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PART I.

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# ROBERT OWEN'S MILLENNIAL GAZETTE

EXPLANATORY

OF THE PRINCIPLES AND PRACTICES BY WHICH, IN  
PEACE, WITH TRUTH, HONESTY, AND SIM-  
PLICITY, THE NEW EXISTENCE OF MAN  
UPON THE EARTH MAY BE EASILY  
AND SPEEDILY COMMENCED.

MARCH 22<sup>d</sup>, 1856.

"The Character of man is formed *for* him, and not *by* him."

L O N D O N :

PUBLISHED BY THE AUTHOR AT 16, GREAT WINDMILL STREET,  
HAYMARKET, AND SOLD BY  
J. CLAYTON AND SON, 223, PICCADILLY;  
HOLYOAKE, 147, FLEET STREET; TRUELOVE, 240, STRAND;  
GODDARD, 14, GREAT PORTLAND STREET, CAVENDISH SQUARE;  
FARRER, 21, JOHN STREET, FITZROY SQUARE.  
AND ALL BOOKSELLERS.

1856.

Price 6d.



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1863 Dec. 4.  
Gift of  
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"The character of Man is formed *for* him, and *not by* him!"

No. 1.]

MARCH 22, 1856.

[PRICE 6D.]

## TO THE GOVERNMENTS ABOUT TO ENGAGE IN NEGOTIATIONS TO ADJUST THE PERMANENT PEACE OF EUROPE.

THE time is propitious for great good to be effected, by laying a solid foundation for the permanent peace, not only of Europe, but of the world.

Why should the population of the world be longer governed and educated on the principle of disunion, repulsion, irrationality, and selfish ignorance, when it will be for the everlasting progress, prosperity, and happiness of the population of the world, that it should be governed, trained, and educated, on the principle of union, attraction, rationality, and disinterestedness, or of the true permanent interest of every individual of the human race, whatever may be their present rank, condition, and position in society.

In consequence of the past and present character of all having been based solely on the principle of disunion, repulsion, and irrationality, and of society being based and constructed of necessity on the same erroneous principle, all have been by that false education, and society has been by its false construction on the same principle of error, made to become utterly incapable of acting upon the pure and just principles taught by Jesus Christ, the only principles which, when applied to practice, can make man individually and society generally good, wise, united, and happy, and these principles, fully understood and consistently applied, are amply competent to produce and permanently maintain these four results. And what can man require more while he remains upon the earth?

The question is,—Will you, the governments about to negotiate for the permanent peace of Europe, give instructions to base this peace on rational and Christian principles of union, attrac-

tion, and justice to all, or will you still found your new arrangements for the intended adjustment of the peace of Europe, on the old un-christian principle of disunion, repulsion, and ignorant self-interest, and thus make it impossible that Europe can become Christian in practice, or remain long at peace?

It is now a glaring hypocrisy for Europe to call itself Christian. The essential and the only essential principles of Christianity are universal love and charity in every day practice, and to be consistent in these divine virtues from the commencement of each year to its termination. To make Europe Christian, rational, prosperous, and to secure its permanent peace, there is but one mode, and that is to base its government and the education of its population on the principle of union and attraction, the unchanging principle of nature from the beginning, and which all past generations have so ignorantly neglected and rejected.

I gravely put the question to you, the individual members of the leading governments of Europe, now about to transact most important public affairs,—Did any one of you make the smallest atom of your physical, intellectual, moral, or spiritual nature,—or decide upon the country and surroundings in which you were born? You must answer—No. Why, then, in the name of the most common common-sense, do you continue to govern and to educate the people as though you and all of human kind formed your own qualities of body and mind and decided upon your own surroundings?

You must know, if you know anything by observation and accurate reflection, that you can never establish Christian feelings, principles, or conduct, while you thus so irrationally act; and that by this unwise system of governing you create and maintain all the evils and sufferings which afflict the human race. Can you not arouse yourselves from this lethargy of ignorance, and act like men possessing sound reason and judgment, and openly acknowledge the error of your education, and your determination to be no longer hypocrites and call yourselves Christians, when you oppose all that can lead to Christian practice? You have been hitherto, in mind and practice, pagans. Will you continue to remain so? Or will you now become Christian,—that is, consistent and rational, to have charity and love for our race, and educate and govern on this principle?

You have been taught to think this to be impracticable. You have been taught most erroneously. It is true that while you uphold the principle and practice of individualism, the practice of Christianity will continue an impossibility; for it is practicable only under the united system,—not as ignorant writers describe it, but in its full purity, when made to be consistent with the laws of nature, undefiled by the irrational and crime-creating laws of men.

The laws of men disunite the interests of the human race while the laws of God and nature, if adopted and consistent

acted upon, would strongly unite the interests of all, and make the entire of humanity as one, continuing without intermission through each succeeding generation to the end of earthly time.

The united system, which will arise from superseding human laws by God's laws, would gradually place all of our race permanently in a far more desirable position than any one has ever been, or can be placed in, under the government and false direction of the laws of men.

The difficulty, in the present falsely educated state of the mind and habits of the population of the world, is vividly known and strongly felt, by a long life practically and ardently engaged in preparing society for this change. But these difficulties, like so many other supposed impossibilities, are to be overcome by patience, perseverance, foresight, and wisdom, directed by the divine principles of charity and love for our race.

The path by which this great and glorious change is to be attained is obvious. To quietly and peaceably enter that path is now the only real difficulty to be surmounted.

The easiest and shortest mode by which this path can be entered is, perhaps, to form first a commonwealth of nations, and somewhat on the principles given to the world by the signers of the United States declaration of independence on founding the North American Republic of united nations. But some alterations and additions will be required to prepare for the change from the individual ignorant selfish system, opposing man to man and nation to nation, to the united system in which the interests of all will be provided for and permanently secured.

The next step will be to make each nation into a commonwealth, to be governed by its own population in accordance with the laws, rules, and regulations of the Great General Commonwealth of the World.

The third general step should be to divide such national commonwealths into the true and real commonwealths, in number according to the present population of each nation composing the world's commonwealth.

These true and real commonwealths will consist of populations not exceeding three thousand as a maximum.

By this outline arrangement, full justice will be done to every one from birth,—each one will be well cared for by society,—each one will have all his or her physical, intellectual, moral, spiritual, and practical qualities, faculties, and powers, cultivated to their highest point of utility for the individual and for society,—and each one will be so placed through life that he or she will possess and enjoy their full just equal rights, and be secured in life advantages never yet enjoyed by one of the human race.

By this simple outline arrangement, the population of the world may be gradually, peaceably, and naturally changed from their present irrational state of repulsion, conflict, competition, falsehood, poverty, ignorance, crime, and misery, to a new con-

dition of existence, in which all will be made from birth to become good, wise, united, wealthy, sound in body and mind, and happy, with no other distinctions throughout society than those of age, divided according to the natural periods of life.

By this outline, honestly and fairly carried out and made to be consistent in all its parts, there could be no disease, no ignorance, no poverty, no disunion, no bad passions, no crimes, no vices, no bad habits,—but union, harmony, ever increasing prosperity, and unfailing happiness over the earth.

ROBERT OWEN.

Sevenoaks Park, Sevenoaks,  
February 10th, 1856.

### WHY DO THE NATIONS OF THE EARTH CONTINUE TO TROUBLE THEMSELVES IN VAIN?

If nations now opposed in language and apparent interest could be induced to unite upon a fundamental principle in accordance with all facts past and present having reference to it, and agree to construct society upon that foundation, the only true one, and make all parts of this new society consistent with itself, they would form an entire system, new in all its extent, calculated to make man rational and consistent, good and wise, and to give perpetual peace, prosperity, and happiness to the race.

This principle is the knowledge, derived from all facts, that man is a being created with all his physical, mental, moral, and spiritual qualities unknown to himself and without his consent,—and that consequently, like all created existences, he cannot rationally be made responsible for any of these qualities or powers of body or mind, or spirit or soul.

