any, will, under this natural system for forming the character of and governing man, be given to all, as far as their born capacities will admit.

Those trained under the old, false, and artificial system, and knowing only this system, can form no conception of the extent of the correct, useful, and valuable knowledge which can, with ease and pleasure to teachers and taught, be given to every man and woman before they attain man and woman-hood. And this great advance in accurate knowledge, useful for every-day practice, will arise from the difference between false and artificial, and true and natural teaching—the one under injurious, and the other under superior surroundings—the former made at random, without knowledge or foresight; the other scientifically devised, by wise and experienced foresight, to produce, with the certainty of a law of nature, the superior effects desired.

Under this change of system it will be soon discovered that to govern the population of the world well and wisely, a good, useful, and valuable character from birth should be formed by one generation for the succeeding, and that the time is come, in the due order of creation, for this to be now accomplished.

And until a good natural character shall be formed for our race, governments will have failed to perform their first, most essential, and highest duty.

So erroneously have the ruling influences of society hitherto thought and acted, that they have so far exerted all their powers to keep the mass of the people grossly ignorant, and to give them a false and most injurious character—injurious to themselves and to society: Witness the existing state of the population of the world, speaking, to all who can observe and reflect, in a voice louder than thunder, extending to and over all nations and peoples.

My last word in this publication, and perhaps the last which I may be permitted, by the infirmities of age to publish, shall be addressed in an especial manner to the existing ruling influences over the world.

And these words should be written in letters of gold, and placed conspicuously in every palace, and be held in everlasting remembrance by all of our race.

These words are,—

First.—That to insure your own happiness and the safety and well-being of your families and of all society, you should immediately adopt decisive measures to have taught to all the great truth—"THAT THE CREATOR CREATES ALL THE QUALITIES AND POWERS OF THE CREATED, AND IS ALONE RESPONSIBLE FOR THE ACTIONS OF THE CREATED THROUGH ITS EXISTENCE."

This never-to-be-forgotten truth, derived from all past and present facts, can alone create that pure spirit of universal love and charity, which will be with perpetually increasing pleasure applied to practice in every thought and action of our lives.

And this great truth will thus harmonise all humanity through every future age.

Second.—That you adopt immediate measures to have created new combinations of surroundings, all based on and consistent with that great fundamental truth, to well educate and well employ all within your influences.

This will insure a good, useful, and valuable character, and a superfluity of unadulterated superior wealth for all, through futurity; and will destroy for ever the existing individual ignorant selfishness of our race.

In further explanation of the subjects here treated of, the following observations are added:—

ON THE ABSOLUTE NECESSITY, IN THE NATURE OF THINGS, FOR THE ATTAINMENT OF HAPPINESS, THAT THE SYSTEM OF FALSEHOOD AND EVIL SHOULD PRECEDE THE SYSTEM OF TRUTH AND GOOD.

THE rulers of nations and peoples need not longer to halt in deciding which of these systems should now prevail for forming the character of and governing man.

The existing system of fraud, delusion, and wickedness, is everywhere disjointed, opposed to itself, and, by the unnecessary sufferings, physical and mental, which it creates to all, must soon fall of itself, and at this period intended by nature be left without defenders.

It is evil in spirit, false in principle, and most injurious to humanity in all its practices. It has taught man to know evil, and to experience all its varied miseries; and without this knowledge man could never enjoy the high permanent happiness intended by his Creator to be his future inheritance and superior state of existence.

Had not a system of falsehood and delusion existed through the past, with its necessary innumerable evils, the value of a system of truth, in every look, word, and action, could never be estimated or highly enjoyed.

Had the pains and the sufferings, physical and mental, experienced by humanity during the centuries which have passed, been unknown, the pleasures to be derived from their total absence must ever have remained unknown.

Had the vices, crimes, diseases, murders, and destruction of property, so universal through unknown time, not taken place, no one could estimate the extent of safety and satisfaction that will be experienced in a state of society in which these evils will be unknown except from the history of the miseries which they inflicted on humanity during its infancy of error and mental weakness.

Had the demoralisation, desolation, cruelties, and slaughters of wars been unknown, the happiness to be derived from universal peace, undisturbed by the fear of war, could not be felt or understood.

Had the effects of a false and most unnatural formation of character not existed, to exhibit all its evil and injurious results, the exquisite pleasure to be derived from a true formation of character, consistent with nature in spirit, principle, and practice, must for ever have remained unexperienced and unenjoyed.

Had the evils arising from forced idleness, and its sufferings for want of occupation and from poverty, not been experienced, the constant means of rational, healthy, and pleasant occupation, physical and mental, and of freedom from poverty and the fear of it, could never be appreciated.

Had not the evils arising from discordance, contests, disunion, and repulsive feelings, been experienced through the past, the high happiness to be derived from accordance, union, and attractive feelings, could never be experienced, understood, or enjoyed.

Had not the extent of the evil of the ignorant selfish individual system of buying and selling for a money profit been experienced, with its poverty and injurious luxury and all their demoralising results, the happiness of having the best unadulterated wealth of all kinds and at all times for all without money and without price, could never be fully appreciated or enjoyed.

