

PART VII.

OF

THE NEW EXISTENCE

OF

MAN UPON THE EARTH.

INCLUDING

AN OUTLINE OF THE PRINCIPLES AND GOVERNMENT

OF

THE MILLENNIAL WORLD.

WITH AN APPENDIX CONTAINING

CORRESPONDENCE AND SPIRITUAL COMMUNICATIONS.

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BY

ROBERT OWEN.

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## CONTENTS.

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	Pages.
INTRODUCTION . . . . .	5
NEW EXISTENCE OF MAN UPON THE EARTH . . . . .	9
OUTLINE OF MILLENNIAL GOVERNMENT . . . . .	24
DECLARATION OF PRINCIPLES (1840) . . . . .	34
A MODEL CONSTITUTION (1848) . . . . .	38
CONCLUSION. . . . .	45
MANIFESTO . . . . .	50

## APPENDIX.

### A.

Correspondence with Crowned Angel . . . . .	53
---	----

### B.

Letter from Mr. J. G. Attwood . . . . .	58
---	----

### C.

Communication from the Spirit of Cobbett, and Letter from Mr. T. Culbertson . . . . .	68
---	----

### D.

Communication from the Spirit of Thomas Paine, and Letter from Mr. R. H. Brown . . . . .	70
--	----

### E.

Addresses from Spirits, and others, to the World's Convention, Letter to Mr. Owen, and Recommendations of Mr. P. B. Randolph as Delegate, &c. . . . .	72
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## INTRODUCTION.

THAT which is now required is to terminate wars—purify and elevate character—create a superfluity of useful and enjoyable wealth—unite mankind—and adopt social arrangements which shall well care for every child that shall be born, from before birth to his earthly death—and thus to terminate the evils which have hitherto afflicted the human race,—or, in other words, to introduce the Millennial state of existence upon earth into practice.

All will say—This is most desirable,—but how is it to be accomplished?

The reply is,—“With more ease than to continue the present system of error and evil, of falsehood, and oppression of the weak by the strong,—a system now so glaringly injurious to the mind and body of all, in every rank and condition of life, that all will soon become ashamed to give it countenance or support, or to belong to it.

To obtain and permanently secure the results stated to be now required, all that is necessary is to apply common sense to understand common facts, comprehend self-evident truths, and to put this knowledge into every day practice.

Common sense says,—As facts prove that good conditions make good men and women,—apply all the powers of society to make these good conditions around all of the human race.” This is the work now to be done to introduce the Millennium into practice over the world.

All will now say—“What are good conditions?” The reply is,—those which shall be consistent throughout with the self-evident truths respecting humanity.

It is asked—“What are the self-evident truths respecting humanity?” The answer is—“That God and nature make all “the natural qualities and powers of humanity at birth, and that “society gives them a wise or foolish direction from birth, by “the wise or foolish conditions in which it places the individuals “of humanity through their lives; while it has hitherto surrounded all with foolish conditions only,”

The time is come, when new spiritual influences will open and develop the mental faculties of society, to enable it to perceive its past errors in spirit, principles, and practices,—to comprehend the difference between truth and falsehood, and bad and good conditions,—and to commence, in good earnest, to supersede all inferior, injurious, and evil conditions, by those only which common sense will disclose to be superior, beneficial, and good. Thus to attain in practice the Millennium and promised earthly para-

dise, in its laws, religions, governments, formation of character, classification, marriage, commerce, and social arrangements.

It is an especial object of this number of our present work, to open the public mind to a knowledge of the practice of the Millennium, and how that practice is to be attained beneficially for all.

The reader is therefore recommended to apply all his or her powers of mind to comprehend the full extent of the *spirit, principle, and practice* of the *Millennial State*, or "New Existence of Man upon the earth;"—for it is the combination of this knowledge which can alone produce the *wisdom* necessary to train and educate man to govern the world in *permanent peace* and *harmony* as one cordially united family, and thus to make a true brotherhood of the human race.

That there may be no error on this now-become all-important subject—it is re-stated,—“That the New Existence of Man upon the Earth, or the true Millennial State, is based on the eternal facts or laws of God and nature,—that whatever humanity is—physically, intellectually, morally, spiritually, and practically—God and nature creates all these qualities and powers in each individual, and combines them in different proportions in each for ultimate beneficial purposes; and that these powers and qualities are trained and so placed by man united in society, having the power over the infant and inexperienced child and youth, that the matured being shall of necessity be more or less wise or foolish—more or less inferior or superior—and more or less happy or miserable while upon earth. And that these effects will be produced by the wise or foolish, superior or inferior, happy or miserable conditions which men congregated in society shall place around the individuals.”

And let it be held in everlasting remembrance by all of our race, that as these conditions are, so must the individual become; and therefore, by making the proper conditions, all may be, with ease, pleasure, and lasting profit to all, made by men to become good, wise, united, and happy.

And that the conditions to secure these results are the Millennial laws, religion, government, education, classification, marriage, community, and social arrangements.

The *laws* are those alone of God and nature respecting humanity?

The *religion* is the practice of promoting the happiness of all, irrespective of creed, class, country, or colour.

The *government* is, to create good and superior conditions to supersede the present bad and inferior.

The *education* is, to form a superior character, in knowledge, temper, manner, and conduct.

The *classification* is, according to age.

*Marriage* will be, by natural affinity, according to the laws of God and nature. No union without natural affinity.

The *commerce* will be, free exchange of all things—labour for labour,—until the *social arrangements* shall be so perfected that all shall freely partake of all, without money and without price, which will be when the Millennial state shall be completed, and private property, individual and national, will cease to exist.

Now it is above all things necessary to understand, that each of these separate parts is necessary to the unity of the Millennium or “New Existence of Man upon the Earth,” and that they admit of no division or partial combination; nor can any one of these parts be united in any manner with any of the existing systems of society in any part of the world. The attempt would be vain and useless.

The attention of the reader is also recommended to the spirit correspondence from America, to the Address of the C. A. to me, and my reply.

And, above all, the reader is directed to ponder well upon the fact, that all crime and evil are the necessary results of want of knowledge in the priesthoods and governments of the world, and that these two parties, had they a correct knowledge of humanity, could easily terminate crime and evil, and make the population of the earth good, wise, and happy.

The time has arrived when knowledge applicable to practice must be taught to mankind, instead of words which have no influence on their conduct; words which make the minds of all most inconsistent and irrational from birth. Yet all of human kind are endowed at birth with the germs of those faculties which, if cultivated and governed in accordance with the beautiful and unchanging laws of their nature, would form all into superior rational beings, who, knowing themselves and the laws of humanity, would effectually aid in promoting the excellence and happiness of all.

But men know not the laws of their own nature, although so indelibly fixed in the organisation of every one. Until the human character shall be formed from birth and society shall be constructed in accordance with these laws, men must remain the inconsistent and irrational beings which they have been through past time, and which they are at this day.

Until man can be taught to know himself and understand the laws of his own nature, he must continue to be the same irrational animal which he has been to this day.

These laws proceed by necessity from nature's facts.

The first or fundamental fact, the knowledge of which is necessary to enable us to know ourselves, is,—That God, the universal creating power, creates the germs of every one of our organs, faculties, propensities, and powers, as they come into life at birth; and consequently that God alone is responsible for the quality of each, and for their combination as existing in each individual.

The second or succeeding fact is,—That these germs are cultivated and directed by the external conditions in which they are surrounded from birth ; and as these are—inferior, medium, or superior—so will these germs become at maturity.

The third fact is,—That now, these conditions are, or may be made to be, very much, under the controul of society, which may surround all from birth by inferior, medium, or good conditions ; and thus is the future formation of the human character for good or evil at the mercy of society. And thus, as soon as society shall be taught the laws of human nature, it may with the certainty of a law of nature, train, educate, and place each one from birth to become good, wise, united, and happy.

The fourth fact is,—That each one is created to believe according to the strongest conviction made upon his mind ; and through the law of our nature, any one may be made to believe *anything* ; and therefore there can be no *merit* or *demerit* for *belief* or *disbelief*.

The fifth fact is,—That all are created to like and love that which has been made agreeable and lovely to his individual organization or constitution, and to dislike or hate that which has been made disagreeable or hateful to his individual organization or constitution ; therefore there can be no *merit* or *demerit* for *loving* or *hating persons* or *things*.

From causes at present unknown to man, the populations of the world to this day have believed and acted on imaginary notions in direct opposition to these facts ; hence the falsehood, deception, contentions, and conflicts of all ages, and the disunion, repulsion, and miseries between men and nations.

With the previous explanation we are enabled to trace the cause of good and evil among the human race, to remove the latter, and supersede it with the cause of good, and thus secure permanent progressive happiness in future to the human race.

This difference between the government of the world as it has been and now is governed, and as it will be governed under the principles of the Millennium, or of the "New Existence of Man upon the Earth," is as the difference between a family governed on principles of falsehood, fraud, force, fear, opposing interests, cruelty, and unreasoning caprice ; and a family governed on the principles of truth, honesty, kindness, love, mutual interest, and consistent reason. As the human mind has been hitherto trained, educated, and placed, it may understand the different results between families thus governed, but it has not yet, except in a few instances, been so developed as to comprehend the full difference of these results, between governing the human family on these opposing principles.

This knowledge is now to be given to the population of the world.



# NEW EXISTENCE

OF

## MAN UPON THE EARTH.

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THE previous parts of this work have opened the path to the Millennium in practice, and it will be waste of time and faculty to think of, or to attempt, any more limited change in principle or practice.

Since the publication of the Sixth Part of this preliminary to the introduction in practice of the Millennium, the history of the world has evinced the strongest necessity for the change from this old worn-out miserable system of falsehood, disunion, contention, and repulsion,—of inconsistencies, contradictions, absurdities, and follies, leading to the most melancholy tragedies,—to the system of truth, unity, and attraction,—of charity, kindness, and undeviating consistency, leading direct to the “Millennium, or New State of Existence upon Earth,” when its population shall be governed by love, directed by wisdom,—and when all, from the greatest to the least, shall be so trained, educated, and placed, that they shall acquire a character, and enjoy happiness, never yet experienced by mortals.

Great, however, as this change will be to all through futurity, yet how simple the means for its attainment! It will be merely to supersede a false fundamental principle, for the true fundamental principle,—and to supersede a false principle in practice, by the true principle in practice.

And who will oppose this change, when it shall be universally known that it is to effect a high permanent beneficial advance for all who shall be born, irrespective of colour, country, creed, or class?

As soon as the people can be made to understand the fact, and to comprehend its import, that God, through nature, makes the material of man at birth,—and that society manufactures this material into inferior or superior, or good or bad qualities of beings, through life,—then will the laws of God and nature be known, and universally adopted as the guide to action in all the affairs of men, and the population of the world will become consistent and rational in mind and practice.

What can now influence men to continue blind to God's laws and their superior teachings, in knowledge of ourselves, and

consequently in charity, kindness, and love for our race?—Why continue to oppose constantly recurring facts, which show us what manner of beings we are,—how formed in the womb, without our knowledge,—how formed from our birth by the surroundings of nature and society,—and how, through this knowledge, all may be well-formed—physically, intellectually, morally, spiritually, and practically—and easily made to acquire the pure spirit of charity and love for our race, and to become good, wise, united, and happy through life?

What can prevent this happy change over the world, except the educated ignorance, and prejudices, and habits of a population formed, or rather misformed, under a system based on falsehood, and opposed to all past and present facts respecting humanity, and opposed, therefore, to the formation of a rational character for the human race, and a rational construction of society over the world? Unless the inhabitants of our earth are incurable lunatics, they may now peaceably change this state of lunacy for one of progressive rationality, by introducing the conditions which will form a practical Millennium. These conditions, as they increase from a centre to the circumference, when once commenced would rapidly spread from point to circle, and from circle to extended circle, until they would include the population of the world.

But to effect this change there must be a beginning at some period and in some place. And in due time and in the proper place such commencement is about to be made, when the divine material of humanity shall be manufactured from its birth into good, wise, united, and happy men and women, by being so placed that they shall be trained, educated, and governed, under the religion, laws, government, classification, and general social arrangements of the Millennial state, or of the Future Existence of Man upon the Earth, in his natural ultimate state,—living innocently and purely, in accordance with the evident good, merciful, and all-wise laws of nature;—instead of an existence, as at present, in ignorant and most unwise direct opposition to those laws,—under human made laws, ever inventing and ever repealing,—laws made by men trained from their infancy to think and act so insanely, as to be in direct opposition to the happiness of all.

The Millennial state can arise only from the population of the earth being formed in character and governed by the all-wise unchanging laws of God, instead of the unwise and most irrational and foolish laws of men, which, to be bearable for a short period, require perpetual change. The Millennium is based on the unchanging facts, “that man is made, in all his physical, mental, and spiritual qualities, by, to him, an invisible and unknown power, called God and nature,—and that this power so forms and combines these organs, faculties, and propensities, that each

individual *must* believe that to be true which makes the strongest impression at the time upon his mind and feelings,—and that he *must* like and love that which is most agreeable and lovely to his organisation or natural constitution,—and that he *must* dislike that which is made to be disagreeable and hateful to his organisation or natural constitution. It is therefore most unjust, irrational, unwise, and barbarous, to make man responsible for his natural physical, mental, or moral qualities, for his belief or disbelief, or for his feelings of liking or disliking, loving or hating, persons or things—as he is now made to be by insane human-formed religions, laws, governments, classifications, and general arrangements of society. And to support such an artificial, unnatural, and absurd state of society over the earth, a language of falsehood and conduct of deception became and are unavoidable, and these now universally exist; while all perceive the necessity to have a language of truth and conduct of undeviating honesty, before man can be made to become good, wise, united, and happy—which is the state he will attain in the Millennium.

There has been, and there is, far too much talk and no adequate results, even by the most advanced under the present system. A real reform in society requires *practical measures*, based on principles of nature, and for those measures to be consistent throughout their whole extent, and through every ramification of them,—so as to form a perfect unity. The present state of society over the world is a heterogenous compound of contending particulars, not only unconnected, but conflicting and opposing, and well calculated to keep it in perpetual disorder and insane confusion. The change now required in practice is from this old system, to the true Millennial State, in spirit, principle, and practice—based on the knowledge that man must receive all his natural qualities and propensities from nature, and his convictions and feelings in accordance with the unchanging laws of his nature, and, therefore, that it is impossible that he can have merit or demerit, for his natural qualities, physical, intellectual, moral, spiritual, or practical, or for his belief, or feelings. He has been hitherto everywhere trained and educated on opposing notions, notwithstanding the perpetually recurring facts to demonstrate the impossibility of man's responsibility for that which is forced upon him before and after his birth. While he shall be so taught and trained, he must grow up into an inconsistent, capricious, wicked, and insane animal, without any power of correct reasoning or action.

The accumulation of facts and experience, after a long night of mental darkness, has at length opened the rational faculties of the most advanced of the human race, to perceive in advance some gleams of pure intellectual light, and to enable them to look back, and to become conscious of the mental gloom and

darkness through which they have passed, and are passing. These, though few in number, are urged forward to see more and more of this light, and to announce its joyful appearance to their yet benighted brothers and sisters, who see it not, but who will be soon encouraged by those in advance to come forward and strive together to attain more light, until the sun of truth and righteousness shall make their path clear and easy to pursue in the right direction, until they shall attain the paradise which the true Millennial State will create for all. In this new state, there must be an entirely new training and education, based on nature's laws of humanity,—a new universal religion, government, classification of society, marriage, and general social arrangements, forming entirely new conditions for the human race,—conditions which will compel all, without any individual responsibility, to become united, good, wise, and happy, through a long healthy life.

This education, religion, government, marriage, classification, and general arrangement of superior conditions, must all be based on the knowledge that the laws of nature compel all to have their peculiar combination of mental qualities and animal propensities,—to have their convictions of belief or disbelief,—and to have their feelings of love and hate,—like and dislike. On these laws of God, which continue unchanged portions of humanity, an earthly paradise may be immediately commenced, and made to spread rapidly from population to population, until all tribes and peoples shall partake of this divine change, and all shall be filled with the spirit of universal charity and kindness, and the world shall be governed as one family by love and wisdom, and become one cordially united brotherhood of the human race, in which Europeans, Americans, Asiatics, and Africans, shall have one universal language, religion, government, education, classification, and one general social arrangement, according to climate, of good and superior conditions, all based upon and arising from the all-wise and all-merciful laws of God and nature,—and these will constitute the Millennium, in which each part will be in unison with every other, forming one harmonious whole, of excellence and happiness, for ever progressing through each succeeding generation.

Let the population of the world, then, no longer cowardly succumb to the ignorance of superstition, bigotry, and despotism, maintained now by a few families and individuals,—most helpless in themselves, were they not blindly supported by untaught or ill-taught irrational men and women, kept by those degrading powers in mental darkness, while these powers themselves exist also in ignorance and misery.

I now ask—Is “The Future of the Human Race”—“The New Existence of Man upon the Earth”—“The Millennium”—to continue for ever a mere word, or is it now to be made a substantial reality?

The means exist in superfluity now to commence this future new existence, and to make the Millennium a practical fact ; and as *all* would be essentially benefitted through their lives by this change, from all that is inferior in spirit, principle, and practice, to all that is good, true, and superior, in spirit, principle, and practice,—Why, in the name of common sense, should not effective measures to make this change be *now* adopted by the governments and peoples of Europe and America, *calling* themselves Christians?

Now if there is meaning in words, or value to be attached to them, the essence of Christianity consists in a pure spirit of charity, kindness, forbearance, and love for our race ; and where this spirit is not, Christianity is a mere phrase to cover hypocrisy or ignorance, and this name ought now to be abolished, except when its spirit is evident in the word and *actions* of those who call themselves Christians.

The present governments of Europe and America have no just pretensions to be called Christian. They are all governments of the sword—pagan governments of force, fear, falsehood, and fraud,—based on ignorance of human nature, and of the unchanging laws given to it by its Creator,—and they govern by laws and institutions in direct opposition to the laws of God and nature. They are mere pagan governments, assuming the name of Christian, without a particle of Christianity, except in words, in their religions, governments, laws, classifications, social arrangements, education, or language.