As men from birth may be forced by particular training and education to believe any absurdity to be divine truth, and the most valuable divine truths to be the most injurious falsehoods—men have to this day been forced to believe that they are responsible for their physical, intellectual, moral, and spiritual qualities,—not one of which could they of themselves form.

They have also from birth been forced to believe that society based on unerring facts, and made in all its parts to be consistent with itself, could not exist, but must destroy itself. While this is the only system which by its purity and consistency will admit of the language of truth, and of a conduct void of offence to God and man—the only system that can unite the human race as one family into a cordial un-ending brotherhood, in which the interest of one would be the well-understood interest of all—nor would there ever be a jarring of feeling or interest from one end of the earth to the other.

The system which makes man responsible to God and his

fellow man necessarily creates a system of repulsion and all evil. While the irresponsible system will make man a new being in all his associations of ideas, in feeling, mind, and conduct,—will make him good and wise, and will well prepare him for the spirit spheres, when he shall have passed through his earthly life and commenced his new spiritual existence.

How uselessly and worthlessly edited are the leading journals of Europe and America, now the leading instructors of the peoples of both hemispheres. Look at their senseless leading articles about trivial evils or events which must continually recur while they support present ignorance in the formation of character and in the construction of every department of society.

Why do these journals not go at once to the root of all evil, and explain how easily, by placing society on its only true foundation, surroundings may be now devised and executed which shall with the certainty of a law of nature enforce from birth through life a good valuable and superior moral character upon all,—and ensure annually, with pleasure to all, the creation of more wealth than the population of the world can consume, and a cordial unity among all of human kind?

To effect these results will be practical positive philosophy, and nothing short of this will deserve the name of true philosophy.

Found society on truth respecting human nature, make the surroundings consistent with that foundation, thus making the human character good and society permanently prosperous, and all will be in accordance and ever consistent with the eternal laws of humanity and of nature generally.

Here is the direct, plain, and simple road to a terrestrial paradise and permanent Millennium. Why then should nations continue to trouble themselves in vain, when the path to high happiness is straight before them, and so easily attainable?

Do the population of the world want more than a good character and wealth for all which all may at all times enjoy?

These can never be attained without the requisite surroundings to produce them. All the means to produce and maintain them now exist in superfluity throughout the world, and the science is known by which they may be now combined to produce these ever to be desired results. Why then do nations trouble themselves in vain?

### PRACTICAL POSITIVE PHILOSOPHY.

PRACTICAL Positive Philosophy consists:—

- 1.—In a knowledge of the cause of ignorance, and how to overcome it.
- 2.—In a knowledge of the causes of poverty and the fear of it, and how to prevent both.
- 3.—In a knowledge of the cause of the disunion of the population of the world, and of the means to unite them

4.—In a knowledge of the causes which give a false and most injurious character to the whole of the human race, and of the means by which a truthful, good, and most beneficial one may with the certainty of a law of nature be given to the population of all nations.

5.—In a knowledge of the cause of crime, of the causes to prevent it, and how the latter may be made to supersede the former.

In short, *practical* positive philosophy consists in a knowledge of the causes which produce and continually reproduce evil to the human race, and of the causes which will terminate those evils and produce good only to the future population of the world,—with the knowledge *how* the causes of good are to be made gradually, peacefully, and most beneficially for all to supersede the causes creating evil.

Evil is allowed most unnecessarily to continue; for it can be advantageously for all removed for ever from human society. While evil thus remains time becomes most precious,—life, especially in advanced age, is very uncertain; therefore to effect this change from all evil to all good, in the shortest time and in the best manner, I suggest that the great powers—namely, Austria, France, Great Britain, Prussia, Russia, Turkey, and the United States of North America, should at the earliest period call a Congress of all civilized governments, to be represented in it by the heads of all the governments, assisted by their most talented ministers, in order to calmly deliberate on the shortest and best mode of quietly and peaceably changing the *existing irrational system of evil to all*, for the *rational system of society*, which, with the certainty of an unchanging law of nature, will *insure permanent good to all*.

This Congress should be held in London, the present metropolis of the world, at the commencement of summer, say in May next, and if such Congress should be so called and held, I will undertake to make this rational and superior system of society so plain, that in principle and practice it shall be understood by all who have been taught to observe facts and to reflect upon them, and to make it easy for the present scientific and practical men of the world to introduce it gradually into practice in all countries at the same time.

It should now be known that there is no possibility of uniting these two systems. The world must have the one or the other. It must have the evil and irrational system, with its necessary language of falsehood, or the rational system of good, with its necessary language of truth.

If governments are not yet prepared in all earnestness and good faith now to commence this change from all evil to all good, then I will call a Congress of the reformers of the world to meet in London on the 14th of May next, to consider how best to introduce this great and glorious change for all humanity and for ever.



## EDUCATION.

THIS word, through all past ages, has been as little understood and as much misapplied as the word religion, and both have been the cause of immense long continued evil to our race. Had these words been rightly comprehended from the beginning, evil would have been unknown, and man would have commenced and progressed in numbers as one family, and the cordial brotherhood of the human race would have been to this day unbroken, and would as centuries advanced have increased in cordiality, friendship, and affection.

Education, then, means the formation of the character of each human being from birth to death. Each one *is* educated by the surroundings in which he is placed by society. And as his natural instincts, which are created for him, must receive all their *impressions* and *ideas* from these surroundings, he becomes to all intents and purposes the being of these instincts of his natural organization and of the kind and quality of the surroundings in which he is placed.

On this knowledge, irrespective of the difference in natural instincts, when the science of creating surroundings shall be explained and made known to the population of the world, each child as he comes into existence may with the certainty of a law of nature be forced by society to become an earthly *demon* or an *angel*, without any demerit in the one case, or merit in the other, on the part of the so formed demon or angel. The surroundings give the country, language, habits, manners, conscience, religion, occupation, ideas, and conduct, to every one. How important, then, is it now become, that the population of the world should now be taught the science of these surroundings, that without loss of time the human race may be formed into earthly angels. There are no human rational surroundings in any country for any class,—they have all originated from a false principle respecting human nature, and thus have these false surroundings produced only a false and very inferior character for the past race of man. Nor can a superior character ever be formed within any of the existing surroundings in which the population of the world is now placed. While if these surroundings were made rational, that is, in accordance with the laws of our nature, every one would at all times speak the language of truth only, in look, word, and action, become highly intelligent, and be good and superior compared with any now living in any country of which we have knowledge.

The surroundings which are found in all schools, colleges, and universities, in all nations, are not calculated to form a good, wise, superior, and happy character for any one; but on the contrary must form an inferior character in wisdom, goodness, and happiness.

A new era is about to arise over the earth, when man shall be made wise to his salvation from evil,—when the pure spirit of charity and love shall be made to pervade all from birth,—and when the world shall be governed in righteousness and peace, without human punishments—for the cause of crime will not exist.

Read, mark, learn, and inwardly digest what is here written, and soon the population of the world will be prepared to enter upon the millennial state of human existence.

The advanced spirits in the higher spheres of the spirit world are now most actively engaged in preparing men's minds for this great and all-glorious change, when old things shall pass away and all become new.

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## RELIGION.

THE term "Religion" is applied by the human race to sanction every kind of absurdity and cruelty,—to cover all abuses in the conduct of men,—to keep the population of the world in ignorance and poverty, disunited, and in constant agitations of hatred of one insane sect for others, both at home and abroad. And all these evils are produced with the declared, and often sincere, desire to glorify and magnify the Great Creating Power of the Universe; while common sense, upon slight reflection, makes it evident that man can do no more good to universal wisdom and power than worms can do to man. Consider for a moment those harmless creatures using all their efforts to glorify and magnify the name of man. What an absurdity! And yet the distance between man and his Creator is infinitely more removed than is the worm from man.