Had not the innumerable evils arising from the populations of the world being governed by the repulsive and ignorant system of individualism been experienced, the happiness to be derived from the full social system in practice could never be felt or known.

Had not the ignorance, poverty, fear of it, general demoralisation, murders, and wars, with endless individual contentions, arising from the various attempts to circulate an illimitable increase of wealth by a metal circulation, greatly limited in amount compared with the overwhelming means discovered by which to increase real wealth, been experienced,—the advantages of a circulating medium co-extensive and co-equal with the most rapid increase of real wealth could not be known or appreciated, and could be very imperfectly enjoyed while the change from the false and evil to the true and good system shall be in

progress; for when the change shall be completed no circulating medium will ever be required or in anyway necessary.

Had not the varied punishments inflicted by man on man been known and suffered, the happiness to be experienced when man shall no longer ignorantly punish or in any manner deceive or injure his fellow man, could not be known or enjoyed.

Had not all the varieties of ignorant, cruel, and bad governments, been experienced, the advantages and pleasure to be derived when man shall be rationally and well-governed could not be known.

Had not the ever-to-be-remembered evils arising from the ignorances, incongruities, irrationalities, insanities, and madness, arising from the various superstitions with which the populations of the world have been physically and mentally tormented through all the ages which have passed been experienced, the happiness to be enjoyed when entirely freed from these hydras of misery and suffering to all of our race could never be felt or comprehended.

It is for a similarly good ultimate result that man has had to experience the unspeakable and often unbearable miseries which arise from the artificial marriages and forced co-habitation of the sexes against nature, invented by these superstitions, and by which they have forced the creation of prostitution, a crime unknown to nature—for prostitution, with its gross injustice, and often unbearable mental cruelties to a large proportion of the best especially of the two sexes, is an unnatural crime created solely by the ignorant and insane contrivances of the priesthood for the artificial compulsory union of the sexes.

By inventing the varied, imaginary, insane, artificial marriages against nature, (for if they were not against nature they would be useless and most unnecessary,) the priests of the world, in order to give themselves power over their fellows, have created and forced upon society all the loathsome sexual diseases and gross evils of prostitution; and by thus most ignorantly opposing one of the strongest and most beautiful laws of God and Nature, they have opened Pandora's box upon poor undeveloped, ignorant, and inexperienced humanity—ignorant and inexperienced in a knowledge of the most simple yet important laws of its nature.

When the superstitions of the world had first the temerity and unblushing audacity to presume to propose to society their unnatural laws of artificial marriages, in direct opposition to the ever unerring, most wise, merciful, good, and efficient laws of God—of that Power which gave man all his qualities and means to continue his species and his own life—if any individual had, at that period, possessed the first indication of a knowledge of himself, he would have simply asked the presuming priests—“Have we the power by our will to love and hate? I find I am “forced to like and love certain things and persons, and to dislike and hate certain things and persons. How then dare you

"to attempt to make your laws, based on ignorance of the laws of humanity, in opposition to the God-made laws of humanity, forced at birth on both sexes?"—What answer could any of the innumerable contending priesthoods of the world have then made, or when the question is now put to them what answer can they now make to these obvious and straightforward enquiries?

They could only honestly reply to the present population of the world,—"experience has now proved that we erred in ignorance, and that your ancestors were fools for attending to us, and you will be, with the experience now acquired, much greater idiots if you continue to do so."

To conclude,—had evil not existed through the past, to produce the present state of knowledge and feeling of the past, the happy future, now immediately before humanity, could never have been attained, or enjoyed as it will be, with the pleasure arising from the knowledge of the past merciful sufferings of humanity;—the past being a speck in time of pain and misery, to produce a future eternity of superior pleasure and happiness.

Thus naturally are the ways of God justified to man, and the origin of evil shown also to be the necessary origin of much greater good than otherwise could have been attained, known, or enjoyed.

Had the irrational not preceded the rational, the latter would not have been appreciated.

Let man, therefore, henceforth cease to blame or punish man for the exercise of qualities and powers which he did not and could not create.

These truths being now known, a great change over the earth is about to commence. The longer necessity for the reign of evil to prepare future perpetual good to man is drawing to its termination, and men and women will now speak openly that which they have been compelled to feel and to know, but which they have not had the moral courage openly to express from fear of the governments of evil.

Let the nations of the earth therefore now attend, and hereafter never forget the *Great Fundamental Fact* "that the Creator creates all the qualities and powers of the created throughout the universe, and foresees and directs all the consequences of these creations through every period of eternity,"—and man must and will now learn and begin to obey this Great Truth, on the knowledge of which his happiness will commence and for ever progress.

Man is a necessity in creation, created to acquire knowledge by experience, and happiness by obeying the laws of his nature.

ROBERT OWEN.

January, 1st., 1858.

SECOND LETTER

TO THE RULING POWERS OF THE WORLD.

SOCIAL SCIENCE.