These are all artificial, opposed to nature, derived from undeveloped man in his pagan state of ignorance,—a preliminary state of human infancy, necessary to the growth of the present, as the present is of the future Millennium, or true Christian life—that life on which the advanced minds of the world are about to enter, and to prepare all nations and peoples speedily to follow—a life based and constructed from birth on the all-wise, all-merciful, and pure laws of nature, which can alone create the spirit, principles, and practices, of the Christianity announced and opened in part to the pagan or undeveloped world by Jesus Christ—which was the first coming of divine truth, promising that there should be a second coming of truth, which the population of the world was not then prepared to bear, but which should be announced in the fulness of time, or when men should be so far developed as to have minds to hear, to understand, and to receive the full truth that should set them free from pagan ignorance, from disunion, and from crime or sin and misery.

“ Love one another,—for by this shall ye know that ye are my disciples.”

Where is this love now seen ?

In the contending armies of Europe and Asia ?

In the diplomacy of modern nations ?

In the party spirit so keen and violent among the advanced or said-to-be progressed Americans ?

In the keen competing spirit of trade and commerce ?

In the conspiring ambition of statesmen and politicians ?

Or in the hatred of the religious contending sectarianisms over the world ?

What a farce and absurdity for any of these parties to call themselves Christians, when the founder of it says—"By this shall ye know that ye are my disciples, that ye love one another !" This is the only test, and if this is wanting, (for it includes every other virtue and is itself the essence of goodness,) there can be no Christianity except a mere empty name.

It is only in the pure Millennial state that this love can arise, exist, and become universal. It is not, and never will be found in any of the religions, laws, governments, classifications, educations, or existing conditions of society, in any part of the world. It can arise and be maintained only in a new universal religion, government, education, classification, and social arrangement, all based on the laws of God and nature, and composed solely of good and superior conditions, in all the departments and divisions of life.

The force, fear, hatred, and strife, which pervade all the existing religions, laws, governments, educations, classifications, and social arrangements, are demonstrative proof of their pagan or undeveloped origin and present character.

These must be one and all superseded by the religion, laws, government, classification, education, and social arrangements, which can alone produce pure love for our race, or that charity which thinketh no evil, which suffereth long and is kind, and which alone can change the pandemonium of falsehood, force, and fraud, into a paradise of truth and love, without fear, falsehood, force, or fraud.

This is to be the true Millennial State, and upon which the nations of the world are about to enter. We, the Millennials, will therefore join the peace party, if they will unite with us to establish universal peace among men, and the true Christian religion of love, carried out in spirit, principle, and practice, making every day a sabbath of good works.

It is useless, and now a waste of most valuable time, for any party, in any country, to talk of or attempt any reform of society upon the pagan principle that man can ever become responsible to his Creator for those organs, faculties, propensities, qualities, and powers, which he receives, and is compelled to receive, from the Great Creating Power of the Universe.

Individual man, such as he is created to be, is a necessary being in the creation, and when facts, and experience, and enlarged mental capacity shall convince humanity in the aggregate, that the Creator can be alone responsible for the qualities of the created, then will man awake to a new life, and receive a new spirit and new principles, and become vividly alive to the neces-

sity for a new practice, to be obtained only by the creation of new conditions, or new surroundings of the human race over the earth—conditions and surroundings which will constitute the true Millennial Life, of truth, innocence, perpetual prosperity, unity, and happiness.

I have said “pagan” principle,—and said it most advisably, after mature consideration. It is the principle of paganism; the principle taught by undeveloped man from his earliest and most undeveloped state, and which has made him to this day pagan in spirit, principle, and practice, which has forced upon him the language of falsehood and conduct of deception now so prevalent over the world. It is this pagan spirit, principle, and practice, which has hitherto divided nation from nation and man from man,—which ever has created and continues to create the unnatural feelings of hatred and repulsion among the human race, instead of the natural feelings of love and attraction.

In consequence, the spirit and practice of the human race at this day are pagan, in its religions, laws, governments, education, classifications, commerce, and social arrangements—under assumed names of Christian, Jew, Mahomedan, Bramin, Confucian, &c., &c,—one and all being unchanged rank paganism.

“By this shall ye know that you are my disciples, that ye love one another.” I now ask the reflecting part of the human race—“Where shall I go to find a religion, code of laws, government, classification, and social arrangements, in which individuals are so trained, educated, and placed, that they can “love one another?”

Do not the pagan spirit and practice of hatred and repulsion pervade, at this day, all nations, all codes of laws, all governments, all educations, all trainings, all classifications, and all social arrangements?

However unwilling man has been made by this pagan spirit and practice to acknowledge even glaring truths, the facts evident in all countries reply emphatically *yes* to these questions. Cease, then, longer to be gross hypocrites, and to call yourselves by any other name than pagan, delighting in war, conflict, contention, and competition, and in hatred and opposition to every approach towards the spirit, principles, and practices of peace, charity, kindness, unity, and love, in laws, religions, governments, educations, classification of society, and social arrangements!

Arouse yourselves now to action, and let these considerations induce you to abandon paganism, and to become rational or truly Christian in spirit, principle, and practice; and let the world see by your actions that you love one another, not merely in word, but in truth and reality. Adopt the Millennial universal religion, government, education, classification, and social arrangement, based on the unchanging, all-wise, and all-merciful laws of God and nature, and then you will have the pure Christian sys-

tem of kindness, charity, and love without dissimulation. This Christian system of universal charity and love is that system, and that system alone, which can cover the earth, and be with full satisfaction adopted by all nations and peoples, and which can alone establish peace and good-will among men, and make the globe into an earthly paradise.

The nations of the earth must now learn the laws, religion, government, education, classification, and social arrangements, of this system.

It is a unity,—forms one system, and no part can be left out, without destroying the unity and its efficacy.

As this system is new to the world, and directly opposed to all the existing systems of practical paganism, its several parts require to be more fully detailed and explained, that the unlearned and so-called learned may be enabled to comprehend and to appreciate it, in its spirit, principles, and practices.

As previously stated, it is founded solely on the laws of God and nature,—laws unknown to change through man's history, from its commencement.

These are—as declared, through unchanging facts, by God and nature—or the spirit of the universe and its material covering, as one united mysterious existence :—

“ That I create you—body and soul, spirit and matter,—with every faculty and power which you possess,—and through these powers I compel you to believe and to feel. You are, therefore, irresponsible for what I make you to be, to believe, and to feel. I am passing you through phases of existence, which you cannot yet comprehend. Hitherto, you have been passing from an infant or undeveloped state towards an ultimate advance and superior life. The conditions in which you have until now lived upon the earth, have been a necessary growing process to insure your future happiness, or you would not have passed through them. The period passed is but a moment of life and suffering, compared to your eternal existence without suffering in never ceasing progression to higher and higher excellence and happiness. The time for you to advance to a higher phase in your existence upon the earth is at hand. I send you my ministering spirits, with more palpable material evidence, to announce these glad tidings to you, and to prepare you for it by a gradual development in you of new material and spiritual knowledge : the material first, and then the spiritual. But to promote this universal development of humanity, present conditions must give place to new conditions, based on my laws, made by me for your ultimate happiness,—conditions consistent in themselves, all tending to that ultimate object, and without which conditions your happiness will be unattainable. These are *practical* conditions covering and including the whole business of life, from birth to your death, so called, but which



"death of your present material body, is your entrance into a  
 "more pure spiritual existence. These conditions are to form  
 "your character through your life upon earth, and so to train  
 "and educate you, that through life you shall think rightly, and  
 "act correctly, and thus become rational and consistent in  
 "thought, word, and action. To form this character, you will  
 "require conditions to enable you to love one another, so as  
 "cordially to promote each others progress in excellence and  
 "happiness. This will be your religion, and not your useless  
 "and worthless worship of me, to whom, by your words and  
 "genuflexions, you can do no good whatever. Your love of,  
 "and good actions to each other, must henceforward be your only  
 "religion. These conditions must also be such as to enable you  
 "at all times with health and pleasure to create more useful and  
 "valuable wealth than in this new rational state of existence you  
 "will require or desire to consume; and this wealth must be at  
 "all times for the free use of all, and never for the accumulation  
 "of individuals. These conditions will train and place all to be  
 "more than equal to their fair and just proportion in assisting  
 "to govern the population of the world, and gradually to form  
 "it into one family or brotherhood, having but one language,  
 "interest, feeling, government, code of laws, classification,  
 "education, and general social arrangements, varied only as  
 "different climates require, to give the greatest happiness to  
 "each. They must be conditions consistent with each other,  
 "and such as will create among you universal attraction, to  
 "supersede your present crude and inconsistent conditions,  
 "which create discord, repulsion, and all the evil passions. This  
 "is the change now before you, and for which all things on earth  
 "are in preparation; a change which will be materially for-  
 "warded by my ministering spirits, who are actuated by a deep  
 "interest for your spiritual and material progress, that in future  
 "they may have to welcome only good and superior spirits to  
 "their abodes, when you leave your earthly form."

Thus speaks the spirit of God through his ministering spirits.

Now, with the most certain knowledge that all the material's  
 requisite to perpetuate human happiness in the aggregate have  
 been amply provided sufficient for the population of the world  
 through futurity, I put it to the public generally, and to all  
 individuals separately, whether they prefer to retain the existing  
 conditions, which must produce ignorance, bigotry, superstition,  
 poverty, disunion, conflict, repulsion, crime, and misery, or will  
 they now consent to have these conditions quietly, peacefully,  
 and with wise foresight and beneficial systematic order, super-  
 seded by the conditions which alone can produce a knowledge  
 of our nature, prevent bigotry and superstition, cordially unite  
 our race, create attractive qualities only in humanity, and make  
 all from birth to grow up to become good, wise, and happy?

The first conditions form the present excited, inconsistent, artificial, false, and unnatural state, well deserving the name of a Babel pandemonium.

The second will form a truthful, consistent, rational, and natural state, the true Millennium or Earthly Paradise.

The first is the immatured, infant, and youthful, growing state of humanity; the second is the matured and happy state of manhood, obtained by a progress of facts and experience.

The following Truths, therefore, are now necessary to be told universally to the public, to be attended to and to be practised by all who desire to become rational in thought and action, and to enjoy a long healthy and happy life upon earth, and endless progressive bliss hereafter; and thus to escape from the past evils, necessarily experienced through the period of man's infant and undeveloped state, while in progress towards a superior earthly state, or to the attainment in practice of the Millennium.

1st.—All things eternally exist, except form, by a power and agency invisible to man, and hitherto unknown to him. This mysterious power is called, by the human race, God or Nature, but it would be more correct to call it God *and* Nature, or spirit and matter, as these are inseparably combined.

2nd.—That all things possess the qualities which they derive from this united power and agency, and are made to be what they are without merit or demerit to the things thus made to exist in the forms which they receive or attain. Therefore are all ideas of created responsibility, not only irrational, but absurd.

3rd.—That all forms continually change, or eternally progress from form to form, and these successive changes are called, and said to be produced by, laws of God and Nature.

4th.—Man, with all his qualities—physical, mental, and spiritual—is thus created and formed without his consent or knowledge, and passes through various changes, from infancy to manhood and to earthly death, in a short visible existence upon this globe, a link in the chain of earthly creations.

5th.—This globe is a compound of mineral, vegetables, and animal existences and forms, progressive in their combinations from atoms to man, and all apparently necessary, by a law of progression, to form man, who appears to possess the essence of all the previous progressions, and by this progress to have combined within him, motion, life, mind, and spirit, giving him the consciousness of his own existence, and of the objects tangible to his senses of seeing, hearing, smelling, taste, and feeling. And as these are more or less perfect, individually and in their combination, so is man.

6th.—Man, as thus compounded of motion, life, mind, spirit, and five senses, is a necessary inhabitant upon this globe, placed there, with his peculiar qualities, without his consent or knowledge, probably a necessary part or link in a chain of universal creation.

7th.—The spirit or cause of progression appears to exist in the germ or seed of all that has life, whether vegetable or animal, and to become more or less perfected from the germ by the kind and quality of the surroundings in which the germ or seed may be placed; and man is evidently subjected to this apparently universal law of nature.

8th.—These surroundings proceed directly or indirectly from God and Nature; directly when men are not made the agents of their production; indirectly when they are produced through the immediate agency of man.

9th.—The germ or seed of man and much of his surroundings are direct from God and Nature; while the remainder are indirectly from God and Nature, through the immediate agency of man acting upon man.

10th.—Man is thus formed to acquire knowledge of himself and his surroundings, slowly, through facts, creating experience. These facts are the unmistakable words of God and Nature, and when attended to and understood by man, will direct him to happiness.

11th.—But man has a pioneer faculty of imagination, which stimulates him to attempt more hastily to acquire knowledge, by a desire to anticipate facts, and to conjecture that which is not supported by facts and subsequent experience. He thus acquires false impressions, and is often compelled to compare them with facts, and thereby made to discover his delusion and error, and to return to where previous facts had taught him consistent and reliable truth, and then to proceed again from that point.

12th.—That from time unknown to the present, man has been chiefly led by his imagination, on religion, laws, government, morals, and spiritualism, regardless of facts.

13th.—That the unchanging facts respecting human nature and nature generally, now demonstrate the yet imperfect development of man, relative to himself and his fellows, and to the means of attaining happiness, or of giving it to others.

14th.—The accumulation of these facts, through the late progress of various sciences, has been such, as to give much increase to real knowledge, and to open the eyes of many to discover the errors into which the undeveloped of all nations had been led by inexperienced imagination upon religions, laws, governments, morals, spiritualism, and consequently in mind and practice, respecting the true mode of attaining the knowledge which can alone lead to permanent and general happiness, or to the rational or Millennial State of existence upon earth.

15th.—These facts, when collected from all quarters, compared, and combined, demonstrate, beyond all doubt, that man is a created and educated being; that all his natural faculties, organs, propensities, and powers, are created *for* him when born, and that these are trained and educated *for* him by society and

his surroundings from birth to death; that by this wise and divine arrangement, as soon as man can be sufficiently developed to comprehend it, and when all other things in his surroundings shall be duly prepared, he may be trained and educated from birth to become good, wise, united to his fellows, and happy, and be enabled and influenced to diffuse happiness to all around him, and to discover how to create and enjoy the Millennial State of existence upon earth.

16th.—That if man can be now made to comprehend himself,—how he is made to become what he is before and after his birth,—the surroundings to enable him to enter into the Millennial State are in existence, and may be now combined to commence and rapidly spread the practice among all nations and peoples.

In what lies the difficulty, then, to make man to know himself? Can he not be made to understand that he does not, that he cannot, make any, even the smallest part of himself,—physically or mentally,—that he is trained and educated by society and the surroundings in which he may be placed;—and that of himself he can do nothing, but as he is previously enabled to do it?

Surely this is plain and simple, and in undeviating accordance with all facts, and this progress in knowledge may now, with the aid of the press and of the most advanced governments and people, be communicated over Europe and America in a short period, and over Asia and Africa without much more delay; for it is *natural* knowledge, which, when given in a plain, simple, *natural* manner, may be easily taught to all of the human race, whatever may be their country, or colour, or antecedents.

Why, then, I ask, shall not this obstacle to the introduction of common sense—of true knowledge—of unity—of the permanent prosperity of all nations and individuals—and of the commencement of the Millennium in practice—be now removed, that this generation may be made to become good, united, prosperous, wise, and happy, and be permitted thus to enjoy a rational existence upon earth, and peaceably to terminate the horrid insane system of falsehood, oppression of man by man, cruel wars, unnecessary conflicts and competition, and all manner of deceptions to create repulsive feelings?

It requires but one united effort of the advanced disinterested men of the most advanced nations, now to effect this great and glorious change in the conditions of our race, and to set the human mind free to attain goodness, knowledge, wisdom, and happiness, and to become one family, forming a cordially united intelligent brotherhood, so arranged that not one of this family should be untrained, untaught, or uncared for. And yet this will be effected by simple, plain, practical measures, easy of practice, because based upon unerring principles.

Sevenoaks, September 4th, 1855.

P. S.—Extraordinary as the events, inventions, and discoveries have been in the nineteenth century, the most astounding have been the new spiritual manifestations, which commenced at Rochester in the United States, in 1847. It is now evident that these spiritual communications and proceedings are preliminary to the greatest of all advances in the progress of humanity towards a rational and happy state of existence upon earth.

These new and extraordinary communications and demonstrations are increasing in magnitude and power day by day, and far exceed the marvellous of all past times. They are come to convert the population of the world from ignorance to knowledge, from hatred and repulsion to love and attraction, and from misery to universal rational enjoyment; a new phase in the life of man, when, throughout the earth, he will have his character so formed for him, that he will be at all times and in all places governed solely by love and wisdom, and evil will be for ever banished from the world.

The spirits of leading men (while living upon the earth,) are now deeply interested and actively engaged without ceasing, to prepare the population of the world for this great and glorious result in the gradual process of creation on our globe. With these proceedings the learned in old things will be confounded, the men of the world astounded, and the ignorant amazed. The utmost ingenuity and barefaced falsehood will exert their pigmy powers in vain efforts to prove imposture. Facts will govern fiction, and divine power will overcome the ignorance of earthly presumption, until the most obstinate shall be compelled to know, and to say,—“this work is from God, and it is vain for man to contend against his Creator.”

The statements given in the following appendices are facts, which are given to the public for what they are worth, and they will make their own impression upon the believers and unbelievers in these new spiritual manifestations.

These facts consist of letters addressed to me by mediums of good standing and high respectability in the United States, although personally unknown to me. They state that the communications contained in their letters were made through them to me, by the spirits of the parties who sign their names to the information thus conveyed to me.

I will thank opposing parties to these spiritual proceedings, to assign a motive, other than that which appears on the face of these transactions, for these writers thus to address letters to me, or, supposing the mediums to be honest and sincere, to account for their deception, and explain how they have been deceived.

All will admit that this subject is now become of sufficient interest to require the most open and fair investigation of the public and of public authorities.