Man's destiny is to attain goodness, wisdom, and happiness; and these can be taught him, not by religion as hitherto misunderstood, but by an education of surroundings which shall make his happiness to arise from his constant active endeavours to promote the happiness of his race, without diminishing the happiness of any one. To possess the pure spirit of charity and love for all,—and to be actively engaged in endeavouring to promote the happiness of all around us,—and to be merciful to the animal creation, is the essence of true religion—a religion which has no reference to words, forms, or ceremonies. And thus alone will the will of God be done on the earth as it is in heaven.

When human nature shall be understood, and its wonderful and superior natural qualities at birth shall be appreciated, and men shall abandon their insane and cruel laws, striving to oppose Nature's wise, good, and all merciful laws,—then will the

population of the world be taught how to create around them surroundings consistent with Nature's laws—surroundings which will make it impossible for man to deviate from the straight path to goodness, knowledge, excellence, and happiness. Such is true religion.

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## CHEMISTRY AND MECHANICS.

THE importance of these two sciences, in their capability for promoting the happiness of the human race, is yet little comprehended by any parties engaged in governing the nations of the world. But the time approaches when their value will be known and appreciated.

They are capable of being made, and are destined, to destroy human slavery and servitude, and to make it practicable to form the human race into one family of equality according to age, and of cordial brotherhood, having one and the same universal interest. Extended knowledge will discover to our race that the right application of these two sciences in the direct business of life will not only render living slavery and servitude unnecessary, but will make a high aristocracy of the human race, and the life of man, when governed solely by the laws of his nature from birth, a life of happiness and of healthy rational enjoyment. By the aid of these two sciences, wisely applied, all the drudgery and unhealthy occupations of life, when society shall be rationally constituted, will be performed, and the life of man, when placed, trained, educated, and employed, according to the laws of his nature, will be a life of delightful physical and mental activity.

When society shall be properly constituted, and all shall be placed from birth within arrangements or surroundings in accordance with the laws of nature, how many faithful active slaves and servants will each of humankind require to create wealth, and to serve him or her in every capacity in which their aid can be required? Will it be ten, twenty, or fifty? The latter number, in the arrangements or surroundings proposed to be made for all in accordance with the laws of nature, would be equal to a host of living servants as employed under the present individual system.

But when the powers to be derived from chemistry and mechanism shall be understood, it will become obvious that each one of the human race may with ease and pleasure to all be aided and served through life, not only by fifty or a hundred of these untiring, unresisting, ever faithful servants, but by an unlimited number, far beyond the possible wants or wishes of any being made to be rational in mind and practice.

The public appears to be quite ignorant of the the progress which has been made within the last hundred years in the manu-

facture of these most valuable servants and slaves in Europe and America. The mass of the population of Europe and America little suspect the progress which has been made in this respect within that period, or they would not remain the stupid insane beasts-of-burden to their equally insane and almost as ignorant and unreflecting task-masters—to men so insane as in a few years to destroy and demoralise unnumbered millions of their equal fellow men,—consume most injuriously wealth beyond calculation,—and expend, in addition, hundreds, nay thousands of millions sterling, for no rational object, but to keep the masses ignorant of their rights and powers.

These two sciences, properly comprehended and rightly applied, are capable of very rapidly making our earth into a terrestrial paradise, to be inhabited by an order of aristocracy far superior to any now living in any quarter of the world.

Will it be credited by future generations that for centuries their ancestors had been far more anxious to expend a million to slaughter life and to destroy property, than to expend a hundred to prevent ignorance, poverty, disease, disunion, crime, and misery?

But, my friends of the human race, it is too horrible to the feelings of humanity to dwell upon the insane errors of the past and present. For some wise purpose, beyond existing progress in knowledge, they have occurred; and no parties can now be blamed for these evils, frightful as they are to us now that our eyes are opened to their magnitude. Evidently however our eyes are now opened to the causes which have led step by step to this acme of insanity, that those causes may now be superseded by others, which shall make man wise to his salvation from sin and misery.

Men! study this pamphlet, and all which I have previously written and published.

## MONEY.

WHAT is money?—Something made by society to represent real wealth. What is real wealth?—That which is of use to man—and the more useful, the more valuable. Anything may be made to represent this wealth in exchange; but some things more advantageously than others. At an early period, iron, intrinsically the most valuable of all metals, was used in some countries for this purpose. Latterly by the most advanced nations, gold, silver, and copper, have been retained for this purpose. These now are not only valueless for this purpose, but are daily inflicting the greatest injustice and cruelty on the real producers of the most valuable wealth, and serious injury on those who are

taught to believe that they are benefitted by this ruinous representative of wealth, and that they could not exist without it.

This specious circulating medium is the medium of idleness, injustice, and ignorance. Suppose gold, silver, and copper, to be at once annihilated, and that not an ounce of either could be found on the earth,—Would the real wealth of the world be destroyed? Would the population of the world stand still and starve?—Neither of these events would take place; but the real wealth of the world would be speedily mightily increased, and soon it would be discovered that by simple rational proceedings wealth would be created annually to far exceed the necessities or even the desires of all, when their surroundings shall be made rational. The loss of these metals, less intrinsically valuable than iron and steel, would at once disclose to all nations—now blinded by gold, silver, and copper—that the true source of all wealth was not in these metals, but in the physical and mental powers of their respective populations; and that these populations, rightly surrounded, and properly aided by the sciences, could, with ease and pleasure to every one, create wealth—real valuable useable wealth—to an illimitable extent, and human labour of slavery and servitude would be soon rendered null, and of less than no value. For in a rational state of society, formed by rational surroundings, made to promote the happiness of humanity, slavery or servitude, both being bad surroundings, will never be seen. The child, to be rational, good, wise, and happy, must from its birth never see a slave or servant. He must be surrounded by rational superior men and women only, and by the most superior at the earliest period of its life.

What, then, is to create the representative of wealth? Wealth itself,—which, while the change from the irrational to the rational system of society shall be in progress, will be by Notes representing the wealth created. These notes to be exchanged for a similar amount of wealth in any other article required. But very speedily wealth will be created so easily, pleasantly, and abundantly, that it will cease, like air and water, to require any exchangeable representative. Air and water are our most valuable wealth, and need no representative. The earth also, ere long, according to the irresistible law of progress, must become, like air and water, the common property of the human race. The earth is now most injuriously and unjustly held as private property, to the great loss and disadvantage of its present possessors and of the population of the world.

The evils necessarily arising from metal money must cease as soon as an unavoidable preparation has been made for the introduction of the Millennium, or the rational state of human existence upon earth. Metal money is the cause of immense crime, injustice, and misery throughout society, and is one of the surroundings which tend most materially to mis-form the character,

and to make the earth a pandemonium. It has been so, is so, and will continue to be so, as long as metal money shall be used to create wealth, instead of wealth being made to create its own natural representative—the Labour Note, as circumstances prematurely forced me to introduce it in the Gray's Inn Road a quarter of a century ago, which would be, if men had been trained to be honest, a good and true representation of wealth.

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## SLAVERY.

SLAVERY is a grave offence against the slave, his owner, society, and the pure and undefiled religion of love and charity, taught by Christ, but not yet in practice by his professed disciples. The infant slave at birth possesses all the divine qualities of humanity fresh from his Creator, and, of every shade of colour, is capable of being made a good and valuable citizen of the world. These infants are capable of being so placed, trained, educated, and employed, by a new combination of rational surroundings, that they may be made to become at maturity far more valuable and much better members of society than any citizen now living in any country. Better and of more value, because all of every country have been to this day mis-placed, mis-trained, mis-educated, mis-employed, and mis-governed, and in consequence have been forced to become far more inferior, and of much less value to society, than all of humankind may be made to become, when they shall be from birth rationally placed, trained, educated, employed, and governed, through a new and rational combination of surroundings, formed in accordance with the laws of God and nature—thus creating consistency and unceasing harmony between man, nature, and God.

Slavery is a grave offence against the owner of slaves. The slave is an essentially bad surrounding to the master and family by whom he is kept as a slave. The master and his family must in consequence be deteriorated in all their faculties, physical and mental; and it is utterly impossible for them while retaining slaves in their service to become Christians,—except in name. They must of necessity be cruel hypocrites or grossly irrational; for as Christians they profess charity and love for the human race,—even to love their enemies; while in practice they are doing the greatest injury to their near neighbour—their slave; and not to benefit the master or his family, but to make both continually to profess one thing and act another.