EXPERIENCE, the appointed teacher of man, through gradually developing his organisation and giving strength and power of action to all his faculties, qualities, and propensities, from their incipient to their matured state, has now, in the due order of nature or of progressive creation, brought to light the most advanced of all human discoveries,—namely, that man could be perfected for the high enjoyment of a life of permanent rational happiness only by passing through an unknown preliminary period of evil, in which the consequences of error through all its ramifications should produce all its varied innumerable miseries and sufferings, and during which period, force, fear, fraud, and falsehood should reign supreme, and in which repulsive individualism should create contests, conflicts, and wars, with all their demoralising, cruel, and destructive results; and that these evils should extend to their extremes of afflicting humanity in every form and manner. In which period, in addition, the most ignorant, wild, incongruous imaginations were conceived, and were formed into deadly opposing superstitions, all called the “true religion,” devised with consummate wisdom and foresight to create the highest bearable degree of varied mental torments, so that the race should know by experience the utmost extent of physical and mental sufferings that humanity could sustain before yielding up its earthly short life.

All this was necessary to enable man to know good and evil. For it is now evident that without this preliminary life of evil and falsehood, an eternal life of truth and good could never be enjoyed.

For the individual it is a short life of necessary physical and mental suffering, to enable him to enjoy a future eternity of supreme felicity. And without this short life of pains, the future eternal life of high and superior pleasures could never be appreciated, felt, or understood.

Modern Spiritualism confirms this most important truth.

The change from this reign of evil, falsehood, sin, and misery, to the reign of universal truth, goodness, and happiness, is to be

effected by the governments of the world adopting direct and efficient practical measures to teach all, in the shortest time and best manner, the new born SOCIAL SCIENCE, in spirit, principle, and practice.

This Science will be soon found to be the science of sciences, through a knowledge of which the population of the world will be permanently well-fed, clothed, lodged, trained, educated, employed, recreated, and governed, by being placed within circumstances or surroundings scientifically devised and executed to produce with the certainty of a law of nature all these results.

It is true that, for the ultimate high permanent happiness of our race, the organisations of all humanity, although possessing the same general qualities, differ in their combinations in every individual. Through this all-wise and all-good law of nature, God has devised the most simple and certain means by which, under the new reign about to commence, of truth, union, and happiness, each one of our race will, to the extent of his educated enlarged capacity, enjoy the benefits to be derived from this incalculable variety of invaluable superior qualities; for each will be for all, and all will be for each.

Under this new reign no one will withhold any good thing from another; and thus will these trained-to-be superior qualities of all be blended to create perfection in each, so far as humanity can upon earth attain perfection.

The preliminary and temporary reign of falsehood and all evil could have been effected only by man's imagination being so far perverted as to suppose that he, a created being, unconscious how the nail of his little finger could be brought into existence, created all his own qualities, faculties, propensities, powers, and entire organisation, and should be made responsible to his fellow men for their ideas respecting the manner in which these wonderful combinations, physical and mental, spiritual, chemical, and mechanical, should feel, think, and act; while his fellow men, as well as himself, were profoundly ignorant of the secret springs by which this yet great mystery to man, lives, feels, thinks, and acts.

But it is only now, after the lapse of unknown ages, that experience has taught man to know that he ever has been and is incompetent to create his own qualities and powers, or to know how they were created, and that ignorance of and inattention to the unchanging laws of humanity could alone have given rise to his insane notions, "that the created could be rationally made responsible for the actions of qualities and powers which he did not and could not create."

But the period for the commencement of the termination of this insanity begins, when the knowledge is acquired "that the created cannot be made rationally responsible for the actions of qualities and powers which it could not create."

With the acquirement of the knowledge that it is blasphemy

against the Great Creating Power of all things created throughout the universe, to imagine that he has not foreseen all the results from the beginning of this creation, and that he is not alone responsible for those results, will commence the new reign of truth, knowledge, wisdom, union, peace, and happiness, which will rapidly spread over the earth.

The new Spiritual Manifestations are now powerfully influencing the ruling earthly powers to stand still in their irrational and evil career, to look around them to know what they should do to avert a storm such as men have not yet encountered, and fearful to contemplate.

But good and superior Spirits are actively engaged in their new spheres of existence to turn the threatening evil to good. They are now employed in measures to reconcile these powers, and to convince them that their safety and the means to accomplish the most good in the shortest time will be, first, in a cordial union among themselves, and second, in promoting that union between all over whom they rule.

This will be easily effected by now superseding the fundamental principle of evil and repulsion—"that the created creates its own qualities," by the fundamental principle of good and attraction—"that God alone creates all the qualities of humanity, and ever guides and governs their actions."

Hence will immediately arise universal charity and love between all of every shade of difference in body or mind. And there is no other principle under heaven which can create among men universal charity and love for every-day practice. And without this universal charity and love, in spirit, principle, and practice, man must remain an ignorant, inconsistent, contending animal, ever fighting against his own best interests and highest happiness.

But the Superior Spirits give assurance that soon the ruling earthly powers will discover it to be for their interests to cordially unite, and as cordially to unite those over whom they rule.