Mr. Anderson, the so called "Wizard of the North," by his advertisements, and his attempts to explain that which is yet unexplained by the science of the most learned, is being good service to the cause of truth, and for which all sincere believers in the reality of these communications will be thankful; because he will thus stimulate enquiry and force investigation, and truth must triumph.

September 10th, 1855.

P.S. No. 2.—The past and present state of the world, compared with the New Existence or Millennial State, will be a contrast almost too much for the mass of the human mind to imagine or comprehend, until additional aid shall be adopted to increase the development of their rational powers.

The past and present have been periods of contention, conflict, and ignorantly selfish repulsive feelings; in which the individual and society have been opposed to each other, and in consequence both have severely suffered.

In the new state, about to commence—the Millennial life in practice—all things will be reversed. Man will become so developed in his rational faculties that he will clearly perceive the immense difference in the results between universal union of feeling and interest and universal division of feeling and interest, and he will discover how to create those new arrangements or conditions which will terminate contentions, conflicts, and the ignorant selfish repulsive feelings which hitherto have placed the individual and society in opposition to each other.

For the past and present let no parties be blamed or punished. All, through the necessary laws of nature and of progress, have been passing through various necessary phases of change towards more advanced development. In consequence, some are now so progressed in their reasoning powers and rational faculties as to perceive the causes which have hitherto produced the past miseries of our race,—the means by which they may be removed,—the causes which will secure the future permanent progress and happiness of all,—how those causes may be the most beneficially and peacefully introduced,—and how thus to commence the New Existence of Man upon Earth, or the permanent Millennium, so long promised to our race.

In the previous Parts of this work the spirit, principle, and practice, which will create and maintain this new life, have been stated, and to some extent explained. The Laws, Religion, Government, Formation of Character, Classification, Marriage, Commerce, and Social Arrangements, have also been stated and to some extent explained; but these now require more amplification and further details, in order to assist the less developed among all nations and peoples to comprehend that which is so new to the many or to the mass of mankind.

The first step is, to develop their perceptive organs, reasoning powers, and rational faculties, to enable them to comprehend *systems of society* based on different and opposing principles, and to trace the necessary results which must be produced by both.

The past and present systems of the world having been based on a false imagination respecting human nature—an imagination opposed to all facts, all the conditions on which society has been constructed have emanated from that fundamental error; and hence the incongruities, superstitions, conflicts, and all the evils of past human existence.

The approaching new era of humanity, or the New Existence of Man upon Earth, or the true Millennial Life of Man about to commence, being based on the opposing principle,—that is, on the knowledge of the fact “that God and Nature (as one, to “us, yet mysterious existence,) creates the natural qualities and “powers of all individuals at birth, and that society gives them “from birth a wise or foolish, a rational or irrational, direction,—“making the responsibility of the individual impossible and a “most absurd imagination of an irrational-made population,”—the conditions of the two states of existence will be of necessity as different as the two opposing foundations from which they proceed.

The Laws, Religion, Governments, Education, Classifications, Marriages, Commerce, and Social Arrangements, of the one, are a necessary combination of conditions to support falsehood and to support each other.

While the Laws, Religions, Governments, Education, Classification, Marriage, Commerce, and Social Arrangements, of the other, will be, of necessity, so consistently devised and constructed, that they will support truth and each other, so as to form a superior rational system of society, to secure permanently the progress and happiness of every one, from birth during their earthly existence.

This is “The Good Time Coming;” and men must remain the irrational fighting animals which they have been to this day, if they do not now unite in the moral strength to be derived alone from knowledge and honesty, to make this Good Time to commence this year, by the practical introduction of the Millennium.

The world asks—What is this practice?

It is to unite the human race permanently as one federative family, and to divide them into the most manageable divisions for forming this federation, and for benefiting each individual of every such division,—in order that no child shall be born in the Millennium, or New State of Existence, who shall not from birth be well cared for, and made to become a rational and happy being.

The Practical Millennium is based on the fact, that the character of man is formed *for* him, and that he is in no way responsible for his qualities of mind or body, or his powers of action. He is a created being, and possesses only what he receives from his Creator and society.

In the Millennial State these qualities and powers will be well formed for every one; while under the existing system, based on the false supposition that each one forms his own qualities and powers and is responsible for their formation and action, all are ill-formed.

The one is therefore the rational, the other the irrational system, for forming character and governing mankind.

The Universal Millennium, its Constitution, Code of Laws, and Government of the world, based solely on the unchanging Laws of Nature, declare and demonstrate that there is but one interest for all of the human race, and the mode of attaining and securing that interest will be, by the adoption of the following universal permanent Government, Constitution, and Code of Laws.

THE UNIVERSAL PERMANENT GOVERNMENT, CONSTITUTION, AND CODE OF LAWS, BASED ON THE UNCHANGING LAWS OF NATURE, FOR THE WORLD, IN WHICH THERE IS BUT ONE REAL INTEREST FOR ALL ITS POPULATION, WHEREVER SITUATED: AND ALSO FOR EACH STATE OR NATION SEPARATELY, UNTIL THEY SHALL HAVE ACQUIRED THE KNOWLEDGE AND WISDOM TO UNITE IN FEDERATIVE UNION, AND TO CREATE OVER THE EARTH THE TRUE MILLENNIAL STATE OF EXISTENCE.

#### INTRODUCTION.

The period for introducing the Millennium, or the permanent rational system of society, based on the ascertained laws of nature, for remodelling the character of man, and for governing the population of the earth in unity, peace, progressive improvement, and happiness, is rapidly approaching; and no human power can long resist the change.

The governments of the world will, therefore, soon be compelled, in their own defence, to adopt this superior system, to prevent their being involved in anarchy, war, and ruin.

This change will root up and utterly destroy the old vicious and miserable system of ignorance, poverty, individual competition and contests, and of national wars, throughout the world. And will introduce, in place thereof, the rational system of society,



in which competition, strife, and wars will cease for ever, and all will be trained from infancy solely to promote each other's happiness.

This system can be the best commenced by convincing governments of the truth of the principles on which it is founded. There must be also a sufficient number of individuals instructed to acquire its genuine spirit of charity, affection, and philanthropy for man over the world; and taught the best mode of applying it to practice. They must likewise possess patience and perseverance to overcome all the obstacles which the prejudices arising from ignorance will oppose to their progress; and, above all, they must be united, have full confidence in each other, and be directed by one heart and one mind.

It is now deserving of the most serious consideration, that under the irrational system of society, hitherto alone known, and devised in opposition to nature, almost all the external circumstances formed by man are of a vicious or inferior character; but that under the proposed rational system, formed in accordance with nature, all the circumstances under human control will be of a good and superior character.

Also, that under the existing religious, political, commercial, and domestic arrangements of Great Britain, 250 individuals cannot be supported in comfort upon a square mile of land:—while under the proposed system, with much less labour and capital than are now employed, 500 may be immediately supported in abundance; and in a few years after the new arrangements shall have been matured, 1,000, 1,500, and probably, without any additional new discoveries, 2,000 individuals, may be supported upon every square mile of land of an average quality.

Such will be found to be the difference between the rational system of society, based on the unchanging laws of human nature, and formed in accordance with them, compared with a system based on falsehood, and constructed in direct opposition to the ascertained laws of humanity.

Under the latter, the earth is gradually approaching toward a pandemonium; while under the former it will rapidly advance, without retrogression, toward a terrestrial paradise, for the creation of which Nature has now provided the most ample materials, and the promised Millennium will be attained.

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## SECTION I.

### GENERAL DUTIES OF THE MILLENNIAL GOVERNMENT.

This rational government will attend solely to the happiness of the governed; to attain which it will ascertain what human nature is,—what are the laws of its organisation and existence

from birth to death,—what is necessary for the happiness of a being so formed and matured,—and what are the best means to attain those requisites, and to secure them permanently for all the governed.

It will devise and execute the arrangements by which the conditions essential to human happiness shall be fully and permanently obtained for all the governed; and its laws will be few, easily to be understood by all the governed, and perfectly in unison with the laws of human nature.

### 1.—WHAT HUMAN NATURE IS.

Human nature, in each individual, is created, with its organs, faculties, and propensities, of body and mind, at birth, by the incomprehensible Creating Power of the universe—all of which qualities and powers are necessary for the continuation of the species, and the growth, health, progress, excellence, and happiness of the individual and of society; and these results will always be attained when, in the progress of Nature, men shall have acquired sufficient experience to cultivate these powers, physical and mental, in accordance with the natural laws of humanity.

But these powers may be misunderstood, misdirected, and perverted, by the inexperience of society, and thus made to produce crime and misery, instead of goodness and happiness.

Through want of knowledge in our early ancestors and their descendants, this perversion of man's natural faculties has, so far, been universal among all people, through all past time. The natural organisation of each individual, from birth, may be, therefore, rightly or wrongly directed by society; and, from misconception of its powers, it has hitherto been wrongly directed. It has now, in the progress of Nature, for the first time in man's existence, to be rightly directed through the life of all.

Human nature, its organisation, and existence, are consequently, *a compound of natural faculties at birth, which may from that period be well or ill-directed by society.* Thus nature and society are alone responsible for the character and conduct of every one.

### 2.—WHAT IS NECESSARY FOR THE HAPPINESS OF A BEING SO ORGANISED BY NATURE AND MATURED BY SOCIETY.

#### CONDITIONS REQUISITE FOR HAPPINESS.

1st.—To have a good organisation at birth, and to acquire an accurate knowledge of its organs, faculties, propensities, and qualities.

2nd.—To have the power of procuring at pleasure whatever means are necessary to preserve the organisation in the best

state of health, and to know the best mode by which to produce and distribute them.

3rd.—To receive from birth the best cultivation of our natural powers—physical, mental, moral, and practical,—and to know how to give this training and education to others.

4th.—To have the knowledge, the means, and the inclination, to promote continually, and without exception, the happiness of our fellow beings.

5th.—To have the inclination and means to increase continually our stock of knowledge.

6th.—To have the power of enjoying the best society—and more especially of associating at pleasure with those for whom we feel the greatest regard and affection.

7th.—To have the means of travelling at pleasure, with pleasure.

8th.—To have full liberty to express our thoughts upon all subjects.

9th.—To have the utmost individual freedom of action, compatible with the permanent good of society.

10th.—To have the character formed for us to express the truth only, in look, word, and action, upon all occasions—to have pure charity for the feelings, thoughts, and conduct of all mankind—and to have a sincere good-will for every individual of the human race.

11th.—To be without superstition, supernatural fears, and the fear of death.

12th.—To reside in a society well situated, well organised, and well governed, whose laws, institutions, and arrangements, are all in unison with the laws of human nature; and to know the best means by which, in practice, to combine all the requisites to form such society.

## UNIVERSAL CONSTITUTION AND CODE OF LAWS.

### SECTION I.

#### PRINCIPLES AND PRACTICES OF THE MILLENNIAL OR RATIONAL RELIGION.

LAW 1.—That all facts yet known to man indicate that there is an eternal cause of all existences, by the fact of their existence; that this all-pervading cause of motion and change in the universe is that Incomprehensible Power which the nations of the world have called God, Jehovah, Lord, &c., &c.; but that the facts are yet unknown to man which define what that Power is.

LAW 2.—That it is a law of nature, obvious to our senses, that the internal and external character of all that have life upon the earth, is formed FOR them and not BY them; that, in accor-

dance with this law, the internal and external character of man is formed FOR him,—and NOT BY him, as hitherto most erroneously imagined; and that, therefore, he cannot have merit or demerit, or deserve praise or blame, or reward or punishment, in this life, or in any future state of existence.

LAW 3.—That the knowledge of this fact, with its all-important consequences, will necessarily create in every one a new, sublime, and pure spirit of charity, for the convictions, feelings, and conduct of the human race, and dispose them to be kind to all that has life—seeing that this varied life is formed by the same Incomprehensible Power that has created human nature, and given man his peculiar faculties.

LAW 4.—That it is man's highest interest to acquire an accurate knowledge of those circumstances which produce EVIL to the human race, and of those which produce GOOD, and to exert all his powers to remove the former from society, and to create around it the latter only.

LAW 5.—That this invaluable practical knowledge can only be acquired by means of an extensive search after TRUTH, by an accurate, patient, and unprejudiced inquiry into FACTS, as developed by Nature.

LAW 6.—That man can never attain to a state of superior and permanent happiness, until he shall be surrounded by those external circumstances which will train him from birth to feel pure charity and sincere affection towards the whole of his species, to speak the truth only on all occasions, and to regard with a merciful disposition all that has life.

LAW 7.—That such superior knowledge and feelings can never be given to man under those institutions of society which have been founded on the mistaken supposition that each man forms his own *feelings* and *convictions* by his *will*, and therefore has merit or demerit, or deserves praise or blame, or reward or punishment for them.

LAW 8.—That under institutions formed in accordance with the Millennial or rational system of society, this superior knowledge and these superior dispositions may be given to the whole of the human race without chance of failure, except in cases of organic disease.

LAW 9.—That in consequence of this superior knowledge and these superior dispositions, the contemplation of Nature will create in every mind feelings too high, sublime, and pure to be expressed in forms or words, for that Incomprehensible Power which acts in and through all nature—everlasting composing, decomposing, and recomposing the elements of the universe, producing the endless variety of life, mind, and organised form.

LAW 10.—That the practice or worship of the Millennial or rational religion will, therefore, consist in promoting, to the utmost extent of our power, the well-being and happiness of every

man, woman, and child, without regard to class, sect, sex, party, country, or colour; and in those inexpressible feelings of admiration and delight which will arise in all, when made to become intelligent and happy by being surrounded from birth by superior circumstances only.

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## SECTION II.

### LIBERTY OF MIND OR CONSCIENCE.

**LAW 11.**—Every one will have equal and full liberty to express the dictates of his conscience on religious and all other subjects.

**LAW 12.**—No one will have any other power than fair and friendly argument to control the opinions or belief of another.

**LAW 13.**—No praise or blame, no merit or demerit, no reward or punishment, will be awarded for any opinions or belief.

**LAW 14.**—But all, of every religion, will have equal right to express their opinion respecting the Incomprehensible Power which moves the atom and controls the universe, and to worship that power under any form or in any manner agreeable to their consciences,—not interfering with others.

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## SECTION III.

### PROVIDING FOR AND EDUCATING THE POPULATION.

**LAW 15.**—Every one will be equally provided, through life, with the best of everything for human nature, by public arrangements; which arrangements will be also made to give the best known direction to the industry and talents of every one.

**LAW 16.**—All will be trained and educated, from birth to maturity, in the best manner known at the time.

**LAW 17.**—All will pass through the same general routine of education, domestic teaching, and employment.

**LAW 18.**—All children, from their birth, will be under the especial care of the Associated Society or Township in which they are born; but their parents shall have free access to them at all times.

**LAW 19.**—All children in the same society will be trained and educated together, as children of the same family, and will be early taught a knowledge of the laws of their nature.

**LAW 20.**—Every individual will be encouraged to express his feelings and convictions as he is compelled by the laws of his nature to receive them—or, in other words, to speak the truth only upon all occasions.

**LAW 21.**—Both sexes will have equal education, rights, privileges, and personal liberty; their marriages will arise from the general sympathies of their nature, well understood, and uninfluenced by artificial distinctions.

## SECTION IV.

## GENERAL ARRANGEMENTS FOR THE POPULATION.

LAW 22.—Under this system of society—after the children shall have been trained to acquire new feelings and new habits, derived from the laws of human nature—there will be no useless private property, now the cause of so much injustice, crime, and misery.

LAW 23.—As soon as the members of these Federative societies shall have been educated from infancy in a knowledge of the laws of their nature, trained to act in obedience to them, and surrounded by circumstances all in unison with them, there will be no individual reward or punishment.

LAW 24.—These societies will be composed of associations of men, women, and children, in their usual proportions, from five hundred to three thousand, the latter being the greatest number that can be most beneficially united under one scientific arrangement to perform all the business of life.

LAW 25.—As these societies increase in number, unions of them, federatively united, will be formed in circles of tens, hundreds, thousands, &c., until they shall extend over Europe, and afterwards to all other parts of the world, uniting all in one great republic, with one interest, and gradually with one language.

LAW 26.—Each of these societies will possess as much land around it as will be sufficient for the support for ever for all its members, when it shall contain the maximum in number.

LAW 27.—These societies will be so arranged as to give to all the members of each of them, as nearly as possible, the same advantages; and also to afford the most easy communication with each other.

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SECTION V.

## ESPECIAL DUTIES OF THE LOCAL GOVERNMENTS AND THEIR COUNCILS.

LAW 28.—Each society shall be governed in its HOME DEPARTMENT by a *General Council*, composed of all its members between the ages of forty and fifty; and each department shall be under the immediate direction of a *Committee*, formed of members of the general council, chosen by the latter in the order determined upon; and in its EXTERNAL or FOREIGN DEPARTMENT, by all its members from fifty to sixty years of age.

LAW 29.—After all the members of the society shall have been rendered capable of taking their full share of the duties of the general government, there shall be no selection or election of any individuals to offices of government.

LAW 30.—At forty years of age, all the members who shall

have been trained from infancy in the society shall be officially called upon to undertake their fair share of the duties of management in the Home Department; and at sixty they shall be excused from officially performing them: at fifty they will be officially called upon to undertake the duties of the External or Foreign Department; and at sixty they will be excused from officially attending to them.

**LAW 31.**—The duties of the general council of the *Home* Department will be to govern all the circumstances within the boundaries of its society; to organise the various departments of production, distribution, and formation of character; to remove all those circumstances which are least favourable to happiness, and to replace them with the best that can be devised among themselves, or of which they can obtain a knowledge from other societies. The duties of the general council of the *External or Foreign* Department will be, to receive visitors or delegates from other societies; to communicate with other similar societies; to visit them and arrange with them the best means of forming roads and conveying surplus produce to each other; to travel, to give and receive information of inventions, discoveries, and improvements, and of every kind of knowledge that can be useful; and also regulate and assist in the establishment of new societies, composed of their surplus populations; and to send delegates to the circle of societies to which their own be attached.

**LAW 32.**—The General Councils, home and foreign, will have full power of government *in all things under their respective directions*, so long as they act in unison with the laws of human nature, which shall be their sole guidance upon all occasions.