Slavery is a grave and heinous offence against society. For while it is continued and sanctioned by human laws, and countenanced by custom, most injurious and irrational surroundings must be created and maintained, against the best interests of society; and while these inferior and deteriorating surroundings, which are absolutely necessary for the continuance of slavery,

are in existence, they obstruct and prevent the possibility of introducing good and rational surroundings. And let it never be forgotten that, according to all past and present experience,—As are men's natural qualities, made by God, and their surroundings, made by society, so must men become. Bad and inferior surroundings must make bad and inferior men :—Good and superior surroundings must make good and superior men.

Will the *savans* of to-day, the scientific and wise men of the most advanced nations, have the kindness to make something like an approximate estimate of the difference in the amount and degree of happiness to be experienced, between a society made by its surrounding to become bad and inferior, and a society made by its surroundings to become good and superior ? And also of the difference in the difficulty of governing the society made to become irrational, and the society made to become rational ? When they shall have solved these two problems, the advanced and prominent statesmen and the deeply learned political economists may be then requested to prepare a budget of the finances, or production and expenditure of these opposing societies.

These difficulties once fairly made known to the public, would, it is believed, settle the question for ever between bad and inferior, and good and superior surroundings of all nations and peoples.

Will the writers in the leading journals, daily and weekly, with the monthly periodicals, take up these subjects of deep and lasting interest to the human race ? And will they now abandon their waste of time, and the waste of the time of the population of the world, in giving to the public the endless local nothings, necessarily arising, and continually recurring, from the irrational surroundings which ignorance of human nature and its laws has induced all nations to create and maintain, in direct opposition to universal facts and self-evident deductions from them ? How much might they write upon these subjects to enlighten themselves and the public ! How evident is it to those who know the inward feelings of the best minds in society, that they are now yearning strongly for real knowledge ! Not for cunning—how to attain money and position in society, but how to acquire and maintain happiness, or, in other words, how to attain the knowledge and the means by which they can be placed within rational and common-sense surroundings—such surroundings as will not only permit, but strongly assist them to acquire and practice the divine principles of universal love and charity, and to apply themselves with all sincerity, earnestness, and energy, to promote the happiness of all around them.

Who can so feel and act under the presesent irrational, opposing, repulsive, and false system of society ? Not one,—however he may be inclined to do so in all sincerity of purpose.

Such, however, is the state of society, arising from the error on which alone it is based, and such the involved entanglement

produced by the contending and opposing interests arising of necessity from this false fundamental error, that slavery cannot now be suddenly abolished without producing great present evils, and even dangerous results to the peace of any nation which may attempt in ignorance to effect thus prematurely one of the most virtuous actions. While I was in the United States, and when my son Robert Dale Owen was an active member in their Congress, I was with him anxious to see this vexed question permanently adjusted, with the least ill-will and least injury to all parties. We saw the error of the violence of the two parties which divided the north from the south. I was intimate with John C. Calhoun, from 1824, to 1847 when I last returned from the United States. I was well acquainted through him with the strong educated prejudices of the south in favour of slavery, and how very sensitive he was himself upon this subject. I was also well acquainted with several leading Abolitionists, with their strong right feelings on the subject, and their many educated prejudices against the true spirit and right measures by which the evil of slavery was to be overcome. Both parties then exhibited and now exhibit a great want of a correct knowledge of human nature and of the new acquired productive powers from the sciences of chemistry and mechanics, when they shall be wisely applied. A knowledge of human nature would have given the slave-owner a knowledge of the high value which correct conduct would give to every infant of every shade and colour. A knowledge of the immense productive powers acquired within the last century would have enabled both parties to have discovered that these new powers, whenever understood and rightly applied, would render slavery not only unnecessary in any part of the world, but less profitable than free servitude, as long as society should find free servitude necessary and profitable. Thus knowing and to a considerable extent having the confidence of the leading advocates for and against slavery, I wrote a letter intended for the Washington journals of both parties—those journals being always open to my communications. The letter contained the substance of the plan stated, and I took it to Mr. Calhoun to ask his opinion of the practical measures I proposed, by which to gradually abolish slavery in the United States. He read it with strong sensitive feeling, and then earnestly intreated me not to publish it; for he said it would create an excitement that might be dangerous to both parties, north and south.

My friendship for him and my estimate of his many virtues and amiable private character induced me to accede to his wishes, and I withheld the publication of the letter. My experience from that period, (1845 or 1846,) has confirmed me in the views I then held upon the subject, and upon this gradual abolition of American slavery—a slavery so utterly unworthy of the nation assuming to be the leading nation in personal and national



liberty and progress in civilisation. A nation which possesses such an extraordinary amount of advantages for entire independence of the rest of the world, ought to set an example to all other nations and peoples over the globe, of right, justice, and freedom from physical and mental slavery.

The conditions proposed for the gradual abolition of slavery in the United States were as follows:—

1st.—That from and after a day to be named, (say 1st of January in the following year,) all children of slaves shall be born free,—but the owner of the parent or parents of the new free born, shall well train or educate him or her, as the case may be, to become a good and valuable citizen of the United States.

2nd.—The owner shall keep a just account of the cost of keep and of education against the free born citizen, and against this account place the value of the services of the free-born, either male or female, and as soon as these accounts balance each other, then the free born to be at liberty to choose his or her own service or employment, and to receive their own earned wages or remuneration, making their own bargain.

3rd.—A commission of five to be appointed in each state—two from the south to see justice done to the owner,—two from the north, to see justice done to the slave,—and these four to appoint a mutual person to keep harmony by his aid and vote between all parties interested.

This is a short outline for the consideration of the parties now unwisely in conflict.

How long is the human race yet to be influenced and governed by violence, force, and hostile feelings, instead of the far more effective feelings of charity and love, of calm patience and wise consideration, all parties making due allowance for the educated prejudices and injurious surroundings of their opponents! Surely the time is near at hand when all will see and feel the necessity of ceasing to obstruct its coming, as society is evidently preparing for this change.

## REFORMATION OF THE WORLD.

As the world required to be reformed respecting its old notions of the flatness and fixedness of the earth, and of the movements of the heavenly bodies, so it now requires to be reformed on the subject of the human mind, to make it consistent and sane.

The preceding articles have been written to prepare the populations of all nations for this the greatest of all reforms that humanity can experience.

The errors arising from the infant and undeveloped state of man through the past early ages of his existence even to the

present have filled his mind with the most contradictory, incongruous, and absurd notions and ideas respecting himself and society, and in consequence he is now the most inconsistent, immoral, and miserable being on the earth, having a language of deception in his looks, words, and actions. The best living have no real pretensions to be considered moral beings. They have yet to advance, in their upward and onward progress towards rationality or plain common sense, from the phase of animals inconsistent in their feelings, thoughts, words, and actions.

When they can be elevated to the rank of rational beings, they will be made to become from birth consistent in all their feelings, thoughts, words, and actions.

Truth, pure and undefiled with error, is always consistent ; there can be no contradiction, incongruity, or opposition, between one idea and all the other ideas in the same mind, or in any two minds throughout the world, when men shall be made sane and rational.

The great reform now required is to adopt measures to change this inconsistent and immoral animal into a consistent and moral being.

To effect this change, the mind from birth must be filled with new ideas and new associations of ideas, each consistent with all the others, in order that there may not be two jarring ideas or two jarring associations of ideas in any mind throughout the population of the earth. Impossible as this result must appear to the inconsistent and of course irrational mind formed under the existing system of falsehood and deception, yet as soon as measures can be introduced to place, train, educate, employ, and govern men within rational surroundings, this change will become an easy every day practice, familiar in principle and execution to every one so placed, trained, educated, employed, and governed.