Then the Spirits suggest that their first united great measure will be to change their expensive, idle, useless, demoralising standing armies, into easily managed masses of from two to three thousand, in due proportions of men, women and children, each mass forming a new superior military and civil colony, in which both the civil and military duties may in each be carried to a high point of perfection in the most simple manner, by each colony being made of scientific surroundings especially calculated to enable each in every colony, by their united, well-directed, healthy and pleasant, regular industry, itself a source of perpetual enjoyment, to be, without stay or retrogression, well fed, clothed, lodged, trained, educated, recreated, and locally self-governed; and humanity, when this rational change shall, as it now easily may, be peaceably extended over the earth, can ask no more.

By this being done with foresight and wisdom, each country will become impregnable for home defence, and foreign wars must cease.

And by this simple change each country may speedily be made to become a beautiful highly cultivated earthly paradise, governed through existing governments solely by the laws of God, yet called by many the laws of nature; but names change not things, and men will soon learn no longer to differ about words meaning nothing substantial.

The Spirits are more especially occupied in preparing the British, Russian, and French governments for this change. The British to commence now in India; the Russians and Indians being well prepared for this new mode of domestic colonising. And the French population has for some time had a strong liking for some such change. Her Britanic Majesty and Royal Consort, with their Imperial Majesties of Russia and France, are at this time much under the influence and inspiration of superior Spirits, to induce them to unite and lead in this great change, and then to induce all other governments to follow their example.

Mechanism and chemistry may be made with ease to become the most efficient slaves and servants of the population of the world in these domestic colonies, and thus gradually to prepare for permanent progress, peace, good will, and harmony, over the earth.

For these rationally formed united military and civil domestic colonies will combine, under scientific arrangements, the most effective means to make a rapid progress in agriculture, manufactures, trades, exchanges, in the arts and sciences, and especially in social science, on the perfecting of which the happiness of the population of the world depends.

For in these colonies, when rightly constituted, all gross ideas and conduct will be unknown.

Refinement of mind and manners will attain their highest perfection, combined with undeviating truth and sincerity.

The sexes will be equal in rights; perfect in their associations, and their unions always those of mutual sympathy and affection. The ignorance of man's interference, with his gross ideas of artificial bondage and mental slavery, will be unknown; true chastity will be understood and will be thus purified and made perfect. Sexual diseases, crimes, disappointments, and jealousies, will be unknown; and humanity will begin to know and understand itself, feeling its natural and beneficial wants, and knowing how rationally best to supply them.

To attain some knowledge of the extent of the gross ignorance of humanity and of society under the system of falsehood and evil by which the population of the world has been and is now governed,—contemplate the present condition of the United States of North America. Here is a most splendid

empire, possessing within itself all climes, soils, and minerals, sufficient to maintain in the highest comfort the present population of the world, and to give them a superior character and happy existence, with less than four hours daily, upon the average, of healthy pleasant exercise. It now contains less than thirty millions, including Indians. Then consider its present state of slavery, its late panic, its civil dissensions, the demoralisation which these create, and the small share of truth, knowledge, wisdom, charity, and love, which it at this day exhibits as an example to the world.

And yet, being the latest constituted nation, without obstruction to apply in its construction the entire experience of the past, it might be expected to have become a shining light to all nations. But it was based on the system of falsehood and evil; and hence the deplorable condition of this easily-to-be-made most magnificent and happy empire.

May you, the present rulers of the earth, mark, learn, and inwardly digest these sayings, and act wisely in accordance with them, and let the change from evil to good commence this year.

ROBERT OWEN.

1st January, 1858.

THE SCIENCE OF POLITICS AND SOCIAL SCIENCE.

THE science of Politics, so called, has hitherto governed all nations and peoples under all its various forms of governing.

It has been tested through the past history of man, and see its effects at this day in all nations and among all people! In no corner of the earth, even at this day, is there to be found anything approaching to national truth, wisdom, and happiness.

The reason is now obvious to those who can trace effects to their ultimate causes upon earth. The science of politics is based on the origin of evil, which is the foundation of all physical and mental suffering and spiritual ignorance.

Politics, then, is the science of mental and spiritual ignorance, now carried to its ultimate attainable folly and absurdity, as seen in the forms, ceremonies, and pageantries in the courts of laws, legislative assemblies, human punishments, and grave superstitions of every sect over the world.

This science, which should be called the science of ignorance, has long since become so glaringly inconsistent in its theories and injurious in its practical results to the mass of mankind, that it could not have been so long maintained had it not been upheld by a long established system combined of force, fear, fraud, and

falsehood, exercised through the armies and the superstitions of the world—the one to have power to govern by physical force and fear, the other to aid by fraud and falsehood to train the mental and spiritual faculties and powers to become its abject slaves.

This spell over all humanity has been thus apparently long continued for, no doubt, an ulterior great good to man ; this good being to some extent already made obvious to advanced minds,—and advanced minds always lead the way and open the path to newly discovered truths.

There are no new truths. All truths are as eternal as the universe, which is one great truth, ever consistent with itself.

But this spell is broken, and the origin of evil has been disclosed to man. Ignorance will disappear ; force, fear, fraud, and falsehood will lose their power ; and the superstitions of the earth will vanish as wild imaginations having no material or spiritual base, but all emanating from the origin of evil.

The spell is broken! Advanced modern statesmen have at length ventured openly to announce to the world the *Social Science* as something new, and as if just dug out of the ruins and wreck of all past ages, and now first approaching the light.