**LAW 33.**—All individuals trained, educated, and placed in conformity with the laws of their nature, must, of necessity, at all times, think and act rationally, except they shall become physically, intellectually, or morally diseased: in which case the council shall remove them into the hospital for bodily, mental, or moral invalids, where they shall remain until they shall have been recovered by the mildest treatment that can effect their cure.

**LAW 34.**—The council, whenever it shall be necessary, will call to its aid the practical abilities and advice of any of the members of the society.

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## SECTION VI.

### ON THE ADJUSTMENT OF DIFFERENCES.

**LAW 35.**—If the general councils should ever attempt to contravene the natural laws of humanity—which is scarcely possible -- the elders of the society, who have passed the councils, shall call a general meeting of all the members of the society between twenty and forty years of age, who have been trained from in-

fancy within it. This meeting, called after a month's notice, shall calmly and patiently investigate the conduct of the general councils; and if a majority shall determine that they have acted, or attempted to act, in opposition to these laws, the general government shall devolve upon the members of the society who have passed the councils and are above sixty years of age, united with those who have not entered the councils and are between thirty and forty years of age. With parties trained rationally from infancy, and placed from birth within good and superior circumstances only, it is scarcely possible to conceive that this clause will ever be required; but if required, it can only be of temporary application.

LAW 36.—All other differences of every description—if indeed it be possible for any to exist among a population once trained to become rational in feeling, thought, and action—will be immediately determined and amicably adjusted between the parties, by a decision of the majority of the three members who have last passed the councils.

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#### TRANSITION GOVERNMENTS.

The inhabitants of Europe, under all its separate governments, have had their characters so misformed, in consequence of society being, from the beginning, based on false principles, that innumerable errors and evils have been created in practice. A new state of society for Europe has, therefore, become an immediate irresistible necessity, to calm the excited feelings and passions of its population; and a rational government is required to gradually supersede those governments which experience has proved to be most irrational and injurious in practice. But the characters which have been created under the old governments have been made to become so inferior and irrational, and their practice so injurious, that, without a new training and education, the people are unprepared to rationally govern themselves, or to be rationally governed; nor can they be educated to become competent to well-govern themselves while they shall remain within the arrangements and institutions emanating from the false fundamental principles on which alone the entire system of society over the world has hitherto been based.

In consequence, transition arrangements, to re-educate and gradually new place all the inhabitants of Europe, are now required, as the first practical measure to meliorate the present sad condition of its population, and make it rational; and thus to prepare it to live under the universal Millennial or rational government, which has been previously given in detail.

To establish these transition arrangements peaceably and rationally, they should emanate from the existing governments,



whatever may be their present form ; that the change may be effected gradually, in peace, and with order, foresight, and sound wisdom.

These governments remaining undisturbed, (like the old roads during the formation of the railways, which were to supersede them,) should select a certain number—say seven, more or less—of the most intelligent practical men they can find, to be called a committee, council, or by any other name, who should have entrusted to them the creation of the new arrangements, under which in the new state of society all the business of life is to be conducted ; arrangements devised to create and distribute wealth, form character, and govern, in a very superior manner, compared with existing arrangements formed with the view to attain these results.

This committee should begin the change by enlisting all the present unemployed into a civil army, to be trained under new arrangements, in order that they may create their own supplies of every description, be re-educated, become defenders of their country in case of invasion, and maintain peace and order at home, while the regular army shall be employed abroad, as long as a regular army shall be necessary.

This civil army to be well drilled, disciplined, properly officered, and instructed to create the new arrangements required to re-organise society upon true principles—arrangements purposely devised to perform all the business of life in a superior manner. Thus gradually, peaceably, and wisely to supersede the present injurious and most miserable state of human existence, by a scientific and rationally constructed society, far superior to any past or present, for permanently producing health, knowledge, wealth, and happiness to all.

These transition arrangements may be made not to interfere with any existing government or public or private interests ; but gradually to supersede them, as the railway superseded the old road, most beneficially for all the members of old society.

By these arrangements the individual and social character of man will be united and provided for to the utmost practicable extent compatible with the permanent happiness of society.

ROBERT OWEN.

Sevenoaks, October, 1855.

[To further elucidate this all-important subject, the following documents, published in 1840 and 1848, as preliminary measures to prepare the public for the Millennium, are added.]

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ENGLISH SOCIALISM ACCORDING TO AN OFFICIAL  
DECLARATION OF THE CONGRESS OF SOCIALISTS  
HELD AT LEEDS, IN MAY, 1840.

ADDRESS *to all classes, sects, and parties, containing an Official DECLARATION of PRINCIPLES, adapted for practice, by the Congress of the Universal Community Society of Rational Religionists (Socialists), held in Leeds, May, 1840.*

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"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—*Paul.*

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THE population of this old, immoral world is become so full of wickedness and misery, that an entire change in its principles and practices is necessary to save the mass of the people from the extreme of ignorance, poverty, and abject wretchedness.

No parties, in Church or State, have hitherto evinced any adequate knowledge of what this change should be, or how any change can be effected beneficially for all classes.

The Congress of the "Universal Community Society of Rational Religionists" have applied themselves to this great task, and, after the most grave consideration, have come to the resolution of thus publishing their principles, and the practical objects to be attained by them; that the world may learn what they are, and be no longer deceived respecting the real character of these principles and objects, by parties who have misunderstood or misrepresented them.

These PRINCIPLES are—

1.—That what man is, physically, intellectually, morally, and practically, he has been formed to be, by the Power which creates his organisation,—or the organs and faculties which he possesses at birth, and by the influence of external circumstances acting upon his organisation from birth to death.

2.—That all full-formed infants possess at birth the universal or general organs and faculties of human nature, else they would not be human beings.

3.—That these organs and faculties, although the same in number and kind, differ in each infant in their qualities and combination; and thus is produced the peculiar individual character.

4.—That the organisation is the germ, or material, of which

the subsequent physical, intellectual, moral, and practical character of the individual is formed.

5.—That the external circumstances are the means by which these organs and faculties, given to each individual, are gradually cultivated, and ultimately formed into a matured inferior, mixed, or superior being.

6.—That the inferior, mixed, or superior external circumstances are, to a great extent, at the control of man united in society, but not of isolated individuals.

7.—That these external circumstances have a considerable influence in forming the original organisation of each infant before birth, so as at birth to be inferior, mixed, or superior, as a germ or material from which the subsequent matured character—physical, intellectual, moral, and practical—of each adult man and woman is formed.

The CONSEQUENCES deduced from the foregoing principles are :—

1.—That it is of the highest importance to each individual, and to all nations and people, that the germ of the organisation of all infants at birth, and also the external circumstances in which each of them shall be placed from birth through life, shall be the best that the united wisdom, capital, skill, and industry of society can devise and execute.

2.—That, as previously explained, no individual creates his own organisation, or forms the external circumstances in which he is placed ; and as these, unitedly, alone constitute the physical, intellectual, moral, and practical character of every man and woman ; therefore, no individual can rationally be made responsible to man for his original organisation, or for the circumstances in which he is placed, or for the influences which these have on each other.

3.—That as soon as men shall be taught, *from infancy*, to know their own nature, and thus be formed into rational beings, the true and only beneficial rewards and punishments will be the pleasures and pains following, mediately and remotely, from the actions of all individuals, in the exercise of their physical and mental powers.

4.—That the *only possible mode* of forming a superior organisation at birth, and a superior physical, intellectual, moral, and practical matured character, for each individual, is, “ by society adopting means to change the inferior and irrational external circumstances which now surround men in every part of the world, for a new combination of rational external circumstances in accordance with our nature, which shall insure to all the education and employment which can alone give health, wisdom, wealth, unity, and happiness to all, in all countries.”

Man being, therefore, so essentially the creature of external circumstances, the chief object sought to be obtained by the

"Universal Community Society of Rational Religionists," is the immediate introduction of an entirely new combination of circumstances, to place *all classes*, from the highest to the lowest, in situations superior, *beyond all comparison*, to those in which *any portions* of the human race have ever yet been placed.

This change will not only be greatly desired by all, as soon as it shall be so explained as to be understood, but the time has arrived when the change has become unavoidable, necessary, and imperative, to appease the "deep and loud calls of hunger from the "multitudes who are starving in the midst of the most enormous "means to ensure, to every one, easily and pleasantly, now and "for ever, permanent abundance of all the necessities, comforts, "and beneficial luxuries of life."

The change, too, has become necessary, because the introduction of machinery and other scientific means of producing the comforts and luxuries of life, has destroyed the former mode of producing wealth by the working classes, who are utterly incompetent to contend by their manual labour against this enormous new power. For, great as this power already is, (exceeding, many times, in the small island of great Britain alone, the whole manual power of the world,) it is yet but in its infancy, and no assignable limit can be set to its increase. It is in vain, therefore, for governments or people to desire to be blind to this new condition of the human race, effected, in less than a century, by the introduction of machinery to supersede men in producing wealth—machinery, too, invented chiefly by a class of men who now suffer from its introduction.

This new and sad condition of the human race is the necessary result of the onward progress of society. No individuals, parties, or countries, can be rationally blamed for the poverty and wretchedness which this progress has produced among so large a portion of the industrious classes. It is the course of nature thus to inflict pain, and to increase it, until the *cause producing it* shall be removed, in order that an *increase of happiness may be enjoyed*.

This extreme of suffering in the body politic is now experienced and calls aloud upon the upper classes, *for their own safety*, to put a stop to the further progress of degradation, arising from ignorance and poverty, amidst such "ample means at "the control of the wealthy and upper classes to prevent the "existence of either.

It also calls upon the working classes, in the voice of humanity, and almost in despair, not longer to suffer their wives and little ones to starve in the midst of the most wasteful luxury and illimitable means to create annually a superabundance of the necessities, comforts, and luxuries of life.

A condition of society so grossly irrational and immoral as that which now afflicts the population of the British Empire, has

never yet been experienced in the history of the human race. The sufferings of the mass of the people, and the danger to all classes, fortunately for mankind, render a change to a new and greatly superior state of existence necessary for the safety and further progress of society.

The inexperienced opponents of Socialism have frightened the British public by a most ignorant and ill-advised attempt to distort Socialism, and to make *that* system, which, in every particular, is the most true, moral, and beneficial ever offered to the world for adoption, appear the most false, immoral, and injurious system that could possibly be introduced.

We, or our opponents, are right; or both are in error.

It is of the greatest importance to every individual, of every class, to ascertain which is right, or if both are wrong.

We demand a fair, open, impartial, NATIONAL INVESTIGATION, by the highest authorities in the state. If this application be declined, all who can observe and reflect will naturally and rightfully conclude that the Rational System of society cannot be openly and fairly opposed; and that it is, therefore, true in principle, and most beneficial for practice.

LET NO ONE BE DECEIVED:—

We advocate CHARITY, without limit, to every individual of the human race.

We advocate the most full and complete RELIGIOUS and CIVIL LIBERTY, not only for ourselves, but for the human race, without exception of sex, class, sect, party, country, or colour.

We advocate UNION and PEACE, and deprecate competition and war, between individuals and nations.

We advocate—not in the present generation, but after children shall be trained from birth under the proposed new arrangements of rational external circumstances—an EQUALITY of EDUCATION and CONDITION, under a wisely devised government, as the only possible mode of making the human race intelligent, healthy, moral, wealthy, and happy.

We advocate MARRIAGE in accordance with the law of the land, under the late New Marriage Act; but we also advocate the necessity for a rational law of DIVORCE, equally accessible to all ranks and classes, in order to prevent the gross and dreadful immoralities arising from parties being by law compelled to live together through life when they cannot love each other, or, if they separate, to suffer the world's most unjust stigma.

We advocate the abrogation of ignorant man's REWARDS and PUNISHMENTS, "only for the generations whose characters shall be formed from birth under such new and superior circumstances as will render human rewards and punishments, not only useless, but highly injurious."

We advocate, as the means of immediately commencing this great and glorious change in the condition of man, the intro-

duction, by the aid of Joint Stock Companies or otherwise, of the new plan of HOME COLONIES and FAMILY CLUBS, which we now most earnestly recommend to the deep consideration of all classes—being devised for the equal benefit of all ranks and conditions as now existing in the British Empire; and arranged purposely to accommodate, where necessary, without interference or annoyance, eight distinct classes in the present generation; or one class, superior to any existing class, in the next generation.

MEN and WOMEN of ALL RANKS AND CLASSES, “READ, MARK, LEARN, and INWARDLY DIGEST” WHAT IS HERE WRITTEN,”

“Signed, by order and on behalf of the Congress of the ‘Universal Community Society of Rational Religiousists’ (Socialists), assembled in Leeds, this twenty-eighth day of May, One Thousand, Eight Hundred, and Forty.

ROBERT OWEN, *President*.

WALTER NEWALL, *Gen. Sec.*”

## THE RATIONAL STATE OF HUMAN EXISTENCE, AND MODEL CONSTITUTION FOR THE GOVERNMENT OF MAN, PREPATORY TO THE COMMENCEMENT OF THE MILLENNIUM.

MAN has hitherto been taught that he forms his own qualities of humanity, his own instincts or feelings, his own opinions and conduct; or, in other words, that his character is formed by himself; and, in consequence, society has been artificially formed on these notions, and the individual has been made responsible to man for what nature and society have forced him to become. This error is the cause of all human sin and misery; for all facts, from the commencement of known time, demonstrate the fallacy of these notions. It has been a most lamentable error for the human race; it is the origin of evil, and of all sin and misery; it has made man, through all his past history, a being of violence, without charity, and blind to his own interest and happiness.

The progress of knowledge, derived from slow experience, has now developed the fact, that man does not create his own human qualities, his instincts or feelings, his opinions or conduct; but that these are all formed for him by the great mysterious universal acting power of the universe: and, therefore, that man, without gross folly, injustice, and cruelty, cannot be made responsible for that which he has been created to be without his consent or knowledge.

The past has therefore been the period of the irrational existence of man. And the knowledge that man's natural qualities, his instincts, feelings, opinions, and consequent actions, are formed for him, will be, when introduced and applied to practice, the commencement of the rational period of human existence.

The first is the period of ignorance, in which the human faculties are so deranged, that the population of the world can be governed only by force and falsehood, as at this time.

The second is the period of knowledge, in which the human faculties will be educated to understand the laws of nature, which are always consistent with each other, and therefore true. Man will be thus, for the first time, made a rational being, and will be easily governed by truth, charity, and kindness, emanating from a knowledge of what man is, and what society ought to be.

The human race is about to enter upon this second state, or first rational period of human existence, and to be governed by truth, knowledge, charity, and kindness; and, consequently, wars will be unknown, and peace will be perpetual over the earth.

In this second period, wealth of superior qualities will be made everywhere to superabound. Man will have a good character formed for him by society, and all the inferior circumstances by which he has been hitherto surrounded will be gradually superseded by those which are superior; for as these are, so will man be.

Ignorance will thus be made to give place to knowledge, poverty to riches, uncharitableness to charity, division to union, war to peace, unkindness to kindness, falsehood to truth, misery to happiness.

There have been innumerable forms of governing society tried under the irrational system, all of which, without one exception, have failed; and were endless changes to be tried on the same foundation, they would of necessity likewise fail, and disappoint all parties.

In practice, not one of the religions, governments, codes of laws, or arrangements of society, has ever satisfied the views and desires of the people upon whom such experiments have been made. Not one, at this day, satisfies any population. And why? Because they are all based on falsehood; because they keep the mass of the people in ignorance and poverty, work them as slaves, and make all grossly irrational.

To supersede these lamentable errors, the following Model Constitution for the government of society is submitted.

### A MODEL CONSTITUTION FOR SOCIETY.

This Constitution is based on the knowledge that the character of man is FORMED FOR HIM; that it may be always well formed; and that the means exist to create, with pleasure, wealth of superior qualities, far beyond the possible wants of the population.

It is proposed :—

I. That the population be divided into such numbers as will be the most convenient to enable them to create and distribute wealth in the best manner; to be the best educated, physically, mentally, morally, and practically; the most easily governed, locally, by themselves; and to be placed amidst virtuous and superior circumstances, to the exclusion of inferior and vicious ones.

II. That the numbers best calculated to effect all these superior results will vary, according to localities, from *five hundred to three thousand* men, women, and children, in their natural proportions; beyond which latter number it should never increase.

III. That this division of the population be placed upon as much land as, when properly cultivated, will maintain three thousand persons in the highest state of comfort for ever; from two thousand to three thousand being the maximum number to form the best scientific arrangements of society.

IV. That the dwellings for this population shall be arranged in the best manner to secure the health, convenience, and pleasure of every one, and be placed, as nearly as localities will admit, in the centre of the land which the population will occupy and cultivate.

V. That experience has decided that dwellings arranged in the form of a square are the most desired by the wealthy, because they are the best for health, convenience, and pleasure; that therefore large squares be adopted, but appropriated only for domestic purposes, education of the young, and instruction and amusements for the adults; every scientific improvement that can aid these objects being introduced.

VI. That buildings at a convenient distance, also in the form of a square, be erected, in which the trades and manufactures required by its locality shall be carried on, the motive power in the centre of the square, and as much superior machinery applied to all purposes as present knowledge and skill can supply.

VII. That the land, as soon as practicable, be brought to the state fit for garden cultivation, and so be continued without being allowed to deteriorate.

VIII. That each such division of land, buildings, and population, be called a **FEDERATIVE TOWNSHIP**.

IX. That each of these Townships be, for all local purposes, independent; and subject only to such general laws of federation as shall be agreed upon by the introducing government, whether it be monarchical, republican, or of any other form.

X. That these independent Federative Townships be governed internally by their own population, under the following laws.



## LAWS.

## SECTION I.

1.—That each individual within the Township shall be provided through life with a full supply of the best of everything for human existence, so far as the best is known and shall be found practicable.

2.—All born within the Township shall be educated, physically, mentally, morally, and practically, from birth, in the best manner known at the time, and so as to ensure to all good habits, tempers, and manners, and much real knowledge, without however desiring to make any two alike.