Hitherto the minds of men have been so undeveloped, that they have looked for consistency or truth in the opposing, contending, and absurd *Religions* of the world,—in the contending, opposing, and absurd arrangements arising from the ignorant selfish notions which have created the arrangements to uphold and perpetuate the demoralising practice of *Private Property*,—and in the varied absurd modes made over the world for priestly or secular *Marriages*, based as all have been upon the glaring falsehood “that man has been created with faculties to love or hate at his pleasure”—when every one knows by experience that this is an error fatal to truth and happiness.

These glaring fallacies and gross inconsistencies, forced from birth into the minds of all, must be destroyed root and branch, before it will be possible to make man a rational and moral being, and to enable him to express the truth in his honest look, word, and action.

But it will be now asked—Can these old established gross in-

consistencies be now rooted out, and the prejudices and habits of unnumbered ages be now overcome?

Yes. Truth is omnipotent, and will prevail over all error.

The Religions, Private Property, and human-made legal Marriages, with their endless evil consequences, all emanate from the glaringly absurd notion "that man makes his own physical, intellectual, moral, practical, and spiritual qualities;"—while the experience of the human race, reverberating its knowledge through all ages to this hour, declares in unceasing sounds that man of himself is yet incompetent even to know how these divine qualities are forced upon him. And of the wondrous power by which they are devised, separately formed, and more wondrously combined, he is at this day profoundly ignorant.

How grossly insane must it then be to form the human character, base and construct society, and govern the population of the world, upon this glaring falsehood?

But the time is at hand when truth will overcome all error,—when man shall be made wise to his salvation from all evil,—and when the population of the world will rapidly progress in peace and prosperity, until they attain a state of high excellence, active enjoyment, and permanent happiness,—or the Millennial State of human Existence upon the Earth, previous to their translation into the superior spirit spheres.

This is the change to be effected by the aid of the Spirits of our departed relatives and friends, who in the world of spirits are also assisted by the sages and prophets of olden times, and of all that is superior among them. Those who wish for scientific and valuable knowledge upon this new and wondrous phase in man's progress towards a superior life upon earth, will do well to consult the writings of Professor Hare, Judge Edmonds, Governor Tallmadge, Andrew Jackson Davis, the Rev. Mr. Ferguson, with many other works of deserved celebrity. Also the weekly and monthly journals devoted to the same subject, and to the experience of the Fox family, the Mettlers, Mrs. French of Pittsburg, Mr. J. C. Atwood of Lockport, and innumerable healing and superior mediums spread over the United States, and especially the Koons, Tippias, Davenports, for daily extraordinary material manifestations. The superior spirits communicating through these parties, and to myself, all agree that these new and truly wondrous and almost incredible manifestations are now made to prepare the public mind for the *reformation of the population of the world*, and to convince men that they will live in a superior state when they depart from the earth, and that their life is immortal.

To assist to hasten this good time that is coming, as no one is perhaps in a position in society to do it with so little inconvenience as myself, I have called a congress of the reformers of the world, to be held in St. Martin's Hall, Long Acre, in London,

the present metropolis of the world, on Wednesday the 14th of May, at eleven o'clock, to commence business *precisely* at noon, and to continue day by day until the subject matter for the consideration of the congress shall be discussed to its completion, and practical measures shall be decided upon.

At this congress for the reformation of the world it will be proposed:—

That society shall be new based in principle, and the individual responsibility of man changed for the responsibility of the directing and governing powers of each division or aggregate of the population governed.

That individual interests shall gradually give place to a well devised united interest.

That Europe, including the whole of Russia and Turkey, be formed into a federative commonwealth, composed of the present kingdoms and states. Each kingdom or state to remain sovereign within its present limits, until the whole can be peaceably and advantageously combined into one harmonious whole, under such new surroundings that each one shall possess the greatest amount of rational liberty and permanent prosperity.

That the circulating medium at first shall be the notes of each state, guaranteed by the state,—afterwards by the united federative commonwealth;—and as soon as the practical arrangements can be formed to produce by the aid of chemistry and mechanics wealth in perpetual continuance beyond the possible wants of the population, the necessity for any circulating medium will altogether cease; for wealth will be made so abundant with pleasure to all parties, that, like air and water, it will be obtained without money and without price.

That when society shall be based and constructed on the laws of nature, the arrangements respecting the sexes will be also in accordance with the pure and unerring laws of nature. When the rational faculties of man shall be opened, and he shall be placed in a state of perfect mental freedom, which has not yet been attained by any portion of the human race, he will clearly perceive the gross ignorance and absurdity of the present sexual arrangements over the world;—that they are directly opposed to the laws of human nature and of God;—that they are well calculated to produce falsehood, deception, sexual disease, dissatisfaction, and misery;—that through this error these evils are now produced throughout society to a frightful extent;—and that were the sexual relations made to be in consistent accordance with the laws of human nature and of God, there would be no sexual disease, dissatisfaction, or unhappiness between the sexes.

That effective arrangements be made to do justice to every one from birth, by placing all within arrangements by which the physical, intellectual, moral, and spiritual, as well as the practical qualities, given to each by the Great Creating Power of the

Universe, shall be well trained, educated, employed, and governed through life.

That as society has given to the present population of the world its present grossly false ideas and habits, all who desire to be undisturbed in these insane ideas and habits, not of their choosing, may be allowed quietly to retain them if they can, and to be unmolested, like other lunatics, while they do not injure those around them who may have entered upon the rational life upon earth. These will of course pity the weakness of their poor deluded fellow mortals, for whom, in consequence of the maladies forced from birth upon them, they will have patience, forbearance, charity, and kindness, without ceasing.

That the new surroundings in which to place the human race shall all be made so as to enable man to live his life according to the divine laws of his nature :—those surroundings made under the existing insane system being as it were purposely devised to prevent his living according to those laws—the only laws which can make him good, wise, rational, united to his fellows, and happy.

That, seeing that parents are the least competent to train and educate their own children, all children will be equally and justly trained and educated within proper arrangements devised for the purpose, by the commonwealth, which will be the common Father upon earth, representing the Divine Common Father of Existences pervading the Universe.

These are the vital interests to all humanity, which will be fully discussed until their truth, unity, and everlasting benefits to our race shall be comprehended by the congress, so as to enable it to give the same knowledge to the public, in order that it may be understood as a whole, consistent in all its parts,—as must be all things made in accordance with nature's laws, as seen as far as human faculties can extend within the universe.

Before the time appointed for the meeting of this congress, the business proposed to come under discussion and to be decided upon will be systematically arranged and published, in order that the members attending may have time to reflect upon it, and come prepared to express their sentiments in short decisive speeches, adapted for practical results ; because it is intended that from this congress practical measures shall proceed, beneficial to the permanent interests and happiness of the human race.

## THE OUTLINE OF THE BUSINESS AND THE ORDER OF DISCUSSING IT, TO BE PROPOSED TO BE TRANSACTED AT THE CONGRESS FOR THE REFORMATION OF THE WORLD.

THE proposed outline of the business and order of discussing it at the congress for reforming the world and introducing the Millennium into every day practice is the following :—

1st.—Two officers to be elected by the Congress, to be the President and Vice President of the Congress :—the latter to aid and assist the former when required, and to preside during any unavoidable absence of the former. The election to take place at noon on the first day of meeting. Immediately afterwards seven secretaries to be elected,—an English, an American, a French, a German, a Russian, a Turkish or Ottoman, and an Italian,—to report to their respective nations.

After these officers shall have been elected, four officers of order to be elected, who shall be conveniently placed in different parts of the assembly, to assist the President under his direction to preserve the requisite order while the congress is conducting business of such high importance to every class throughout the world.

2nd.—When these elections shall have been completed, and the secretaries and orderly officers have taken their stations, the President shall read or cause one of the secretaries to read the following :—

### *Preamble.*

This congress is held with the pure intention of benefiting permanently the human race as one family, and ultimately, by gradual practical means, to proceed in peace with foresight and wisdom to adopt measures, uninjurious to any, to prepare the population of the world to form themselves, nation after nation, into one brotherhood, on the principle of a true and just equality according to age,—this being the only principle which can insure permanent peace and harmony throughout humanity. There will however always be the never ending varieties of character created by the natural combinations of the faculties, propensities, and powers, given at birth to each individual.