The birth of this newly-found science, made first known to the political world by statesmen in 1857, will be an event to be remembered with joy and gladness by all future generations.

For the social science is destined to secure the permanent happiness of humanity, by making known the means by which, under the most natural and beautiful combinations of new arranged surroundings, the human race may be, and will be, fed, clothed, lodged, trained, educated, employed, recreated, and locally and generally governed and placed in a manner greatly superior to any ever known, and yet these shall be for ever improving through every succeeding generation.

Through a knowledge of this science, in its spirit, principle, and practice, the world will gradually cease to be tormented by the ignorances of wild superstitions, by force, fear, fraud, and falsehood. Humanity, in each one from birth, will be made gradually to become full formed, physically, intellectually, morally, spiritually, and practically ; injurious passions by these means will cease to be cultivated, and soon will not exist ; truth will be the sole language of all ; every mind will be pervaded with the pure spirit of universal love and charity ; and all will be actively engaged in promoting the highest happiness of each other ; wars will cease ; and the art, expense, demoralisation, and destructive powers of life and wealth will be unknown. The necessity for any money circulation will terminate, for wealth will everywhere abound and be used freely without price, and its creation will be a pleasure and pastime to all. Peace will be universal and perpetual, and harmony will reign for ever through all the generations of men. These blessings will be the natural and

necessary results of the change from the population of the world being governed by *politics*, as through all past time, to the government which will arise from the introduction of the *Social Science*, when understood and rationally and consistently applied to practice.

But who now comprehends the newly announced Social Science, in spirit and principle, and how to apply it consistently in practice to produce the results previously stated?

Is this knowledge to be found among the most learned in any of the superstitions of the world?

Or among the first statesmen in the most liberal and advanced governments?

Or among the *élite* in the most learned and scientific societies?—Or among the monied millionaires?—Or among the most experienced practical men?—Or among the profound philosophers of the day, who have had the advantage of acquiring the knowledge of all recorded facts and the wisdom of the wise collected from the entire history of man?

Enquire of each of these separately, and the true Social Science, of divine origin, in spirit, principle, and practice, is yet to be taught to and acquired by all; for it is now destined to form a new and very superior character for man, to govern the world wisely, in peace and perpetual prosperity always increasing. And instead of governing by force, fear, fraud, and falsehood, as heretofore, to govern without human punishment, and solely through the spirit and practice of universal love and charity, which will be found sufficient to supersede all the puerile, futile, and ever-changing laws of men, made until now in ignorance of their own nature and while their mental faculties were undeveloped for rational action. Hence the variety of superstitions, governments, laws, and customs, forming so many experiments of society to obtain happiness, their utter failure, and the Babel confusion of the population of the world at this day as to the best mode to pursue to attain a state of truth, goodness, and wisdom, or of true physical and mental liberty for the individual, without which there can be no permanent happiness for the human race.

Some of the advanced minds of the world now say—"We admit that that which you have stated is in accordance with facts, consistent with itself, with the laws of humanity, and therefore true; but how is such an overthrow of all existing prejudices in favour of things as they are, to be effected?"

It is to be effected, as I have often stated, in the manner in which the old roads of the world are now being superseded by the new railways,—and as the old comparatively slow modes of communication between distant places are now being superseded by the electric telegraphs.

The same parties then ask—"Who will take the initiative and introduce the change?"

My reply hitherto has been that the leading governments of the civilised world will introduce the change, because they are well-placed to effect it, and have so deep an interest in heading and directing so momentous a change in the spirit, principle, and practice of society.

Again they say—"But what if governments will not introduce it?"

Then, as it is the business of all society, all society must interest itself to have the change effected in the shortest peaceable practicable time. I say "peaceable"—because nothing can be permanently well done by violence.

But to accomplish this change by society, however highly advantageous it may be for all of our race, society has yet much new knowledge to acquire.

It has to learn Social Science, in principle, spirit, and practice, that it may attain to the knowledge of the science of society, of which, from anything yet published or said in public, all appear to be profoundly ignorant. Yet Social Science and the science of society must be acquired before any parties can know how to take one step rationally in practice in either of them.

They must learn the principle, spirit, and practice, by which to work the mine of humanity—a mine intrinsically of more value than all the material mines of the world.

Hitherto the entrance to this mine of incalculable value has been deeply covered, and thus hidden from human discovery, by the rubbish produced from the origin of evil, creating the religious superstitions, the political governments, the absurd classifications, and all the other fooleries of the past and present state of society over the world.

The entrance to this mine being found and opened, its first fruits are—

1. The discovery of the origin of good in perpetuity to the human race.

2. The discovery of the true principle of forming character for the human race, and by which any character, from the worst to the best, according to the natural organisation of each, may be given from birth with the certainty of a law of nature.

3. The discovery of the natural means of creating at all times a superfluity of superior unadulterated wealth, with health, comfort, and pleasure to its producers, and to be at all times freely partaken of by all.

4. The discovery of the universal principle of attraction between man and man, and by which the human race will be ultimately united as one enlightened family, superior in all its attainments, and bringing its aggregate knowledge to bear upon everything, and to influence every mind in spirit, principle, and practice.