3.—All so born shall pass through the same course of training and instruction; and all, according to age, strength, and capacity, shall be efficiently occupied—regard being had, as far as practicable, to suit the employment to the taste and inclination of each individual, after insuring the time from each required to produce the permanent supply of wealth necessary for its local and general purposes; which time daily, when aided by the best machinery already known, will be only a few hours, and that time will continually diminish as experience and the knowledge of scientific discoveries and improvements shall increase.

## SECTION II.

4.—All children, from their birth, shall be under the especial care of the Township in which they are born; but their parents shall have free access to them at all times.

5.—All the children in the Township shall be trained and educated together as children of the same family, and shall be early taught the laws of their own nature, and thus learn to know themselves,—the most important of all knowledge. They shall also, as their faculties expand, be taught the laws of nature generally, as being the laws of universal action, which, mysteriously to us, unceasingly continues through eternity, and is therefore “ALMIGHTY POWER.”

6.—This almighty power the world in various languages calls “God;” but to prevent injurious errors it should be distinctly known, that no man has yet discovered God, or the cause of this eternal action or almighty power. But as mind should be always free to express its own convictions, or that which to the individual appears to be true, all shall be encouraged to speak their genuine feelings and convictions, as by the laws of their nature they are obliged to have them; and thus, and thus only, can the language of truth become general, or a knowledge of human nature be extended.

## SECTION III.

7.—Both sexes shall have equal education, rights, privileges, and personal liberty. Marriages will arise from the natural sympathies of their nature, uninfluenced by any artificial motive, and unobstructed by what are now called worldly considerations. Divorces, for proper reasons, to be permitted, but not encouraged.

8.—In these Townships,—when inhabited by those born and trained within them to have new habits, feelings, and true associations of ideas, derived directly from the laws of nature or of God,—there shall be no useless private property, the cause of so much disunion, crime, and misery.

9.—As soon, also, as the members of these Townships shall have been educated from infancy in the knowledge of the laws of nature and God,—trained to act in obedience to them,—and surrounded by external objects in accordance with them,—and be thus made to acquire a true knowledge of their own nature,—there shall be no punishment or reward of individuals.

## SECTION IV.

10.—When the population of a Township shall begin to exceed two thousand five hundred, preparations shall be made to commence a new township, to which a nucleus, formed by inclination, or chosen by ballot, shall proceed, with all the appliances necessary for a new establishment, and it shall form the germ of a new federative township.

11.—The townships shall be federatively united for local and general purposes, in tens, hundreds, thousands, &c., extending without limitation, until they include nations and continents, and pervade the world; without (since the discovery of the electro-magnetic telegraph,) the least inconvenience on account of the distance.

12.—These townships shall be so arranged as to give to all the members of them similar advantages, and to afford the most easy communication with the neighbouring townships.

## SECTION V.

13.—Every one shall have full liberty to express the dictates of his conscience on religious and all other subjects.

14.—No one shall have any other power than fair argument to control the opinions and belief of another.

15.—No praise or blame, merit or demerit, reward or punishment, shall be awarded for any opinions or belief.

16.—All of every religion shall have equal right to express their opinions respecting the Great Creating Power of the Universe, and to worship that Power under any form and in any manner agreeable to their consciences, not interfering with the equal rights of others, who may deem all such worship derogatory to universal power, knowledge, and goodness.

## SECTION VI.

17.—As soon as the members of these townships can be well instructed in the principles and practices of the rational system of society, or, in other words, be taught to become rational beings in thought and conduct, each township shall be governed in its home department by a general council, composed of all its members between the ages of forty and fifty; and each department shall be under the immediate direction of a committee, formed of the members of this council, chosen by themselves, in the order to be determined upon. In its external or foreign department each township shall be governed by all its members between fifty and sixty years of age.

18.—After the members of the township shall have been made to become rational beings, and thus rendered capable of taking the full share of their duties in the general council of government, there shall be no election of any individual to office.

19.—All the members, at forty years of age, who shall have been trained from infancy in the township, shall be officially called upon to undertake their full share of the duties of management in the home department; and at fifty they shall be excused from performing them; at fifty they will be officially called upon to undertake the duties of the external or foreign department; and at sixty they will be excused from officially attending to them.

20.—The duties of the general council of the home department shall be to govern all the circumstances within the boundaries of the township—to organise and direct the various departments of production and distribution, and formation of character—to remove all those circumstances the least favourable to happiness, and to replace them with the best that can be devised among themselves, or of which they can obtain a knowledge from other townships or from any other source.

21.—The duties of the general council of the external or Foreign department, will be to receive visitors, or delegates, from other townships—to communicate with other similar townships, and arrange with them the best means of forming and keeping in repair roads, and conveying surplus produce to each other—to travel for the purpose of giving and receiving information of inventions, discoveries, and improvements of every kind that can be useful; and also to regulate and assist in the establishment of new townships, composed of the surplus population of existing ones, and to send delegates to the larger or smaller circles of united townships in the general federation.

22.—The general councils, home and foreign, shall have full power in all things under their direction, as long as they shall act in accordance with the laws of nature or God; which laws, strictly adhered to, shall be their sole guidance upon all occasions.

## SECTION VII.

23.—All—trained, educated, and placed in conformity with the laws of God—must of necessity, at all times, think and act rationally, unless they shall become physically, mentally, or morally diseased; in which case the Council shall remove them into the hospital for bodily, mental, or moral invalids, where they shall remain under confinement or otherwise as the case may require, until they shall be recovered, by the mildest treatment that can effect a cure.

24.—The Council, whenever necessary, shall call to their aid the practical abilities or advice of any of the members not in the Council.

25.—To prevent injurious expressions of opinion, or feelings arising among the adult members of the townships, and permanently to maintain all the laws of God in full purity, a meeting shall be held annually, in each township, on the first day of the year, composed of the elders who have passed the Council, and of those who have been trained from birth within the township, and who are above eighteen years of age, but who have not entered the Council, to hear read an official written report, prepared by the Council, and presented from them by the senior member of each Council, containing a correct narrative of their respective proceedings for the past year. After the reports shall have been read, the meeting shall deliberate, and well consider them; and when it shall have come to a general understanding respecting them, a committee of three junior elders, and of the two senior juniors, shall draw up *their* report upon the reports of the Council, and shall state especially whether or not the laws of God have been maintained consistently throughout the past year. And they shall also state, in the genuine spirit of truth and charity, their opinion upon any measure which to them may appear to contravene those all-wise and unchanging laws. These reports to be registered, preserved, and printed, for the use of the members; and to be sent to other townships of the federation.

26.—All other differences, of every description,—if, indeed, with such training, education, and position, any should exist in these townships,—shall be immediately and finally determined, and amicably adjusted between the parties, by a decision of a majority of the three senior members who have last passed the councils.

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The foregoing Laws constitute the outline of a Model Constitution, recommended for all people under whatever form of government they may be at the present time, but preliminary or intermediate measures will be required for each country, according to its prejudices and existing condition, to prevent disorder or injury to classes or individuals.

When all parties shall be satisfied that the means abundantly exist, to create, under plain, practical, common-sense arrangements, a superfluity of wealth, at all times, *for all*; to form or manufacture from birth, by the aid of rightly constructed machinery, a good, useful, and valuable physical, moral, and mental character *for all*; to unite *all*, as brothers of one family, with an undivided interest; and to surround *all* with a new combination of external circumstances, greatly superior to any which can be created under the existing false, unjust, and most cruel system; and to permanently secure these advantages *for all* succeeding generations, in never ending progression, as knowledge shall be extended; the change from the present to the new state of society will be most easy and rapid.

Society, by the discoveries and inventions of the last century, but especially of the last twenty-five years, has secured the means,—when they shall be generally known, and properly applied, under the guidance of common sense,—to emancipate the human race from ignorance, poverty, and disunion; and consequently from sin and misery: but for want of common sense these invaluable powers are now applied by governments and the wealthy to support a system which perpetuates ignorance, poverty, discord, disease, and all manner of sin and misery, to the real benefit of no one, but to the lasting injury of the whole human race.

The revolution in France, has, like electric magic, shivered this system to atoms; it no longer exists in the minds of those who understand political movements, and who, from existing causes, can foresee future events.

The energies and resources of all countries will now be directed to the best means of creating and distributing wealth, of forming the best character, and contriving the best arrangement of external circumstances *for all*; and to effect these results will soon become the primary and most essential duties of all governments.

ROBERT OWEN.

London, March 20th, 1818.

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## CONCLUSION.

The time has come when knowledge applicable to practice must be given, instead of words having no practical influence on human conduct, but which confound the mind, making man in his present phase of progress, the most inconsistent and miserable animal now on the earth. Yet is he endowed with the germs of faculties which, if cultivated and governed in ac-

cordance with the beautiful and unchanging laws of his nature, would form him into a superior rational being; knowing himself, and how effectually to aid in promoting the excellence and happiness of his race.

But, mistaught from birth as you have been, you must, before you can attain this divine knowledge of the laws of nature, have your minds born again, or, in other words, your ill-taught ideas and associations of ideas must be unassociated, through all their entanglement, to their foundation, and discharged out of the mind. Then a new foundation of true fundamental principles must be laid, and every idea and every association of ideas must be in undeviating accordance with those new and true fundamental principles, and society must be re-constructed in accordance with those new and true fundamental principles. Then, and then only, for the first time, will man become a reasonable and rational being, and know himself.

You desire to know what these new and true fundamental principles and laws of nature are. There are no new principles or laws of nature in humanity—they are all as old as man, and were brought into existence when man was created; but they are to-day new to the mass of mankind.

These fundamental principles or laws of humane nature are—

1st.—That God, or the Great Creating Power of the Universe, creates every organ, faculty, propensity, and power of humanity; and each of them is necessary for the health, progress in knowledge, and happiness of man, here and hereafter. This is an unchanging law of nature.

2nd.—That the power to rightly or wrongly cultivate these organs, faculties, propensities, and powers, before and after birth, is given to society in the aggregate—and this is an unchanging law of nature; but that the knowledge how rightly to use that power has not yet been given to society generally, or to any division of it; and that for want of this knowledge in society, man has been wrongly trained, educated, and placed, from and before birth. This is an unchanging law of nature. God, the cause of all motion, life, and mind, has given at this time, in the due order of progress, the knowledge how rightly to cultivate all the organs, faculties, propensities, and powers of the human race,—how rightly to place, train, and educate all, so as to make it certain that all, after one or two transition generations, shall become good, united, wise, and happy, and every generation shall become more and more rational and consistent in mind and conduct, and ultimately man will never err from the straight path to excellence and the wise enjoyment of their existence while upon the earth. This is the *natural* process which will arise from the human race having their organs, faculties, propensities, and powers rightly placed before and after birth, and trained and educated in accordance with the true fundamental

principles and laws of nature and of humanity, which have been stated, and those which follow.

3rd.—That man is so created that he must believe according to the strongest condition made upon his mind, and therefore no merit can be rationally claimed for any belief, or demerit given to any.

4th.—That man has been so created that he must like or love that which is agreeable or lovely to his individual organisation, and therefore there can be no merit or demerit in liking or disliking any person or thing.

5th.—That man has been so created that he must dislike or hate that which have been made disagreeable or hateful to his individual organisation, and therefore there can be no demerit or blame for disliking or hating any thing or person.

In accordance with these five fundamental principles, or laws of humanity, the character of each from birth should be formed, and society should be constructed. And then would the Millennial State of Life arise, and become universal and permanent.

We are now in a position to answer correctly that all-important question—What is Truth? It has been often generally stated in my writings, that that which is true is always consistent with itself, and in accordance with all facts known, or that can be known. It may be more especially answered, that that which is in accordance with the five fundamental principles or laws of humanity is true, and that anything in opposition to these unchanging laws of nature cannot be true. Here is therefore the true criterion of truth respecting man and society, and we have but to apply this test or standard to ascertain what is true and what is false respecting man and society, and we shall be rightly informed.

Your great lesson, therefore, is to learn what human nature really is, in order that you may understand that divine saying—"know thyself." Experience has now proved the wisdom of this saying. Until this eventful period in the progress of humanity, there have been no conditions to enable man to know himself.

This is the last step of knowledge to be attained during the irrational period of man's existence upon the earth; for by its attainment a termination will be put to that period of conflict, suffering, and misery—to that period of universal inconsistencies, absurdities, and insane contest and competition.

When man shall be taught to know himself, he will commence a new era,—be elevated to a new sphere,—attain a new character, in spirit, feeling, thought, knowledge, and action,—and become consistent and rational in body and mind. Then will man cease to torment man,—peace will reign throughout the population of the world for ever, and a true brotherhood of the human race will be established. Evil will cease upon the earth. The animals will become rational. They will no longer fear man; for man will be merciful and kind to them.

But how shall man be taught to know himself and to acquire this divine knowledge? In the same manner that nature compels man to acquire all his knowledge; that is, by placing facts so vividly before him, that he cannot mistake or misunderstand them. In the same manner that the disembodied spirits from the spirit spheres are now by irresistible facts compelling the human race to receive these new spiritual communications and manifestations.

How little, at this moment, do the population of the world suspect that they have been kept until now in utter ignorance of their own nature—that they have been, by all religions and governments, most cautiously kept from knowing the simple fact, that *any* child may be made to believe that the veriest trash of absurdities are divine truths, which he must believe on pain of the most excruciating eternal torments, and of the most severe punishments in this mortal life. Or may be made to believe that the highest and most valuable truths necessary to the health, progress, and present and future happiness of our race, are diabolical falsehoods, and should be shunned and avoided more than the most dreaded of all evils? But such are among the most glaring facts exhibited in open day, and of daily occurrence over the world, and especially in those nations deeming themselves the most advanced in civilisation.

Little do the nations of the earth suspect that all their religions, governments, laws, institutions, and social arrangements, emanate from a want of knowledge of this single and simple fact: and that this want of knowledge of an unchanging and universal law of nature is the sole cause why the general language of the population of the world is the language of falsehood and deception, instead of the truth in every look, word, and action, and the general feeling of man to man in all countries is the feeling of repulsion, instead of universal attraction.

Hence, ignorance of the most common fact respecting ourselves and human nature generally, is the origin of all falsehood and evil among men. It is a simple undeniable fact, that seven children, born of the same parents, in the same house, in seven successive years, may be in infancy removed from their parents into distant nations, having different languages, religions, governments, laws, customs, and social arrangements, and thus made to become not only strangers, but bitter enemies to each other, and each ready to sacrifice at maturity the life of the others. Or that these same children may be placed under conditions so different, that they should have but one language, religion, government, code of laws, customs, manners, and social arrangements, and be so attached to each other that any one would with pleasure sacrifice his own life for the good and safety of any of the others.

This is a self-evident deduction from a self-evident truth, pal-



pable at this day in all nations and to all people who can observe facts and draw natural conclusions from them.

The teaching of truth and of real knowledge to the rising generation is the most important office in which man can be engaged, because when well and duly performed it will remove error and evil from the population of the world, and introduce the true Millennial life on earth, unite mankind in feeling and interest, destroy all inequality of education and condition, and thus establish on the most solid foundation the permanent brotherhood of the human race.

It is for you now to teach the population of the world, that we have been so created that we may be taught to believe *anything*, and that therefore there never has been, there never can be, merit or demerit to individuals for that which they have been taught to believe true; and yet hitherto the character of man and society have been formed and constructed on the belief, taught to them by all their instructors, that there is life and death merit or demerit in believing or disbelieving the absurd dogmas hitherto forced into the mind of all nations and peoples from their birth.

Little do men even yet suspect the great truth, that this now palpable error of the Chinese, Hindoos, Jews, Christians, Mahomedans, &c., &c., is the sole origin of all evil, by creating feelings of uncharitableness and repulsion between mind and mind for their differences; while experience and the progress of real knowledge prove, that no two minds can be alike, even in the same family and when surrounded with the same conditions.

Yet when the GREAT TRUTH shall be known to all, that from infancy *any one* may be taught to believe *anything*,—the cause of all uncharitableness, of all repulsive feelings, and of evil among men will be withdrawn, and the foundation will be laid in the deep recesses of the heart and mind for universal charity, kindness, and love, and for the gradual attainment of all knowledge and goodness, or of true wisdom.

Who, then, are to be these teachers of the human race, to instruct man in those truths which are ever in unison with themselves, and in accordance with all facts known, or which can be known. Or, in other words, to teach the population of the world how to remove the cause of ALL EVIL, and to establish the cause of ALL GOOD?

The first want of all people over the globe is the want of Normal Schools, in which to instruct those who are to teach these Divine Truths, upon which depend the happiness of the human race through futurity.

Sevenoaks, October 10th, 1855.

## MANIFESTO

To Sovereigns, Governments, and People, on the Universal introduction of the Millennium, or "New Existence of Man," into practice.

### *Part First.*

Be it known to the population of the world, that the era has arrived in the due order of the creation, in its regular advance of progression, for the Millennial state of existence to be commenced at a point, and to gradually extend in circles from that point, continually enlarging until it shall encircle the earth.

To this period the population of the world has heard of the Millennium, but none have understood how or when it was to be attained in practice, and by many it has been considered a chimera of the imagination, unattainable in this life.

But now, when man has been developed through numberless ages to acquire the requisite knowledge, the means for its attainment are made to become plain and easily to be understood, in spirit, principle, and practice,—in its laws, religion, government, classification, education, and social arrangements, including the production and distribution of wealth. These are all parts of one divine system for the future government of the world ;—that is, to form a good and superior character for man from and before birth,—to create at all times abundance of good and superior wealth for all,—to cordially unite all as one good and superior family,—to gradually make this earth into terrestrial paradise,—and to effect this all glorious change for the human race, simply by peaceably superseding the present incongruous, inferior, injurious, and wicked conditions, necessarily proceeding from the past infant and undeveloped state of humanity, by good and superior conditions, which will produce a unique scientific arrangement of society, in which equal justice will be done to all, and from birth each one will be well cared for, until he shall pass into a new and superior life.

The SPIRIT of the Millennial state is that of CHARITY and LOVE for our race in PRACTICE.

The PRINCIPLE on which to form character and govern society, is that the character of every one is formed by GOD and NATURE and by SOCIETY.