That these ever-to-be-desired ultimate results can never be attained except through the knowledge of truth respecting the laws of human nature, and how to form all the arrangements of society to be ever consistent with those unchanging and unerring divine laws of humanity. These laws, when fully understood and rightly appreciated, may be now applied to practice in such manner, that with the certainty of a law of nature these results may be universally and permanently attained and secured for humanity through all future ages.

That these all glorious results cannot be given isolated to any

individual, any one nation, or to any partial division of the human race.

That to attain these results, substantial arrangements must be devised and adopted, which in their progress in practice will proceed from individuals to nations, and from nation to nation, until the surroundings of the human race shall be complete to force, by the irresistible influence of those surroundings, one and all to become rational in feeling, thought, and action, and therefore, good, wise, healthy, united, wealthy, ever consistent, and happy. It is one of the all-wise laws of nature and of God, that one human being cannot be relieved and raised from the present state of irrationality and insanity, except by measures that will equally relieve and raise all to the same elevation of goodness, wisdom, rationality, and happiness. Hence the necessity for now adopting universal principles and practices.

That it is now evident to all who have powers given them to observe, reflect, and reason accurately, that, from the earliest period of human existence or infant state of humanity, to this day, man has been without a correct and comprehensive knowledge of his own nature, and that in consequence society over the world has been based on error, and constructed in all its parts in accordance with that error.

That this fatal mistake has given a false character and a language of falsehood to man, and made society over the earth a heterogeneous confused mass of the most gross follies and absurdities. Hence the repulsive feelings, the quarrels, fightings, and general disunion of the human race; when it is now evidently the interest of all not to quarrel, not to fight, nor to be disunited, but to live within such surroundings as will make all attractive to each other, so as to form one family or brotherhood of united interests, and so to remain through futurity. The unreflecting have believed, and until they shall see a new state of things commence in successful practice will continue to believe, the attainment of these Millennial results to be impossible; but those who by favourable circumstances have been enabled to expand their mind beyond the petty circles of class, creed, country, and colour, and to be competent to grasp at one view the entire of humanity, through the past to the present and through the future, know that until the incubus can be overcome and removed which deranges the faculties of the human race and afflicts them with insanity, the true base on which society should be founded and constructed cannot be adopted; but that when this base shall have been adopted, it will be a straightforward practical proceeding to advance society into the long promised Millennial state.

This incubus, it must be evident to all who have acquired a knowledge of God's laws of humanity, is the insane notion that each one forms his own physical, mental, and spiritual natural

qualities, and makes his own local and general surroundings. While the first indications of a sound mind acquainted with the facts of history, past and present, make it evident how impossible it is that the individual could know how he received these natural divine qualities, or how he came to be so surrounded. Yet with these facts, exposed to man generation after generation, society has been from the beginning until now based and constructed on the opposing supposition that each one decides upon and creates his own natural qualities and his own surroundings, making him responsible for the influences which he is obliged to receive from the combined powers of these two forces.

Reflection, unbiassed by the local insanities of class, creed, party, country, and colour, must now make it evident that this incubus has caused the past and present insanity of the human race, and produced all the evils which have affected mankind from the beginning even to the present hour. Remove this incubus—new base society on its true foundation—and construct it throughout to be consistent with that base, and the world will soon be reformed, and the true Millennial State enjoyed by all.

From that which has been now stated it must be evident that the first subject for discussion for a congress called to consider the means by which the world is to be reformed, must be to deliberate and decide upon the base on which the human character should be formed from birth to death, and on which society should be constructed to be consistent with that foundation through all its departments, so as to become permanently prosperous, and the entire population continuous in progress towards higher and higher physical, mental, and spiritual excellence and happiness.

This all-important point once decided,—that society shall continue to be based on individual responsibility to society, as heretofore, or on the responsibility of society to individuals,—will at once decide the future proceedings of this congress.

From men who meet for the purpose of reforming society over the world it will be naturally anticipated that they will decide in accordance with facts, and that these are universally known to give *all* power to society over the individual, and no power to the individual, except, perhaps, a small modicum to one in a million. The congress will therefore decide, that a reformation of the population of the world can be based only on the principle that God or nature and society form the individual, and that society should be responsible to the individual for that portion of his character which society forms. And as this portion includes the language, religion, habits, manners, conduct, the truth or falsehood of his language, the honesty or deception of his transactions with his fellow men, and in fact the truth or falsehood, wisdom or folly of all his sayings and doings through life, society must be so recreated as to make it responsible for the character in these respects of every individual committed to its charge.



And under wise foreseen arrangements or surroundings every individual may be placed from birth to death under the immediate and direct charge of society.

The principle of non-individual responsibility and the responsibility of society to the individual, with the practice of gradually creating new, good, and superior surroundings around all of the human race, being decided upon and agreed to as the foundation on which the business of congress should proceed, the investigation and discussion of the questions and business as stated in the programme will follow, and will call forth the highest qualities and powers of the most advanced members of the congress. But as the true criterion of truth is now known and can be always and in every case of difference referred to, there can be little chance of congress, after a full debate, coming to a false and injurious conclusion—for all false conclusions cannot fail to be ultimately injurious.

Some of the members of this congress may not perhaps be familiar with the universal criterion of truth, and therefore it is here re-stated from many of the published works of the writer. It is,—“that truth, in every case, on all subjects, must be throughout consistent with itself and in perfect accordance with every known fact.” Truth must be one eternally throughout the universe, and admits of no inconsistency or contradiction to itself. All differences of opinion which may arise in this congress being referred to this criterion or touchstone of truth, may be always truthfully decided.

These principles being decided, the great questions then to be investigated will be—

1stly.—What are the surroundings which will best form the character of the human race?

2ndly.—What surroundings will enable the population of the world to create the greatest amount of the most valuable wealth in the shortest time with health and pleasure to its producers?

3rdly.—What surroundings will be the best for the circulating of this wealth justly and beneficially to all.

4thly.—What will be the best surroundings by which each social division and the aggregate of society over the world can be the best governed, beneficially for the governed and governors?

5thly.—What will be the best social surroundings by which to combine into one, for each division of society, the four preceding subjects, to be the most effective for the attainment of the objects stated?

6thly.—What will be the best mode of inducing governments and people to carry into execution the resolves of this congress?

7thly.—What practical measures will the congress recommend governments and people to adopt, to gradually attain the permanent peace of the world?

The writer from long consideration of this subject has come to

the conclusion that the object proposed in the preceding paragraphs may be immediately the most easily commenced and attained, by Great Britain and the United States forming, upon perfect terms of equality, a federative treaty to unite the two nations as one, to constitute the two empires in their extended dominions over the globe as one, undivided in all their interests and great objects for promoting the true civilisation of the world. Thus will each give to the other a splendid empire, without a particle of loss to itself; but as one light will give its light to another light without diminishing its own, so may the United States and Great Britain give each their full power to the other without any loss of power on the part of either. But soon both would discover that by this union the power of each would be far more than quadrupled. But even this will be but a small part of the ultimate benefit of this first divine transaction between rival nations. It will be an example that will be of necessity adopted by other nations. Such unions will possess so many important permanent advantages, that the example will be soon followed by other nations in their own defence. And Great Britain and the United States should hold out the hand of fellowship and friendship to the other states and nations, to federatively unite with them, until gradually, as other nations prepare themselves for such divine unions, the peace and union of the population of the world and its Millennial state shall be complete.

This outline of the proposed business of the congress for the reformation of the world and to prepare it for the long-promised Millennium, will suffice for the present. A more systematic programme shall be arranged previous to the Congress, and published, in order that the members when assembled may be prepared for the business to be transacted, and to consider the practical measures which the Congress should recommend the people and governments most advanced in civilisation to adopt.

The time for mere words and much speaking is past; and that for essential action in the right direction is near at hand. Let all civilised nations send their best men to this congress.