5. The discovery of the means by which to supersede gradually and peaceably all the existing surroundings made by the human race—surroundings all of which have emanated from the origin of evil, by new arrangements of surroundings, so combined as to form over the world comparatively perfect scientific societies. It is said “comparatively perfect”—because these societies, although at first greatly superior to any yet known, will be improved by experience and the progress of mental and material knowledge through every succeeding generation, and to make that progress will be the pleasure and delight of all through all time.

But if the first fruits of working this mine single-handed produce the results stated, what may be expected from it when it shall be regularly worked by the human race, after man has been properly trained, educated, and placed for the task?

No mind has been yet sufficiently developed to comprehend the extent of the extraordinary results which will be attained and enjoyed by man upon earth when the whole of humanity from birth shall be naturally and rationally trained, educated, employed, placed, and governed; future generations, yet unborn, under a higher development of all our faculties, physical, intellectual, moral, spiritual, and practical, will be required, to encompass a knowledge so new and so far beyond the teachings of individualism, based on the origin of evil.

It is of the first interest to the leading governments of the civilised world that they should systematically work this mine on the now known principles of mental and social science. They possess the machinery, habits, and means of governing, and for founding society anew on its true base, the origin of truth and good, forming the character of all on these principles, and constructing society on the newly acquired knowledge to be derived from the social science.

Should there not be sufficient foresight and wisdom in existing governments to unite to attain these results, now so necessary for the happiness of the human race, I will unfold the means by which the people may peaceably form themselves into the scientific social societies mentioned in a previous part of this article.

But it is much better that the governments should lead in this new mental, moral, and practical revolution of the human race.

It may be here remarked that until the human mind had been developed to the point of freedom only just attained in the most advanced nations by the most advanced individuals, neither governments nor people could accomplish this task, owing to the educated ignorance of both.

But this is destined to be a century ever-to-be remembered in the future history of man—the century in which he first gained the victory over ignorance, to openly speak the truth respecting the natural feelings and convictions which by the laws of his

nature he is compelled to have, and upon which freedom—the union, rationality, permanent peace, and happiness of the race depend.

I will now wait to see if the medicine now given to my poor deeply suffering fellow men is sufficiently strong to cure them of the fatal disease of ignorant prejudices which has so long rendered them unable to see the plain open path to truth, union, wisdom, goodness, and happiness.

ROBERT OWEN.

Sevenoaks Park,
Sevenoaks, Jan 25th, 1858.

THE SPIRIT, PRINCIPLE, AND PRACTICE, BY
WHICH THE OLD SYSTEM OF FALSEHOOD,
IGNORANCE, AND EVIL IS TO BE SUPER-
SEDED BY THE NEW SYSTEM OF TRUTH,
WISDOM, AND GOODNESS.

FALSEHOOD, ignorance, and evil, emanate from the extraordinary delusion which has pervaded the human mind through all past ages,—“that the created could “and “did create its own qualities and powers, whether material, or mental, or spiritual.”

Truth, Wisdom, and goodness, can alone emanate from the knowledge of the fact that the created cannot by any possibility possess one quality or power not given to it by its Creator.

The consequence of the universal delusion on this all-important subject has been *all the evil* of man's past existence to the present hour.

The consequence of the truth of this subject will be universal perpetual progress and happiness.

For this great fundamental truth is the only true and solid foundation for universal love and charity;

and until these two great principles of action can be made to pervade the human race, it will be vain to look for rationality among mankind. But as soon as arrangements shall be made to give this character from birth to all for every day practice, then will man become rational in mind and practice, and the population of the world will enjoy perpetual peace and harmony.

The great fact and eternal truth, "that the Creator alone creates all the qualities of the created, and that the created cannot possess any power which has not been previously given to it by its Creator," is the keystone to the ultimate union, peace, harmony, and happiness of the human race. It is that great truth which can alone create the feeling of attraction between all of our race, and terminate the destructive and most injurious feelings of repulsion between man and man on account of educated differences of mere imaginary notions— notions which for so long a period have kept men estranged from each other, and made enemies of those whose highest interest it was to be as cordially united as friends.

To simplify this subject in such manner that all may comprehend the great change now contemplated, it may be thus stated :—

Firstly. The Great Creating Power of the Universe, called God, creates all the qualities and powers of the created, and is alone the cause or author of all its actions through its whole existence, and the same whether it is mineral, vegetable, animal, or spiritual, or any combination of these.

Secondly. This principle applied to the creation of man, when fully comprehended, will of necessity

create in the race the spirit of universal love and charity, knowing no exceptions of colour, country, creed, class, sex, or party.

Thirdly. This principle, of necessity producing this spirit, will of like necessity cause all born and educated differences, having been forced on the individual, to be treated with respect, and never abused either by word or action.

Fourthly. The criterion of truth being now known, (namely, "that truth is always consistent with itself "and with all facts,") *that* only which is in accordance with this test will be taught to the rising generation, and then all their ideas and associations of ideas will be in accordance with each other and in harmony with all nature.