The PRACTICE is to form only good and superior conditions in every department of life, in which to place and surround all from birth to the termination of their earthly existence.

### *Part Second.*

Be it known to all sovereigns, governments, and peoples, that it will be for their best interest and highest permanent happiness to unite to introduce the change from the present contending.

insane, selfish system, to the united rational Millennial system, with the least loss of time, to prevent the present pagan destruction of life and property—a destruction injurious to all and beneficial to none; and instead of these insane proceedings to commence the construction of new and superior conditions in every department of life, and thus create a true science of society in all nations, which shall unite man to man and nation to nation, and which will conserve life and property, but shall progress continually in all useful knowledge that can contribute to increase the excellence and happiness of our race.

As all things created upon the earth, whether mineral, vegetable, animal, or man, are as they are created at first, and as they are afterwards surrounded by inferior, mixed, or superior conditions, the great problem of humanity is now to be solved, and may be thus stated :—“ As man is created at birth, and as are his surroundings or conditions, inferior, mixed, or good, through life, so will he be.” The problem to be solved is, how, when, and by whom are these good conditions for the human race to be obtained? There is but one answer to this all-important question, which is threefold :—

1st. How are these conditions to be obtained?

The reply is; by no other means than by introducing the pure undefiled spirit of universal love and charity for our race, knowing no exceptions.

2nd. When can this charity and love be universally introduced?

As soon as the population of the world can be taught, by a public press influenced only to teach valuable truths in its columns, that God and nature, which are one and inseparable, creates the natural qualities of humanity at the birth of each individual, that society surrounds the individual with inferior, mixed, or good conditions through his earthly life, and that the individual is therefore irresponsible for what God and nature and society make him; thus producing a genuine sympathy for the individual, which will necessarily lead to charity and love, which will create the desire that he should be from birth to death surrounded by good conditions only.

3rd. By whom are these good conditions to be introduced and extended?

By governments and people united; or by the people, if governments cannot cordially unite with them in this all-glorious task.

### *Part Third.*

And be it now also known to all nations and peoples, that the continuance among the human race of ignorance, poverty, disunion, crime, punishment, and their consequent miseries, is no longer incurable. Their causes are known; the remedies certain.

The evils will be overcome and for ever removed from the

earth by a new training and education of the human race, and a new construction of society in accordance with that training and education, while the new construction of society is equally necessary to give that training and education. The change to be effected is one, and cannot be separated, all its parts being necessary to its unity and efficiency.

The priesthoods and governments of the world, having mistaken human nature and the means to attain their own happiness, have caused these evils, by mis-forming the human character and mis-constructing society. It will now be for the best interests and highest happiness of the priesthoods and governments of the world, as they are in the best position for the task, at once and universally by concert to apply the remedy. Should they unwisely hesitate to act in this matter, and decline their natural business, to new-form from birth the character of the human race, and to new construct society over the world, it will be the interest and duty of the people, in all nations, at once to commence this new character and new construction of society, and thus to introduce the commencement of the Millennial state of existence upon earth.

But in this case, let the people act with wisdom and wise foresight. Let there be no anger, violence, or thought of revenge. Let them acquire the true spirit, principle, and practice of the Millennial era, and their path to knowledge, excellence, and happiness will be plain and easy, and the creation of the conditions to produce this new state of existence upon earth will become the pleasant and delightful every day business of every one.

The priesthoods and governments have but to abandon the insane notion that man makes his own powers and qualities, and the insane practices, arising therefrom, of making bad, inferior, and injurious conditions in which to place man from his birth, and to adopt the true principle respecting the formation of character, and the true practice of forming good conditions only around all of the human race, and this great work will be complete.

ROBERT OWEN.

END OF PART VII.

## APPENDIX A.

*Communication from the Crowned Angel, by Mr. F. Hockley—with  
Reply by Mr. Owen.*

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MY DEAR MR. OWEN,—

It may seem strange that I should choose this means of communicating with you. I have done so, that it may be more a direct address to yourself than any I have hitherto made—knowing that you will receive it in the spirit it is given of sincere good-will.

I have always taken great interest in your life, and feel the deepest anxiety to see its object fulfilled, and the human race united in one permanently happy and enlightened family. But can man succeed unaided in this object? Can he surmount the whole army of obstacles that rise in his way? Can he humble the high, and elevate the poor and lowly? Can he make those holding authority in the state insensible to their individual interest and ambition, in their zeal for humanity? Can he find the means of educating those innumerable thousands who are so ignorant of all light? Or, more than this, can he extinguish that great evil which has existed from the world's beginning—the enemy of all good?

Man cannot do this, unless aided by God. His almighty power must uproot the evil, before man can sow the good seed; and to secure His countenance, His guidance, and mighty help, man must do that which is acceptable and finds favour in His sight. And how can he do this, otherwise than by believing in that New Testament which He has sent man as a guide to salvation—that book, which, under His protection, has for eighteen hundred years preserved its undying interest, and which has struggled through warfare and revolution and tyrannical despotism in the church and state, only to become, after the lapse of that time, the bright foundation of true religion?

The belief in one God has two foundations. The one is the bible—the other is nature. If man receives any part of that bible with faith, he must receive the whole; and he must therefore believe in the three persons and one God, and in the death of Jesus Christ for the redemption of the world. If he makes nature the foundation of his belief in God—then the necessity of a Saviour must be obvious to all who will consider things from the beginning of creation.

When the first man, who was created to enjoy perfect happiness upon earth, fell from his immortal estate, the wrath of the Creator was just in condemning him to death; but he knew that those generations that would follow Adam, although inheritors of, could not be punished or answerable for, his sin. But when generation suc-

ceeded generation, he found that the evil was growing—that they sinned more and repented less, and that, were He to punish them according to their deserts, there would be no hereafter. He then showed his great mercy to the human race, and He made that very sin and the death that followed it the portal of our everlasting life. He now determined that the seeds of the true faith should be sown,—that man should have a convincing proof of His goodness and mercy,—and that the doors of salvation should be opened, that all those believing should enter. For this purpose was God made man. Who more fitting to redeem the world and effect this purpose, than part of His own spirit, born into the flesh, and named by him His son—Emanuel, interpreted by man “God with us?”

The great scheme of redemption being now fulfilled, and the son united to the father, they extend their mighty influence over all mankind,—and this is the Holy Ghost. Those seeking the influence of the Holy Spirit must ask it in humility of the united Three, and they will be successful.

Could you sincerely believe in the Father, the Son, and the Holy Ghost,—and the Son as the Redeemer of the world,—the guidance of the Almighty would be extended to you;—for how acceptable unto him would be the homage of one who in all other respects is so truly a Christian man!

I trust that you will give your attention to the life of Jesus Christ, as written by His Apostles,—and I think you must see the great blessing of faith in His divinity. And of those things relating to him which appear to man inexplicable, I will only say—Blessed are those who walk by faith and not by sight.

I will no longer dwell upon this subject;—but believe me it is of vital importance to your soul's welfare, and to the body and soul of those who shall follow in your footsteps:—for could you unite your belief in the Trinity in your supplication on high for help, with the noble plans you have formed for man's happy condition on earth, that system and the true religion would flow together and spread universally, as the true vine covering the earth, whose branches would be found in every heart. And the Millennium would commence.

Consider how deeply you are involved—that you are responsible, not only for your own soul, but for many of those who almost worship you—whose opinions are yours. Consider also the greatness of your glory, if, being truly convinced, you shall wait with your followers, who have been saved even in the eleventh hour, the coming of the judgment day, and receive with them your rewards.

In conclusion, I will call your attention to one other subject of scarcely less importance than the former—the necessity of abstaining from all intercourse with evil spirits, while you are searching after good. When you have attained but the first stage of conviction, the admonition will be unnecessary.

I assure you that those spiritual communications with man, by force, which have created such a disturbance in America and England, are undoubtedly and undeniably evil; and it is the last strug-

gle of the fallen angel for the empire over man, before the commencement of the reign of peace.

With the most earnest prayer that angel can offer up for man, I now bid you farewell,—sincerely trusting that He who gave the living waters of eternal life unto the woman of Samaria in return for the water which quenched only His thirst, will give you the same reward for those works of charity in which you have been so faithful a follower of Himself as man.

Believe me your sincere friend,

C. A.

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*Reply by Mr. Owen to the preceding.*

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13th April, 1855.

[My impressions of God, written after receiving the Crowned Angel's communication to me through Mr. Hockley's mirror, viewed by his young seer.]

Mr. Hockley's letter containing this unique communication arrived this morning. My conviction is that the C. Angel is sincere, and true to his own impressions, and also disinterested in his communications to Mr. Hockley and myself.

But my belief is not under the control of my will,—however desirous I am to meet the wishes of the C. A. I am compelled to believe according to the strongest convictions made upon my spiritual nature,—whether called mind or soul. These convictions are,—That God is an existence far higher and superior in his attributes than the inconsistent and contradictory being which men have hitherto supposed the Great Creating Power of the Universe to be.

My impression is :—

That God contains the essence of the knowledge and wisdom of the universe, and naturally and necessarily desires to produce the greatest possible happiness and harmony that the elements of the universe will admit.

That God is a real something,—substantial,—that he is the soul or mind of the universe, and by his influence pervades the universe, which includes all that exists.

That He is the sole Creator, preserver, and governor of all things which constitute the created universe.

That all things ever have been, are now, and ever will be, as He designed them,—and that no other power in opposition to Him could exist,—or he could not be God.

That God, the elements of the universe, and their inherent qualities, exist eternally ; and God creates all things by combining these elements of which all things are made.

That to procure ultimate happiness and harmony throughout the universe, these elements must undergo certain combinations and changes of combinations, and that that which men call evil are the

necessary passing effects of these changes from the germs of things to their ultimates, or from the seed to the necessary process to maturity.

That supreme knowledge and wisdom necessarily produce the essence of goodness; and therefore that God would not permit pain or suffering throughout the universe if they could be avoided in the process of creation to effect ultimate universal happiness and harmony.

That God, when He creates, knows what He creates, and why He creates, and the best mode by which each of His creations can attain the results or happiness which He designs for His creations.

That God makes all His creations to be, to feel, to think, to believe, and to act, as He designed when He created each.

That the created therefore never can possess merit or demerit for that which it is made to be, to feel, to think, to believe, or to do.

That God is too elevated in all His qualities to be affected by the belief of man, or by any of his sacrifices or worship—all of which must be the crude ideas of men in their early process of development, while their mental faculties were in the earliest stages of growth.

That the evident design of God in the creation is to produce the greatest variety and amount of happiness; and the only duty, (if duty it may be called,) is for the created to receive, enjoy, and to aid to increase this happiness, to the greatest practicable extent in their power.

That supreme knowledge, wisdom, and goodness, never could have created evil to have opposed His own good and superior designs;—but the inherent qualities of the elements of the universe being co-eternal with God, and God being under the necessity to create all things from these elements, pain and suffering are the temporary effects necessarily arising from the process of creating, in certain of its stages to obtain ultimate everlasting happiness.

It is a strong conviction on my mind that the beautiful universe of general order and harmony could not have been made by a power such as is described in the early annals of all nations, having the crude inconsistent notions of men, undeveloped in rational faculties, and who in all their religions have no higher ideas of God than the level of their own undeveloped, uncultivated, and mis-governed passions. The God of the universe must be of necessity the essence of knowledge, wisdom, goodness, and love, and altogether independent of men's belief in His existence, in His attributes, or of His worship by them in any other manner than in contributing to the happiness of His creations. And this latter result, God has secured, by making all things with life to *desire* their own happiness, and to make *that* happiness to consist in *universal* happiness. And now, in the due order of creation, as it appears, He has enabled man to perceive the natural path to the attainment of the happiness of his race through futurity, and to terminate ignorance, poverty, falsehood, disunion, disease, crime, and misery,—all of which are the necessary results of the past undeveloped state of man.

To make some advance in this early undeveloped state, Jesus



Christ was sent into the world to effect a great and important mission. This was, to prepare the world to learn that the happiness which all sought could be attained only when charity and love could be made to pervade the spirit of humanity. But the time was not then come when the means were to be made known how that spirit could be universally created in man.

He put in motion the germ of the desire to receive this spirit, and it has been slowly germinating through eighteen hundred years, until it now requires to advance to a new phase—to a knowledge of the means by which this spirit can be universally and permanently created. My mission is to make this known to the population of the world.

To create universal charity and love in the human race, there are certain conditions to be created around them; and without the existence of those conditions, these essential virtues to human happiness never can be attained.

These conditions must create truth, knowledge, wealth, wisdom, unity, and must entirely supersede those conditions which create falsehood, ignorance, poverty, folly, disunion, and crime.

The population of the world is yet without knowledge of the science of conditions. It knows not that all things—good, indifferent, or bad,—are effected with the certainty of a law of nature by conditions which alone can produce those results.

Fortunately for the human race the time has arrived, or, in other words, the conditions are known, by which they may be *all made good*, with the same certainty that they have until now been made by effective conditions to become inferior and bad, as all now are of necessity, in consequence of being surrounded from birth with inferior or bad conditions only.

To attain the Millennial State of existence for humanity will now become, through the knowledge of the science of conditions, not only an easy, but a most pleasant and gratifying task to the governors and governed throughout the world.

But this almighty change is not to be effected by prematurely destroying the existing conditions of society—bad and inferior as they are. This would be to increase the present bad and inferior feelings, which have been made by these bad and inferior conditions to pervade all humanity.

On the contrary, these bad and inferior conditions must be preserved with care and due consideration, while the good and superior conditions are in progress ultimately to supersede them.

This is the universal revolution near at hand, to change falsehood into truth, evil into good, misery into happiness;—and it will be accomplished by the simple means of creating good and superior conditions to supersede bad and inferior:—by merely adopting in practice the GREAT PRINCIPLE which I published in 1812,—namely, “That any general character, from the worst to the best, “from the most ignorant to the most enlightened, may be given to “any community—aye, even to the population of the world, by the “adoption of proper means, (or the right conditions,) which means “are to a great extent within the power and under the control of “those who have influence in the affairs of men.”

This great all important truth I then sent to all the civilised governments, and to the most learned universities throughout Europe, by the aid and assistance of the British Government, under the administration of the Earl of Liverpool, who was a sincere convert to this divine system for effectually insuring the goodness and happiness of the human race.

This knowledge was then too new in principle and practice to be then accepted and adopted by the governors of the people, or to be understood by the governed.

This germ was however then planted;—its growth has been watched and assisted until it is now ripened into maturity;—and who, possessing one grain of common sense, will now deny its divine truth, or its overwhelming good results to the human race through all futurity.

Let governors and governed now act wisely in accordance with this simple principle, and the Millennial State of Existence upon earth will be established for ever.

And what is there now to prevent this change commencing immediately?

All the materials and means requisite superabound;—and surely now governors and governed are so far developed as to prefer the Millennium to the present Babel state of human existence over the earth.

We shall soon see.

ROBERT OWEN.

To the Crowned Angel from the 7th sphere.

## APPENDIX B.

*Communication from Mr. J. G. Attwood, of Lockport, N. Y.—U. S. A.—Spiritual—Theological—Philosophical—Social—and Critical.*

[I consider this a most useful, valuable, and important letter—having full confidence in the truth and sincerity of the writer.—R. OWEN.]

*Lockport, N. Y.,—U. S. A., April 30th, 1855.*

ROBERT OWEN.

DEAR SIR,—

I have the honour of receiving from you, four pamphlets, namely,—“*Robert Owen's Great Preliminary Meeting*,” and the first, second, and third portions of Part VI. of the “*New Existence of Man upon the Earth* ;”—for which I feel myself highly honoured. On receipt of the last three, I felt strongly impressed that you were influenced to send them to me that I might review them and write you concerning

matters therein stated. Mrs. Atwood (who is a highly developed medium,) called my attention to the same fact, that spirits wished me to review and answer them.

I feel a delicacy in doing so, feeling a want of spirit-power to direct the answer. I am called a very powerful impressive medium,—am developed to see into the law and philosophy of nature, and all principles connected with nature; but I cannot write as fast as I am impressed. I should speak, not write, and hence you may find that I shall not be able to write clearly. I am thronged with visitors on spiritual and spiritual healing matters so much of my time, that I seldom get time to write but a few minutes at a time.

In reading your communications and conversations with spirits, I see you have present with you the spirit that controls me as guardian, and one that aided him and some other spirit in writing for me a very scientific work upon the *mind* and many other subjects connected therewith. I see by your questions to, and answers from these spirits, that there is error in the matter. B. Franklin, the spirit that directs me, often attends you; but you do not express his views in the questions and answers, neither are they the views of that class of spirits with whom he associates. Yet in many respects they so closely accord to his views, that if some questions were differently worded, they would express the matter more satisfactorily. You ask questions in some cases, to which a negative answer would be wrong, and a positive answer would not be right; and they give that answer which would be the most proper, the conditions not being sufficiently good to allow them to give you such explanations as they desired. I may hereafter speak of proper conditions.

I will from impression write you a short account of the philosophy of nature, the objects of which are to teach,—What God is,—What Mind is,—and What the Creative Power is.

In order to treat this subject properly and understandingly, I will try to confine most of the matter to that which pertains to this earth,—yet it is equally applicable to the Great Universe of God. I shall have no reference to any bible or any of the beliefs of the day which emanate from sectarianism or creeds, modern or ancient.

God is spirit or mind. It is matter, and is the ultimate of matter, or matter in a more refined state. When in its ultimate or natural form, it is the most refined of all matter, and exists throughout the Universe, existing in every particle of matter, and is the life and spirit of all matter, and the life and spirit of the Universe. In this state it is perfect.

Each individual mind, in its minute form, is a living principle, independent in one sense, and dependent in another. It is by its nature male and female, possessing the positive and negative principle. In this state it is not intelligent, that is, it is intelligent only so far as its nature requires, and that is so far as its positive and negative powers are concerned.

As mind, by nature, has an affinity for mind of like nature and development, this affinity causes matter to collect together so as to form an earth. (The process I will not give for want of time.) To

form this earth from the existing elements in the Universe, required an almost endless period of years. Whenever the world had so far developed as to become a hard and a mineral substance, it required a new development in nature to make it productive.