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#### PROGRAMME OF THE PROPOSED PROCEEDINGS OF THE CONGRESS FOR THE REFORMATION OF THE WORLD AND INTRODUCTION INTO PRACTICE OF THE MILLENNIUM.

IN consideration of this being the first Congress ever held for the reformation of the world, and the subject being so new to the mass of the population of the civilized and most advanced nations, to prevent confusion and give order to its proceedings the following programme has been prepared, and will be offered

for acceptance after the officers have been elected and the preamble read to Congress.

It is necessary to premise that the term God, as used in this programme, signifies that Power which eternally creates, preserves, and governs all things within the universe; or composes, decomposes, and recomposes the elements of the universe. And this statement is made, without pretending, from lack of knowledge derived from facts, to say in what form that Power exists, or the mode by which its wondrous results are attained and maintained in eternal action.

As the universe must be one ever consistent truth, the criterion of every other truth must be its consistency with the laws of nature, with itself, and with all facts; and that which is inconsistent with the laws of nature, with itself, and in opposition to facts, must be false, and when adopted in general practice must lead to endless errors and evils, and to a language and conduct of deception.

Every subject discussed at this Congress must stand the test of this criterion before it can be affirmed as one of the resolves of the Congress.

These self-evident truths being stated and agreed to, the following is the proposed Programme, or order of business.

After the first day, the business of Congress to commence each morning at ten o'clock, and to terminate at four; having a rest or suspension of business from one o'clock to half-past one.

The following questions to be discussed and decided upon in the order in which they are here stated.

*1st. Question.*—Will it be for the happiness of the population of the world that it should be in future governed by the just, merciful, beneficial, unchanging, and eternal laws of God,—or as hitherto, by the ever changing, conflicting, unjust, and cruel laws of men?

*2nd Question.*—What are the unchanging and eternal laws of God respecting humanity?

*3rd Question.*—Shall these laws of God be now recommended to be gradually introduced for the government of the human race?

*4th Question.*—What are the ever changing laws of men by which the nations of the earth are now attempting to govern themselves in opposition to God's laws, and thereby of necessity producing endless ever recurring evil?

*5th Question.*—Shall it be recommended by this Congress to the population of the world to gradually abandon these ignorant and demoralising laws of men in opposition to God's laws, and to supersede the former by the latter?

*6th Question.*—Will the language of truth or the language of falsehood be the most beneficial for the human race?

*7th Question.*—Will the laws of God admit of the language of Falsehood?

**8th Question.**—Will the laws of man admit of the language of Truth?

**9th Question.**—Can the human race ever become good, wise, united, and happy, while compelled by men's ever-changing, unjust, and cruel laws, to speak the language of Falsehood?

**10th Question.**—Can the human race avoid becoming good, wise, united, and happy, while governed by God's all-wise, just, and merciful laws, which admit of the language of Truth only in look, word, and action?

**11th Question.**—As all of the human race are born with the same natural faculties—although, most advantageously for all, combined in different proportions—is it not just, if practicable, to place all from birth within such surroundings, that each one, according to age and natural capacity, shall be equal in education and position?

**12th Question.**—Is it not just that each one of our race should have his or her fair share of the duties and enjoyments of life?

**13th Question.**—Is it just, or can it be beneficial to the population of the world, that individuals or any aggregate of individuals should oppress or injure other individuals or aggregates of individuals?

**14th Question.**—As real useful valuable wealth can be easily and pleasantly produced by the physical and mental qualities of men, women, and children, according to their age, when aided by inventions in mechanism and other sciences, is it rational that any parties willing to be employed in creating wealth should be kept in idleness by the foolish laws and practices of society?

**15th Question.**—Is it just, reasonable, or rational, that while any part of the population of the world is in want of wealth, any other part should be kept in useless idleness and luxury?

**16th Question.**—Will it be for the happiness of the population of the world that all from birth should be trained and educated on the principle of repulsion for our race, or on the principle of attraction?

**17th Question.**—Will it be for the happiness of the human race that each one from birth should be trained and educated, physically, intellectually, morally, and practically, to the extent of their natural faculties, in the best manner known or that may be discovered?

**18th Question.**—Will it be for the happiness of the population of the world that each according to his or her natural capacities should be daily employed, physically and mentally, beneficially for themselves and society?

**19th Question.**—Will it be for the happiness of the human race that all nations should now commence to create good and superior common-sense arrangements, in which gradually to place all of the human race?

**20th Question.**—Will it be for the happiness of the population of the world that nations should continue to be divided in language, interest, and territory, or that they should be now federatively united, in order that nation after nation should by degrees become united in language, interest, and territory?

**21st Question.**—Are the present divisions and classifications of society over the world rational, and calculated to create superior men and women? Or are they grossly irrational, and calculated to degrade and keep the human race in a perpetual state of hostile degradation?

**22nd Question.**—Will it be for the happiness of the human race that efficient substantial arrangements and surroundings should be now commenced to create, pleasantly for the creators, wealth in superfluity for all at all times, without competition or conflict of opposing feelings or interests,—or for the population of the world to continue its present most irrational and absurd, unjust, cruel, and ignorant mode of creating wealth?

**23rd Question.**—Is it for the happiness of the human race that wealth should be distributed as it now is most unjustly and unwisely for all; or should such arrangements be now commenced as will create a surplus for all, and when such surplus shall have been created, should all be permitted freely to use what their nature requires without money and without price?

**24th Question.**—While the changes proposed, should they be adopted by the Congress and acceded to by governments and people, shall be in progress—will it be true wisdom to effect the circulation of the growing wealth by bank notes of the nations, guaranteed by each nation singly before its federation with others, and afterwards by the United federation;—or to continue to limit the creation of wealth by the amount in circulation of metals intrinsically of less value than steel or iron?

**25th Question.**—Will it be for the happiness of the human race that all should be placed in dwellings devised by the highest knowledge, skill, and talent, to be the most healthy and convenient for the enjoyment of existence through life, placed in the midst of well-devised superior surroundings, to well-form character, usefully occupy time, and enable all to enjoy the substantial pleasures of a rational and wise existence, in peace, with order, and with a due foresight for the future;—or that all should continue to live in the present random-built dwellings, without plan or system, in many cases amidst the most unhealthy demoralising surroundings, creating a large expenditure for little comparative comfort, and not one advantage for many which might be given at much less cost of labour and material?

**26th Question.**—Will it be for the happiness of the human race to live in large cities and towns, with all their many disadvantages?—In isolated dwellings, with their different disadvantages?—In colleges and universities, with their yet different

disadvantages?—Or to reside in dwellings so surrounded as to possess in high perfection all the real advantages of cities, towns, isolated positions, and universities, without one of their disadvantages?

*27th Question.*—Will it be for the permanent high advantage of the human race that these surroundings should be so devised and combined as essentially to assist in forming a good and superior character for all placed from birth within them,—in enabling all to create wealth easily and pleasantly,—and in enabling all to govern and be governed, each one according to age, in such manner as to satisfy all, without any being oppressed, but each one to be well cared for from birth through life by the society around him?

*28th Question.*—Will it be for the true and lasting happiness of the human race that these surroundings should be such as will tend to pervade the whole within them from birth with the pure spirit of universal charity, kindness, and love for the entire of humanity under all its differences, and create a feeling of merciful consideration for all that has life?

*29th Question.*—Will it be for the happiness of the population of the world that each one from birth shall be so placed, trained, educated, and encouraged, as to express the truth on all occasions without the slightest deception in look, word, and action, so that falsehood and deception from birth should be unknown to the individual and to all of our race.

*30th Question.*—Will it be for the present and future happiness of the entire population of the world that these new proposed surroundings should be such as will enable society to gradually train, educate, and place all under such consistent and superior circumstances, that they will be prepared to constitute a part of one brotherhood of the human race, cordially united in feeling, interest, and language, equal in all respects in their position among their fellows, according to age and capacity, and thus introduce and commence the long promised Millennium upon earth?