Fifthly. Man will then for the first time in the history of humanity be relieved from the many-folded bandages of ignorance by which our forefathers have been so long blinded, and he will be enabled plainly to perceive the causes of the prejudices which have thus kept him in mental darkness and Babel confusion in the affairs of life at this day.

The spirit of love and charity thus based on their only true foundation, will not only destroy all angry and repulsive feelings between all of our race, but will induce all to have kind feelings of forbearance of abuse for any born or educated differences, whatever may be their character; it being at the same time ever remembered that education from birth may be made to give any direction for good or evil to the natural born qualities of humanity.

From this knowledge of the formation of character, the educated prejudices of all will be respected by all,

and, as previously mentioned, will never be abused by word or action.

But truths consistent with themselves and in accordance with all facts known or that can be known being alone taught to the rising generation, all prejudices, whether religious, civil, or military, will gradually and quietly die a natural death, and will then no more disturb the harmony of the human race, and thus, in accordance with the laws of nature, by extending the mental powers of man, will error cease, and truth and wisdom will become triumphant, universal, and perpetual.

Let all therefore now begin in earnest to learn the laws of their nature, and to obey them and them only, and then will knowledge and happiness become the birthright of all, and perpetually progress towards higher and higher perfection.

This conduct will be for the permanent interest of all.

ROBERT OWEN.

Sevenoaks Park,
January 15th, 1858.

THE GREAT CHANGE IN ALL HUMAN AFFAIRS, ARISING FROM THE DISCOVERY OF THE ORIGIN OF EVIL AND OF THE ORIGIN OF GOOD TO THE VARIOUS RACES OF MEN OVER THE WORLD.

THE happiness of the human race in perpetuity is now attainable, but attainable only through truth, goodness, wisdom, and unity.

Truth, goodness, wisdom, and union, have now to

be given to man, from whom they have been hitherto hidden by reason of the origin of evil having been taught to all past generations as the origin of good, and the origin of good as the origin of evil.

Before this great discovery could be made it was necessary that the true criterion of truth should be discovered—a criterion which should be competent to prove in every case what is true and what is false.

This criterion being ascertained to be “that truth is ever consistent with itself and with all facts,” it has opened a new volume in the book of human life, and will sweep away all the rubbish produced through past ages while under the government of the origin of evil.

While thus governed all the rational faculties of humanity have lain dormant and undeveloped, and all men from their birth have been trained and educated to acquire a language of falsehood to support a false principle, which has created the false and evil spirit and false and evil practice which have hitherto pervaded all men, nations, and peoples, over the globe.

The criterion of truth proves that with the irrational first principle of society as hitherto existing, “that man forms his own qualities and powers, and directs them for good and evil throughout his life,” there is nothing consistent in the mind and practice of the human race.

This false language, principle, spirit, and practice, with all their endless miserable results, are at this day taught, maintained, and encouraged most blindly by all the superstitions, called religions, and by all the governments on the earth.

Hence the cause of all the ignorance, poverty, false-

hood; disunion, crime, or sin and misery of past ages and as these similar evils exist so prominently at this day.

Any additional discussion on these subjects would be now useless and a waste of the most valuable time of the human race, suffering so severely day by day as it is now doing from these causes.

That which is required is a knowledge and the adoption of the *practice* which will in the shortest time peaceably relieve the population of the world from the degradation of this physical and mental bondage, which has so long held in chains the natural feelings and thoughts of our race, forcing all as far as possible to falsify both, and thus keeping man ignorant of himself—a knowledge the most valuable for him to acquire.

Under this reign of evil all nations are compelled to talk nonsense, to act absurdities, and to be the dupes of physical and mental oppression supported by force, fear, fraud, and falsehood.

A true course of action founded on the origin of good must commence somewhere and at sometime. And why not at this time in the metropolis of the British Empire and of the world?

To commence, (for everything on earth must have a beginning,) I propose, then, now to commence a new practical society, based on the origin of good, and that the society shall be consistent with this foundation in principle, spirit, language, and practice, and that nothing inconsistent with its origin shall be admitted to form any part of it.

The members who will form this new society will be required to sacrifice everything for that which, by the criterion stated, shall be proved to be true, and they

will form a band of brothers and sisters, which will gradually re-people the earth with full-formed men and women, wholly different in character from any who have yet lived upon it.

Their language will be that of truth, without deviation in look, word, or action; the genuine feelings and thoughts of all will, when required, be freely given to every one who shall ask for them; and thus will men and women begin to learn to know themselves and each other.

Entirely new surroundings will be made, in which to place all, to enable them without fear of giving offence to speak on all occasions the simple language of truth, and to act continually in consistent accordance with the origin of good.

In these surroundings there will be no private property, no private interests; and property, being public, will be freely used when required without money and without price by all, it being the joint production of all according to capacity.

The children of the members of the society will receive from birth the best formation of character that their created faculties and powers will admit, and they will be placed through life within the best surroundings that can be devised with existing means, to enable all to be at all times well fed, clothed, and lodged,—to be trained and educated naturally in the best manner,—to be employed and recreated most beneficially for the individual and for society,—and to be governed locally according to the laws of God and nature.