Progression and Harmony are the great laws of Nature (God). We see that the formation of the earth is one step in progression. Now mind acting upon mind produces an effect, and in order to develop mind, the more refined should act upon the more gross mind. Mind has a spirit, and the more refined that spirit is, the more developed and productive the mind.

In order to follow the subject, we must examine so much of the law of progression, as to enable us to trace the connecting links from God to man, and the relation that exists between them. Light is matter. It is thrown off from other bodies, (say the sun,) and in its passage to earth becomes refined by the mediums through which it passes, and when it comes near the earth, friction and reflection form light.

Oxygen is refined light. When the light strikes the mineral substances of the earth, it penetrates it, oxydizes its surface, and forms a new strata.

The light in passing into and oxydizing the surface of the earth, becomes more refined, and thus forms electricity.

Thus, you see, light is refined matter, and electricity is refined light. By this process of refining matter, the spirit of mind becoming more refined, and nature is now prepared to continue its progression in a new sphere.

Electricity is the life principle of vegetable; and nature now shoots forth in the form of vegetation,—at first spontaneously, through the aid of its life principle, electricity.

Here we see the second grand development of mind or nature; yet the mind has not become intelligent. Another grand step is to be taken.

Electricity can be so refined as to form and give animal life. Vegetation, in its growth, absorbs from the atmosphere carbon, and as vegetation falls and decomposes upon the surface of the earth, it deposits this carbon, with other elements, in the upper strata. Now carbon is one of the most refined of all gases, and has an affinity for all or nearly all the other gases.

Electricity coming in contact with carbon, is absorbed and refined, and then, when it comes in contact with iron, it generates magnetism. Hence magnetism is electricity refined and become tintured with carbon and iron.

Magnetism is the spirit of animal life, and capable of bringing into existence animal life, through the aid of electricity and vegetable.

At first animal life was confined to the smallest insect. The opinion is that they were developed thus:—

When magnetism was developed to a degree sufficient to sustain animal life, mind in ultimate form would collect in very small quantities upon vegetation, and by the action of magnetism animal life would be produced, but in a very inferior and minute form. Mind is male and female in its natural form; but in its develop-

ment into animal, the animal becomes either male or female when so far developed as to be able to propagate their own species.

Man is a development from these small animalcule, by continued and steady progression. Each generation, as it passes off, prepares a way for a higher developed order of animal.

The entire animal creation originated and developed in this manner, and the different circumstances and climates are the causes for the different kind of animals, even to man.

At the first view such a theory looks singular, having been so long taught in the old way.

Having traced God to man, or, in other words, having ascertained the origin of man, we will see what man is.

Man is two existences,—a body and a mind. Both are matter, and exist independent of each other.

Mind being very refined, is very nicely connected with the refined matter of the body, and acts through it.

The mind occupies every space of the entire body, in every nerve, vein, and fibre.

It has five senses. That of feeling occupies the entire surface of the body, and you may say all through the system.

When mind is organised as in animal, it is individualized and intelligent.

The more developed the animal, the more developed the mind.

Man being the highest order of animal on this globe, is the most developed and intelligent.

When the body becomes so diseased as to destroy the affinity for the mind, the mind leaves the body,—the body decomposes,—and the mind assumes the form which was natural to the body, and becomes a spirit, having taken upon itself a new spiritual state.

The spirit is virtually the man,—the intelligent man.

Mind cannot obtain form and intelligence, only by first organization in the animal form.

Each man has a mind peculiar to itself. The various properties or organs having different powers and qualities, give us no two minds alike, and as our minds all differ from each other, we do not see things alike, neither are we all interested in the same subjects, causing all the various longings of the mind.

Now as mind emanates from one source, we are all brothers—children of one God, and that God the father of the universe.

If you are all brothers, and "*God is no respecter of persons,*" then the being who is a black, is just as much a child of God as I am, and is as much respected by Him.

If God is no respecter of persons, we should not be. Here, in this point, I see you appreciate God in the right manner, by inviting to your Convention all nations, sects, and colours. In this respect every child of God should be thankful to find a man who so nobly advocates the love of God, as to invite all classes and colours to fellowship. Such a man's reward in the spirit world is *great*, and the blessings that he must necessarily receive throughout eternity, from all sources, will place him in a happy and exalted position. Earthly honour, renown, and riches, find no place in the spirit world.

I will now (passing the elements of which man is composed, which give life and growth to the body and mind, and the causes and remedies of diseases,) take up the subject of God.

I see that you look upon God as an individual intelligence, capable of reading and knowing all our thoughts, able to guide and direct us by his will, &c., &c.

God is spirit, unintelligent in one sense, and is the sum total of all intelligence in another sense.

It is the life-living principle of all matter, and pervades all space.

God is a principle without beginning or end;—has ever existed and will ever exist.

To show the chain and course of reasoning by which this conclusion is arrived at would be too long and tedious for one short letter,—but I will give an illustration.

Every natural science, every natural principle, and every natural rule emanates from God, and is a part of God. Mathematics, Chemistry, Philosophy, &c., &c., are principles emanating from God.

If we should take a square block to illustrate a square, we would find that the block had four sides equal in length, and four angles, each equal to the others. By this block we represent the principle of a square. We find that it lies on the surface edges of the block. It does not lie within the block, neither without it. It is somewhere, not somewhat. Now, if we can blot this block out of existence, the principle of a square is left, just the size of the block. No matter what the size of the block is, the principle holds good in all cases and sizes. By looking at the square, we see it is a principle, and that that principle can and does exist, and that, from the very nature of it, it must have ever existed and in all parts of the universe. As it is not matter, but a principle, it does not occupy space; hence it can exist wherever God exists.

By such a course of reasoning, and believing that all things emanate from God, we draw our conclusions.

God is perfect, because principle is perfect. But when organised into man, the principle is perfect, but the organisation and development imperfect,—and progression is that law of nature which tends to develope all individualisation into perfection.

All the powers of the spirit world cannot develope man, if he does not make an effort himself. God power does not consist in a power whereby He can coerce us into submission; but it is for us to study Him, and as we see the beauty and harmony that exist in Him, and its tending to happiness, we obey His laws, not by compulsion, but for the love of happiness.

No man would violate the law of God if he could see and understand that law, because he would see whereby he must suffer for the violation.

No man loves misery;—hence, if our pretended teachers of God would preach truth and God, every living soul could comprehend it;—because they are of nature, and nature is adapted to their understanding. They only want to be properly taught.

The present teaching of the day will never develope the mind. It was instituted in imaginations, traditions, and self-beliefs, and its

advocates never allow their reason to work, but live up to their creeds as a matter of course and popularity.

God is harmony ;—harmony is a principle. Harmony being God, is perfect. It is a law of God. Law is a principle.

Mankind are not harmonious,—development tends to make them harmonious. Proper teachings and instructions would tend to approximate man to God, and as man approximates to God, he becomes more harmonious, embodying the principle of God (harmony). Then man would live as God designed him. There would be no distinction of colour or sect ;—each would recognise the other as his brother. Then mankind would live in such harmony and peace with each other, as to have that power over the beasts, that the “ lion and the lamb shall lie together, and a little child shall lead them.”

Teach God's laws, and these things will be brought about.

God is love. Love is a principle. And by tracing this principle through, we find it an essential element in the science of happiness and progression.

I will not dwell further upon this part of the subject, but will review some of your questions, and the correctness of the answers.

I will use and have used the word “ create ” in different sense from the words “ make ” and “ form.”

Materials are created ; and out of these materials, things are made or formed.

Nature or God “ created ” the materials of which the world and all that exist therein are “ formed ” or “ made.”

Appendix “ A ” of Part VI., Page ii, question 10, speaks of our seeing spirits. If the true philosophy of seeing spirits was understood, there would be none “ deceived by their imagination.” Spirits seldom come very near us,—not near enough for us to see them, only under the most favourable conditions. But they can influence, when conditions are good, to communicate a great distance. But there is a law in nature whereby spirits can place their mind close to us, and represent their spirit as naturally as though the spirit was himself right by our side, and a clairvoyant can see and converse with this representation, by receiving impressions from the spirit himself.

Question 12, relative to being deceived in America. All persons are liable to be deceived on any subject, if they investigate it and do not understand the law. Some of our mediums are very illiterate and uneducated, and are thereby led often into error. When we do a piece of work with a tool of any kind, the finish and style of the work depends upon the quality of that tool,—and the same rule follows when spirits communicate through mediums. It depends upon the development of the mind and the organisation of the mind of the medium, and proper conditions to give correct and good communications, particularly scientific ones.

Question 18.—Christ said, “ the labourer is worthy of his hire.”

Question 23.—“ Universal charity ” can be “ introduced among mankind,” but it will be a long time before mankind will be so de-

veloped as to appreciate and. Practice it, proper development is the only means, and it will take generations to do it. Yet man can accelerate or retard this progression.

Page iii, No. 1.—God is unchangable; there are no new laws. They are the same now, as in the begining, and ever will be. But new developments of that law are constantly coming before us.

No. 2.—There can be no beginning or ending of a principle, and God is a principle.

No. 3.—Spirit is matter. Everything is matter.

No. 4.—God is spirit—spirit created perfect, and the life principle of the universe; and through the actions of these principles is the intelligence of God manifested.

No. 6.—All things are made of the elements which are created. They are developed into shape and forms by the law of progression; the more they are developed, the more refined.

No. 7.—If progression is a law of nature, elements must become changed as to their form and conditions; but the elements never change.

No. 8.—Existences are formed of the elements of the universe, by being combined together through the law of affinity, and developed by spirit working upon these existences.

No. 10.—As I have before said, God is a principle, and has no personal or organised existence.

No. 11.—Has been answered before, as well as spirits can impress me.

No. 12.—Yes (see former answers).

No. 13.—All things by nature exist in harmony and love.

No. 14.—Progression tends to bring all things to accord with (God or) nature, in harmony and love.

No. 15.—All things tend towards approximating nature (or God).

No. 16.—Priestly marriage is an earthly ordinance, not heavenly. It is constituted as a necessity for the good of mankind. For in heaven "they are neither married nor given in marriage." The time will come when we will understand these sayings.

Page v, No. 24—is based upon false imaginations, and the different beliefs as formed in accordance with the fancy of individual's minds, and the organisation and development of each mind being peculiar to itself, and when it has not truth as a guide, it forms a belief in accordance to that organisation. Hence every belief without truth as a guide is different from all others.

No. 29.—The people are better calculated for progression than church or state, because it is easier for them to lay aside all preconceived opinions and prejudices, and to allow reason to work, and reason is the most essential qualification of the mind for progression.

Page vi, No. 3.—(See foregoing article on magnetism and electricity.) Electricity and Magnetism. One is cold, the other hot. One negative, the other positive. They are the elements through which spirit or mind acts. They have no intelligence, but aid in carrying out the intelligence and laws of God, and man.



No. 14.—It all depends upon the use to which mankind apply the manifestations. If for good; yes. If for evil; no.

The way to worship God, is to learn His laws, and live in accordance to them.

Page vii, No. 1.—No.

No. 2, Yes.—No.—All the elements are not yet united, and never will be, new worlds and things are constantly being made. There is no such thing as exhausting the elements in nature.

No. 5.—Things are formed by a combination of elements under similar development through the laws of affinity.

No. 7.—Is before answered.

No. 8.—The organisation of the mind, the circumstances, and education, form the human character, each peculiar to itself.

No. 11.—God is no respecter of persons;—we should not be.

Page viii, No. 19, —The character of a mind (or person) is stamped at the time of his conception. As the father's mind is at the time of conception, so will the child's mind; yet the circumstances during pregnancy and its early education have much to do in influencing its mind properly. It is attributed to this law, why ministers' children, as a class, are the hardest cases in the world. The father preaches a lie, and takes pay for it, which, in his own opinion, is no better than stealing; while under this state of things, he becomes the father of an off-spring, who will possess, unless strong conditions counterbalance, the spirit of lying and cheating as an innate principle, for which his father is accountable. "The iniquities of the father shall visit the children unto the third and fourth generation," is true.

No. 20.—Marriage according to affinity, produces happiness.

No. 22.—If the father before and at the time of conception of his offspring would influence the right condition of his own mind, a still greater and far better character would be formed.

No. 24.—The very idea of establishing a church upon a certain creed, has a tendency to inculcate the belief that our church is right, and of course all others are wrong. This generates a spirit hostile to harmony.

Page xi, No. 5.—All spirits are attracted by affinity, no matter how long they have been in the spirit world. But as many spirits who have a desire to communicate and give their views will announce themselves as some great personage, the people of America have adopted as a rule to reject all such spirits as impostors, and if they are impostors, it destroys the conditions. If they are the spirits they purport to be, it is not liable to destroy them, hence it is more a matter of policy than belief.

No. 11.—The answer to that question, so far as God influencing mediums (in the manner after spirits,) is erroneous.

Page xiii, No. 2,—and the last clause of No. 2, on the xiv Page, "It is known, &c., &c.," is erroneous, if it means God as an individual intelligence,—true if as a progressive principle; but you see that it confines the idea to a belief that there is no other world, when the great universe of God contains an infinite number of worlds, inhabited by beings under different degrees of development.

You speak of angels that never lived in the flesh. Such a thing cannot exist. No spirit ever existed, but that they first existed in the flesh. Yet many die so young, and grow up to full size in the spirit world, believing that they never have been in the flesh. Such spirits know but little of science, but are pure and lovely. They excel in love and Goodness, and are happy.

I did intend to stop at this point, but I find that I am still impressed to write.

A spirit styling himself "Crowned Angel" condemns many things that other spirits say, as being false. He speaks of evil angels, &c., &c. He errs in judgment, and for want of a knowledge of human nature and the true philosophy of nature, and nature's laws, is led into many inconsistencies.

God is unchangeable, he says. How, then, did the "Virgin Mary" conceive and bear a son, according to tradition. If she conceived and bore a son, it must have been in accordance with nature's law, or God must have suspended or changed His law in that case. Here is an inconsistency, or there is some law unknown to us.

Page xxxvi. Answer to proposition 1st.—C. A. quotes, "Heaven and earth shall pass away, &c., &c." Matter is indestructable,—it cannot be destroyed. There is no such thing as dead matter. Nothing dies. Substances may decompose, or change their form, state, or condition, but the elements cannot be annihilated ;—they exist eternally.

Further on C. A. speaks as though this earth constituted the great universe of God. Why such ideas would establish the fact that C. A. was a very undeveloped spirit.

Further, he assumes his ideas and beliefs as facts, laws, and truth. No developed spirits would take such responsibilities ;—for they (developed spirits,) know that each organised mind is peculiar to itself, and sees the same things in a different light, in accordance with the organisation.

C. A. has lain in a coffin. He has been in the flesh, and now entertains the same superstitious notions that are entertained and have been entertained for ages past. They are speculations, void of reason.

I will not review him further, but would be pleased to hear that all such spirits had thrown off the mantle of hypocrisy. No honest or developed spirit will ever assume high-sounding names ; as they regard names and truth as very different things. Names are nothing. Merit, development, &c., are the essential elements of things, names are nothing.

A great deal is said about evil spirits by some spirits,—C. A. for one. There is a law in nature that causes like to attract like,—that is, those of the same or similar natures attract each other. If this law is true, (and it cannot be otherwise,) a circle of good persons cannot be approached by evil spirits.

The following is quoted from writings upon the mind through one of my mediums, signed by Benjamin Franklin, Dr. Watts, and W. E. Channing. It is the best work I have ever seen written, but I am not able to get it published :—

" Here let me say that there is but just one condition to get reliable communications, and that is, to divest yourselves of all preconceived notions and prejudices. Divest yourselves of all fear of being deceived or instructed wrong. Let your minds become calm and settled. Let nothing call your attention from the subject. And then that class of spirits who have a knowledge obtained by being in the spirit world, and have left off all former prejudices, and have embraced the opportunities of learning which are here presented, will come and communicate with earth. But if you meet with a view of having your own preconceived notions sustained, that class of spirits will not come ; because it will not do any good ; for you would not believe their testimony, but would lay it to some wicked and mischief-making spirit. But it is of vast importance to earth's inhabitants to learn what they themselves are, before they attempt to judge what we are."

If persons sit for communications from spirits, and desire answers to accord to their views, either in church faith or anything else, they are liable to get some answers to suit them, and the name of the spirit they wish. This is not done by evil intent, but through guessing that your views are about right ; and they may have none at all upon that subject. They venture the answer, thinking that it may establish the fact that spirits can communicate. By reading C. Angel's views, I see that he entertains the same ideas he advocated here on earth, and he has been so long in his belief, he cannot lay them aside. We have had his kind of teachings and views for centuries, and they have never advanced mankind one particle.

I will not have time to review the whole of your books before this mail closes, but I will give you some idea of the mediums I use.

I am said to be (by spirits.) a superior impressive medium ; but have to convey my impressions with my own language, which is not free and good. I have but little confidence in myself, yet others have the utmost confidence in me. I am one of those healing mediums, by whose touch patients in a few minutes have been restored to life and health, after they were abandoned by the doctors to die, and in many cases too. I often place my mind on patients miles from me, and they feel the magnetic influence at once, and are often healed after given up as incurable. My mediumship has been confined as a student to the study of the human mind and body,—diseases and their causes,—to the laws of nature and of relations that exist between God and man, and man and his fellow beings,—to philosophy, chemistry, &c., &c.,—rather upon the natural sciences.

One medium for me was developed so that spirits could take possession of him and write through him, in their own handwriting, their own ideas and thoughts,—the medium being unconscious, and a mere machine in their hands.

Another was developed to explain the philosophy and chemistry of all things that the spirits understood. The spirits would readily give through him a solution of problems as yet never demonstrated, and give many new problems.

One medium represents the spirit world and spirit condition by drawings, paintings, and writings. The drawings are truly wonderful, and attract much attention.

Mrs. Atwood is developed in a very extraordinary manner. She is a clairvoyant,—a seeing, a personating, a talking, a writing medium,—and is used in other ways as a medium. Spirits converse readily through her with their friends, although entire strangers. Yet bad conditions destroy good communications.