I am impressed to add the following, to assist to prepare the public yet more for the immediate introduction in practice of the Millennium.

All the powers, qualities, and faculties of man,—physical, intellectual, moral, spiritual, and practical—are directly formed by God's laws, and are therefore divine; and these faculties, qualities, and powers are also combined in such manner in each individual and in the aggregate of individuals over the earth, as to form one humanity, complete when united in one feeling, interest, and language, each individual forming a necessary part of this magnificent humanity, which, thus united,

will form of the human race one man containing all his varieties. These faculties, qualities, and powers, given to the individual, are admirably and wonderfully combined, mechanically, chemically, and spiritually, to secure the health, goodness, progress, and happiness of each and all, as soon as society shall have progressed so far as to comprehend these divine powers, and to learn how to place, train, educate, and employ each and all from birth through life according to the laws of man's nature.

The first lesson to learn the divine laws of humanity as given by God to each at his birth is:—

That man must eat to live, and must eat a sufficient quantity of wholesome food as a first preliminary to be healthy.

That he must daily duly exercise his physical, mental, and spiritual nature, in a salubrious atmosphere, as a second preliminary to be healthy.

That these faculties, qualities, and powers from birth, are of necessity under the direction of society, to be placed, trained, educated, and employed, rationally or irrationally.

That in the former case the individual will be so placed, trained, educated, and employed, that he will become consistent in mind and practice, good, wise, united in charity and love to all of human kind, and through life actively employed in endeavouring to increase the happiness of all around him; and the earth will be gradually highly cultivated and beautifully laid out, peace will be permanent and universal, and the progress of humanity in all kinds of knowledge and in wisdom will be rapid and increasing, and the will of God will thus be done on earth as it is in heaven, and the promised Millennium will be attained, and man's earthly happiness will be great and progressive in each generation through futurity. For man to be virtuous, (that is to act in accordance with God's laws and to be happy,) is the highest worship and the only worship that an all-wise, all-good, and all-powerful eternal Creating Existence can desire from the beings created.

That in the latter case,—that is, while society so places, trains, educates, and employs all, as to make each irrational, to act in direct opposition to God's all-wise, just, good, and most merciful laws,—man must become, as he has become and is now over the earth, an unreasonable, or insane, opposing, quarrelling, fighting, contending, ignorant, and miserable animal, unsatisfied with his position in life from birth to death. And these are the natural or necessary effects now arising from society thus insanely placing, training, educating, and employing all in every nation over the earth. And while society shall continue to inflict upon the population of the world its insane laws in direct opposition to God's laws, the earth will be made as heretofore, and as it is now, the abode of irrational-made men, women, and children, gradually tending towards a pandemonium of absurd contradic-

tions, inconsistencies, and most unnecessary misery for all classes, nations, and peoples.

The present mode of placing, training, educating, employing, and treating the human race over the earth, is erroneous, absurd, and irrational in the extreme ; this conduct being the true cause of all the ignorance, poverty, disunion, wars, contests, crimes, and misery prevalent throughout all nations and among all people.

The adoption of God's laws in all their purity and integrity is the only remedy. Any change short of this will be vain and useless.

Hence the necessity for the Congress to reform the world and to introduce into practice the long desired Millennial state of human existence upon earth.

Men and Women of all nations and colours !—Read, Mark, Learn, and Ponder well on that which has been now written. It is “ consistent with itself and with all facts,”—and therefore it is true.

ROBERT OWEN.

Sevenoaks Park.

### RESOLUTIONS TO BE PROPOSED FOR ADOPTION BY THE CONGRESS.

1st.—That there are two systems, a false one and a true one, by which to form the character and govern the human race. The first is based on the imaginary notion, opposed to all facts, “ that man, individually, forms his physical, intellectual, moral, spiritual, and practical qualities of body and mind.” The second is based on the knowledge, derived from all known facts, “ that God creates these divine qualities at birth, and that society gives them a wise or foolish direction and character from birth to death.” The first mode necessarily forms man into a repulsive, selfish, quarrelsome, fighting, inconsistent, irrational, and insane animal, ignorant of his own nature and of the eternal unchanging laws of humanity, and consequently so placed and trained that from birth to death, without intending or knowing it, he acts continually in opposition to his own and his fellows’ permanent and highest happiness. The second mode, when introduced and consistently acted upon, will as necessarily form man into an attractive, generous, peaceable, consistent, rational, sane, and superior reasoning and reasonable being, who will be consequently so placed, trained, educated, and employed, that from birth to death he will become good, wise, healthy, united to all his fellows, wealthy, and happy, and will thus be well prepared for the change awaiting him after he shall have ceased to live upon the earth.

2nd.—That these two systems can never be united ; because



the first requires for its support a language of falsehood and a conduct of deception, while the second could not exist with either falsehood or deception, but requires a language of truth and a conduct of straightforward, open honesty, without exception or deviation.

3rd.—That the past and present history of the human race proves that hitherto the first system has been alone known and acted upon by all nations, tribes, and peoples,—all having made the same mistake of principle on this subject; as our early ancestors erred respecting the principles of astronomy, and respecting our planetary movements; and that the time has arrived in the due order of nature for this error, fatal to human rationality and happiness, to be peaceably abandoned, and the true system of society for forming the character and governing the human race to be now with the consent of all peoples and their governments adopted in principle and practice.

4th.—That the first system will lead, if continued, to universal confusion and a pandemonium upon earth; while the second will lead to universal order and a terrestrial Millennial paradise.

5th.—That the change from the first to the second system for forming the character and governing the human race will be the soonest effected in peace, order, and with wise foresight, by the federative union of existing nations and peoples, brought about by their present respective governments.

6th.—That upon the adoption of the second system for governing and forming the character of the human race from birth through earthly life, (the time for which has now arrived,) the details of its practice for forming a superior character and governing wisely will be plain and simple, one step following another in due order, to make each part consistent with every other part, and all the parts forming a consistent, beautiful, harmonious, and perfect whole.

7th.—That, to expedite this change of system, from disunion, disorder, and misery, to union, order, and happiness, delegates be chosen with care and foresight, after due deliberation, by a committee of \_\_\_\_\_ now to be appointed and nominated by this Congress:—such delegates so chosen to communicate with all civilised nations and governments simultaneously on this subject, to endeavour to induce them to adopt in good faith the second system, and immediately to take measures to carry it into execution without loss of time or of happiness to the people whom they now mis-govern.

8th.—That, to aid these delegates in their great and most important mission, a league of the people be formed in each civilised nation, to be called the League of Universal Union, to promote an accurate knowledge of the false and true system for forming the character and governing the human race, and to pre-

serve peace and create good feelings in all these nations while the change shall be in progress.

9th.—That the Committee to be now appointed, and the Delegates whom they may choose, shall select a Central Board of Directors in London, to organise through the British Dominions at home and abroad the League of the People to produce Universal Union, and to aid in peaceably changing the false for the true system of society, and to promote the federative union of all nations, commencing with a federative treaty upon terms of perfect equality between Great Britain and the United States of North America.

10th.—That the Board of Directors thus chosen shall also endeavour to induce the other civilised nations to form similar Central Boards of Directors to effect the same results within their respective national limits,—and thus prepare the way for a cordial union between all the governments and peoples of the civilised world, including Russia and Turkey.

11th.—That a Committee be now also appointed who can devote their time to call upon the wealthy members of society and others to subscribe to forward this great and glorious change for all humanity; and that a subscription be now made to cover the expense of this Congress.

Then will follow the usual concluding resolutions.

ROBERT OWEN.

February 26th, 1856.

No. 2 will be published 1st of April, and No. 3 1st of May.

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London :—Published by the Author at 16, Great Windmill Street, Haymarket : and sold by J. Clayton and Son, 223, Piccadilly ; Holyoake, 147, Fleet Street ; Truelove, 240, Strand ; Goddard, 14, Great Portland Street, Cavendish Square ; Farrer, 21, John Street, Fitzroy Square ; and all Booksellers.



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