By these means the present generation, as soon as placed within these rational surroundings, will be very greatly improved in their general character; and all the

children born, trained, educated, and living within them will be made to become good, wise, united with their fellows, and happy in the natural enjoyment of all their faculties, physical and mental, highly cultivated and refined.

By these simple rational natural means the rubbish which has been created so abundantly in every department of this false and most artificial state of society, based on the origin of evil, will be removed and burnt up through the common sense of all, by this new society founded on and emanating from the origin of good.

Large portions of this rubbish will be found to consist of the various contending superstitions called religions, laws, governments, institutions, and classifications of society, as these now exist over the earth, all directly emanating from the origin of falsehood and evil, and which if it was to be much longer suffered to continue would gradually lead the human race down to a Pandemonium existence, of utter Babel confusion, of public wars, and of private assassinations.

But these natural, rational, and superior surroundings cannot be commenced until the society shall be sufficiently numerous and wealthy to create them in the most scientific and complete manner to attain the objects stated.

But when so created and carried into full practical effect, it will be found to be greatly more economical than the existing random mode of conducting society.

Under the new system every one will be secured in an existence so far superior to any yet known, that no comparison can be made between the future and the past, and at an expenditure of labour, let it be said,

of one-fourth now required to maintain the same number in the middle class of life. I say "one-fourth" on the same principle that the highly-gifted late George Stevenson said his projected new railways would enable us to travel at the speed of fifteen miles an hour, when he knew the speed attained could easily be made to exceed thirty miles an hour. And I well know that much less than one-tenth the labour now required to support this wretched retifical false and evil state of existence would make our earth a paradise, and would insure high permanent happiness to all.

The change from the population of the world being governed by the erroneous principles and injurious surroundings necessarily proceeding from the origin of evil, to the same population being governed by the uniformly true principles and the beautiful surroundings which will as necessarily emanate from the origin of truth and good, will at first appear to all to be the greatest miracle that the nations of the earth have yet witnessed.

To give a full detail of all the differences which will arise in spirit, principle, and practice, when the origin of truth and good shall be made to supersede the origin of falsehood and evil, would require a large volume.

That which has been written to introduce this all-absorbing subject to the public may suffice until more shall be required.

But let it be remembered by every one of every class over the world, that their character from birth has been based on a falsehood which pervades their whole mind and conduct, and that every arrangement of society known to the human race has had this foun-

dation, and that it is therefore at this day that the mass of the population in all countries are in gross ignorance, in abject poverty or the fear of it, disunited, continually opposed to or estranged from each other, and that so much sin and misery are experienced by all, from the greatest to the least; while the most ample means exist, if they were properly applied, based on the origin of truth and good, to gradually remove all these evils, and to prevent their recurrence through all future time.

It is now for the British government and people to consider and decide whether in future they shall have the character of their children formed and themselves governed under the origin of falsehood and evil, or under a scientific system based on the origin of truth and good?

For myself, so long as I shall have mental health and physical strength I shall continue to advocate the introduction of the pure, uncontaminated, consistent system of truth and good, for forming the character of and governing the human race.

ROBERT OWEN.

Sevenoaks Park, 4th Feb., 1858.

The following Circular was sent by R. Owen to the leading members of both houses of Parliament between the 2nd and 4th of February, 1858—previous to the re-assembling of Parliament:—

“ Mr. Owen presents his compliments to and requests to be informed, if (his Royal Highness, his Grace, his Lordship, or he, as the case required,) can give his support to the prayer of the inclosed

petition to change the present system of falsehood and evil for governing society—a system which through all past time has been most injurious to all; for the system of truth and good, which through all future time will be highly beneficial to all of our race.”

N.B.—The Petition referred to is that which is printed in No. 14 of the *Millennial Gazette*, published February 10th, 1858.

Lately Published, Price 10s.

The first Volume of the Life of Robert Owen, written by himself, with selections from his writings and correspondence. Effingham Wilson, Royal Exchange, London.

Will be Published shortly. A Supplement to the First Volume of the Life of Robert Owen. Containing a collection of Mr. Owen's early Publications, &c. Price 10s.

Robert Owen's Millennial Gazette.

No. 13. Containing the Papers read at the first meeting of the National Association for the promotion of Social Science, at Birmingham, in October 1857, and other articles.

Report of the Meetings of the Congress of the advanced minds of the world, convened by Robert Owen, held in St. Martin's Hall, Long Acre, and in the Literary and Scientific Institution, John Street, Fitzroy Square, from the 12th to the 25th of May, 1857, to 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 race.

THIS WORK

IS WRITTEN AND PUBLISHED TO PREPARE,
ASSIST, AND ENABLE THE POPULATION OF
THE WORLD TO OVERCOME AND ABANDON THE
SYSTEM OF FALSEHOOD, EVIL, AND MISERY, BY
WHICH IT HAS BEEN SO LONG GOVERNED, AND
TO COMMENCE AND MAINTAIN THE SYSTEM OF
TRUTH, GOODNESS, AND HAPPINESS, FOR THEIR
FUTURE GOVERNMENT. THE OLD SYSTEM LEAD-
ING TO A TERRESTRIAL PANDEMONIUM, AND
THE NEW TO A TERRESTRIAL PARADISE.