I am surrounded with all kinds of mediums, yet after all I say I have little or no knowledge of the spirit world.

I am impressed to suggest to you the mode for you to adopt to get communications from the spirit world. I can but glance at a general rule for you.

Your medium must have a refined mind, and must be actuated in this matter with a desire to do good. He must let his (or her) mind be passive. On all occasions allow his mind to be elevated above those spheres where undeveloped spirits reign, to spheres on high, where spirits reign in love and wisdom. Then such an affinity will exist, as to enable them to approach you. You are to observe the same rule. Truth is what you want,—not names. If you desire names, and such as you desire are not present, you are apt to destroy good conditions. It requires a long time to develop a good medium, and the utmost care should be taken. Dr. Watts and Benjamin Franklin would be good spirits for you; and a Chinese priest who died some three hundred years ago. I forget his name, but enquire for him through B. Franklin, and have him write you an episode on the starry heavens through a good medium, and have him give you his experience in visiting other worlds and systems, &c.

Friend Owen, I have been lengthy, and do not know but what this may not be worth your time to read it;—yet I should be pleased to hear from you if you feel it proper to write to me. I have been interrupted more than twenty times while writing, and will not have time to review it before mail.

I remain, yours fraternally,

J. G. ATWOOD.

P.S.—If you do write to me, please ask your spirit friends if any of them know me, and what ones know me.

J. G. A.

## APPENDIX C.

*Communication from Mr. T. Culbertson, of Pittsburg, Pa, U. S. A.  
With one from the Spirit of Cobbett through Mrs. E. J. French.*

*Pittsburg, P. A., May 1st. 1855.*

Personally unknown, yet well known and much loved friend and brother :—

Permit me, in behalf of Mrs. E. J. French, not only to return you her sincere thanks for your kindness in forwarding her copies of

a number of your pamphlets and circulars, which she has regularly received through the Post Office,—but to tender assurances of her heartfelt sympathies with you in the great work of reform in which you are engaged, and of her earnest prayers that your efforts may be abundantly successful, and that your life and health may be long spared.

Mrs. French has often felt impressed to write to you, but has been deterred through a feeling that your correspondence must already be burdensome. We have watched, and are watching your progress with a great interest, and often,—very often speak of you. This evening we were speaking of you and your “Preliminary Meeting,” and wishing we could have some account of it, when Mrs. French became entranced, and the spirit of *Cobbett* spoke in substances as follows in the communication enclosed. I regret that I cannot give you the precise language, as I am conscious it has lost some of its beauty and force. In substance, however, it is strictly correct as given.

For the cause of man's redemption, thine,

T. CULBERTSON.

To Robert Owen, Esq.

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*Communication through Mrs. E. J. French by the Spirit of Cobbett.*

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[Mrs. French is esteemed one of the most advanced mediums in the United States, and is singularly successful as a healing medium.—R. O.]

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“Yes, my friend, they have had their meeting to-day, and all the spirits of the reformers of past ages were present. Elevated spirits are all interested in man's progression. Spirits from the charity, love, and wisdom spheres, were present, making the conditions harmonious. With delight they beheld the concentrated feelings of superior talent and intellect, and in their midst one in the meridian of life, whose physical being would indicate that his earth life had nearly closed, but who is still strong as in the vigour of youth, and yet more beautifully unfolded in his spiritual being, enabling him with giant grasp to lay hold of the implements within his reach for man's development and ultimate happiness here.

Not satisfied with the present conditions, his soul longs for the time when man shall be united to man in a common brotherhood. Having taken the preliminary steps, he is enabled by superior wisdom to present to man the means whereby he may become happy, and live in a state of harmony with nature and God.

The approaching convention will stand as an epoch in the history of man, that shall ever be referred to with pleasurable emotions. Although few, comparatively, will give heed to the doctrines set forth at this meeting, yet the effect will be widely felt, and in future life they will change the face of the world's history, and cause many of its noble souls to rejoice at the impetus given on this occasion ;

for spiritualism is doing its work of reform in the hearts of man all over the world, and as truth after truth is presented, darkness and superstition flee away.

Man is the creature to a certain extent of circumstances. Educational prejudices have enslaved the majority of minds. Still, despite all the force of education and circumstances, we now and then see a man or woman of giant mind and intellect chisel a pathway through society, leaving behind them an impress that time and prejudice can never erase from the world's history. These have all not only left their impression, but done their work of reform.

The present generation have not only the example of past reformers, but they still have the aid of these reformers from their advanced state of development. These all came to the help of the Lord against the mighty power of false teachings and false positions, which has so long enslaved a world.

This mighty power has not only been caused to tremble before the genial rays of light and truth divine, but has been made to reel and totter, and already are the sandy foundations crumbling. The standard of true life has been planted on the earth sphere, and the advocates of the inner life became fearless, losing old prejudices, and by a life of usefulness unfurl the banner to the breeze. We behold the stranger as he passeth by, stop to investigate. He becomes more and more interested and more happy at every step. He soon unites himself with a sympathising and harmonious band, and his name, too, is enrolled in the book of his fellowmen, and he becomes a great co-worker in this labour of love, which has in view man's entire redemption, and looks forward to the time when harmony and righteousness shall cover the earth as the waters do the great deep.

Tell friend *Owen* that his mission hath not yet ended. It shall continue to the termination of his earth life, to recommence with renewed vigor after his spirit-birth, and continue until the worlds of mind shall have become one common brotherhood.

We are glad that he is so easily impressed, and that he can so readily comprehend an idea when advanced. Tell him that he has the attendance of many—many spirit friends, who love to be near him, to impress, to comfort, to cheer, and to raise his spirit above the things of earth, and prepare it for, and when its mission has ended, convey it to, its home in the spheres."

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## APPENDIX D.

*Communication from Mr. R. H. Brown, of Detroit, U. S. A., with one from the Spirit of Thomas Paine.*

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*Detroit, August 7th, 1855.*

ROBERT OWEN, Esq.

ESTEEMED SIR,—

I have of late received by mail the first, second, and third portions of Part Sixth of Man's New Existence on Earth, with an

Appendix, &c. These were post marked "Sevenoaks," and I therefore presume they were sent by your hand. I thank you for them very much.

As a spiritualist, I am deeply interested in the Appendix containing a record of spiritual communications, and as one who looks forward with cheerful confidence to the Millennium dawn, I fully sympathise with you in the sentiments and opinions expressed in the "Tracts." I firmly believe that you have announced the only true and philosophical principle upon which society can be re-organised.

There are many in America who rejoice to know that you have found the "light of immortality," who sympathise with your views, and who respect and esteem you for your whole hearted and persevering efforts for the true redemption of man.

With your permission, a spirit friend will say a few words to you through my hand—

MY DEAR FRIEND,—

It is proper for you to know that you are yourself a medium of a much higher order than any of those around you. We can freely communicate with you by mental impressions. Much that you write is impressed upon your mind by your spirit guides.

You have been an impressible medium to a great extent nearly all your days. If you will but sit in a passive and receptive state, the "still small voice of the spirit" will be heard sounding in your soul.

The only conditions which we require to communicate are these—

A passive and receptive state.

A calm and tranquil frame of mind.

A sincere desire to be taught the truth only, and to be benefited thereby.

A heart full of love for man.

Faith in the universal fatherhood of God and brotherhood of man.

A few words of advice, which, though hardly needed, may yet be of service.

Let nature, reason, and intuition, be your only guides.

"Try the spirits."

Place no confidence in that which is given, if it does not harmonise with nature and the deductions of right reason.

Each truth harmonises with every other truth. A perfect harmony is a perfect truth.

Certain persons have spoken to you touching "*exorcism*." Such things are both foolish and useless. Spirits do but smile at them. The great law of spiritual affinity or attraction rules over all.

Those who are in affinity with low and unprogressed spirits, will be attended by such; nor can any formula of words bring them into "*rapport*" with spirits of a high order.

Go on in the path you have chosen. Fear no evil. We are with you. The truth shall triumph, and man shall be redeemed from all priestcraft, superstition, and error.

I will be happy to communicate with you through this my medium, whenever desired.

THOMAS PAINE.

The foregoing communication was given by the use of my hand, which was controuled by the magnetic will-force of the spirit from whom it purports to come.

Please again accept my thanks for the pamphlets sent. You will confer a great favour by sending me such papers and tracts upon spiritualism in England as you have to spare, or may feel impressed to send.

Esteemed Sir, I remain,

Yours, for truth and true religion,

R. H. BROWN.

[By the American Spiritual Newspapers, Mr. Brown stands high as a good and valuable medium.—R. OWEN.]

## APPENDIX E.

*Addresses from spirits, and others, (in America,) to the World's Convention; with Letters to Mr. Owen, and Recommendations of Mr. P. B. Randolph, as Delegate, &c.*

### ADDRESS.

[This address requires and deserves the profound attention of all who desire to see the population of the world progress in a right direction.—R. OWEN.]

Convened in general assembly, a number of persons in the spirit-life, who are interested in the advancement, progress, and general welfare of universal man, desire to express their deep interest in efforts which are being made, not only to individualise, but to socialise the races.

In commencing important enterprises, having in view the good of several peoples, it becomes very important that certain well-settled, and clearly defined principles be kept constantly before the mind. Principles are land-marks. They show the travellers the course to be pursued. In and of themselves, they are indestructible. While plans founded on principles may fail, or at least appear to fail—while persons stumble and falter by the way—principles ever remain the same.

Principle 1.—Man is capable of infinite progression.

Principle 2.—Progression is in the ratio of labour or effort.

Principle 3.—That man may be most perfectly unfolded, and most fully improved, he needs the aid of his fellows—hence association.

Associations, then, are essential to man's highest and most perfect development. They are a law of his being; but, that association



may be harmonious, persons must touch at all points, or disturbance, discord, or wars will ensue. Clans, communities, nations are formed; but up to this hour they are antagonistical—consult individual good to the exclusion of the common humanity. But a new order of existence is soon to be. There is but one way of introducing new existences on this planet—that is, by marriage. By marriage is now meant, the complete union of the spirit-life with the earth condition; corresponding to the sun above, and the earth beneath; corresponding to man and the divine mind; corresponding to the masculine and the feminine. It is neither good for man nor woman to be alone—neither is it good for the spirit-life, or the earth-life to be alone. One must impress, impregnate the other.

Any effort made to socialise man, which overlooks this point, is certain to result in disappointment. Impressed with the great importance of the thought just now presented, the persons in the spirit-life who have prepared this address, deem it proper to present this point with great clearness to those persons who may be assembled in the meeting to be held by the eminent persons in the old world who are interested in socialising man. In the new world they desire to say, that direct, truthful, and very methodical efforts are being made, not only to teach man his individual inherent rights, but to raise him to a high plane of sociality. These efforts are seconded by justly distinguished persons in the spirit-life, enjoying advantages of social intercourse, able to become acquainted with improvements, inventions, manners, customs, arts, sciences, in the spirit-life. They are now transmitting them to certain eminent persons in the earth-life. A new world is opened! Thoughts—new, philosophical, beautiful, simple, harmonious, practical, are being transmitted.

It is felt to be exceedingly desirable, that prominent persons engaged in social advancement in the old world should be informed of things which are being wrought in the new world, having in view the general purposes, ends, aims, of prominent socialists in the old world.

Fact has become philosophy. Wonder has become science. Conjecture is moulded into art. In short, the mind is incapable of conceiving the breadth, depth, height, and magnitude of the work which has been commenced. Like all other great movements, the new seed must for a season be buried, that it may have a healthy permanent growth. A mass of information on various subjects of most interesting character lies now in naked manuscript, the persons holding these having little or no thought of their great value to coming generations. These MSS. relate mostly to primal principles. They direct the mind to a model home. It were quite impossible in a brief address to refer to the various classes of subjects which have been from time to time presented. Suffice it to say, that they embrace teachings of electrical and magnetic laws—of all mental combinations—of education—of government—of agriculture—of health—of general philanthropy—of philosophy—science—art—transmitted through minds quite unfamiliar with that class of subjects. It is designed that this knowledge shall be dis-

tributed at cost. It would be very desirable either to have this matter transmitted by an authorised agent to some persons in the old world, or to have a delegate selected to visit the new world with a view of most critically inspecting these MSS., learning their history and methods of transmission, judging of their reasonableness, and estimating their value. While this point is merely hinted at in this address, there is no desire to press it at this juncture.

That man may be naturally, harmoniously socialised, several important points must be constantly kept before the minds of very prominent persons. Unless system be observed, principles regarded, laws understood, little or no social progress can be reasonably expected.

First, then, there must be clear views of man's individual and social capacities. There is belonging to each person a distinct individuality and a marked sociality. These do not conflict. The first is of necessity preparatory to the second. What, then, in brief, are man's individual capacities? He is capable of becoming bodily, intellectually, morally, religiously, spiritually unfolded. These the hermit may grasp, and may enjoy. These he may gather from a study of himself, and with an acquaintance with nature outside of himself. But there are certain natural longings—unsatisfied desires exist within him. These desires exhibit themselves in feeling after one's fellows. Few persons deeply realise the wretchedness which must be felt in a condition of entire isolation. Mind acts and reacts on mind. 'Tis unsatisfied when alone—desires to receive and transmit from and to kindred mind. Though man may be much advanced in entire isolation, yet his highest wants can only be gratified by association. This is simple nature; and whatever is purely natural, sooner or later must and will be gratified—hence the family, domestic, neighbourhood, communal, and national arrangements. But the family relation is of necessity imperfect without the neighbourhood, because, as the individual feels the need of association, so does that wider circle the family;—and thus circle after circle becomes essential to highest possible conditions.

These, then, in brief, are the grand purposes to be accomplished. Naturally enough then, the mind turns to an individual—the small pebble which must first stir the quiet lake, reaching out from circle to circle, neighbours, communities, countries, the worlds. That, therefore, which is needed, is a person divinely educated and qualified, who shall, as it were, as in a former age, come down from the heaven of heavens. Until that person appears, no true, harmonious, natural social progress can be secured. There must be first a promulgating of ideas. These ideas must be lodged in the minds of persons in various states of unfolding, of various temperaments, and in various locations; and when the want is felt, the person will appear. Around that person, eminent individuals will naturally gather, adhere,—as the filings adhere to the magnet.

It will then be perceived, that for a season the work of general promulgations must proceed. That these may go harmoniously onward, the following things are deemed essential.

In the first place, publications must be issued by persons in the old world, and also by persons in the new—the old acting on the new—the new re-acting on the old. Both are useful. Age and youth—youth and age. Young America is fresh—she has her vitalising elements—her stately forests—her wide domain—her young institutions. The old world has experience; has stability; has learning; has art; has science; has architecture. These must be commingled, and from these must spring a new harmonious social order.

Let, then, the persons assembled in convocation resolve immediately to commence regularly or otherwise the issuing of certain valuable documents. Let these documents be not only widely scattered in the old world at cost, but let them be transmitted to the new world.

In due season a work of a similar character will be commenced in the new world, and it, that is this new world enterprise, will transmit to the old world, and thus the old world and the new world, socially speaking, will be married; and from this marriage new truths will be communicated. In juxta position with this marriage, there will be felt the marriage of the spirit life to the earth life; forming, as it were, a beautiful triune.

The great purpose which persons in the spirit life have in view in revisiting the earth, is to act on mind—to suggest—as it were, to idealise—the heaven on the earth. And in the ratio that this work can be done, will the earth condition be *heavenised*. New orders of existences will appear—the happy colony will be seen—the model town will be exhibited.

Another point is of great moment. The mind needs the outers. At the earliest possible moment a suitable central location should be designated, where a few very choice persons can assemble for deliberative, educational, philosophic, and philanthropic purposes. A spot in the new world has already been determined on, where the climate is salubrious, where lands can be easily obtained, where electric and magnetic currents are favourable, to which persons may easily approach, and in a very central position. A hope is indulged, that the proposed convocation will authorise delegates to visit the new world. In selecting delegates for a purpose so important, several points should be kept constantly before the mind.

1st.—They should be persons who are without national or local prejudices.

2nd.—They should be persons who have a very thorough knowledge of ancient and modern history—the new is truly the old world.

3rd.—They should be persons, not only eminently intellectual but also religious, moral, spiritual. Man is now taking the grand sixth step in his unfoldings—that step is spirituality.

It should be kept in mind, that the persons who have prepared this address do not desire to dictate. They come to suggest, and there their labours stop. In a brief address it is not to be expected that details will be entered into; but it may be said, that scattered over this widely extended country there are persons of different

temperaments, both male and female, who are being prepared for a new social order. Plans have been presented,—architects are being unfolded,—artists are being prepared,—agriculturists are studying that most important science, embracing new and vastly important principles. Persons are being prepared by easy processes to instruct, heal, relieve the diseased and the disharmonised. In a word, the new spiritual ship is fairly launched—its haven is a peaceful, happy, harmonious home. Home,—sweet, social home.

At some convenient season let eminent persons interested in the great social movement be convened. Let certain extracts from this publication be read to those persons. Let then this newly prepared address be also read; and let the whole subject be placed in the hands of a judicious committee of men and women; and let the doings thereof be carefully preserved and transmitted to the eminent leading mind, under whose supervision the contemplated convocation is to be held.

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*Letter from friends in America, accompanying the preceding address.*

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[This document I recommend to the earnest attention of all who sincerely desire to elevate the condition of humanity, irrespective of colour, country, creed, or class.—R. OWEN.]

*Boston, April 22nd, 1855*

ROBERT OWEN, ESQ., LONDON,

DEAR SIR,—

The undersigned, to whom the accompanying address has been referred for inspection and disposal thereof, feel constrained to forward the same to you according to accompanying directions. We feel, however, that a brief statement of facts, purposes, and methods, as they have been from time to time unfolded to us, is also your due. That address came through the mediumship of John Murray Spear, a man of eminent truthfulness, simplicity, and self-sacrificing philanthropy,—for many years known, not only to us personally, and to this whole community, but quite widely to the people of our entire country, as the friend of the oppressed, the advocate of universal peace, of temperance, of the abolition of judicial murders as a penalty for crime, and especially of reform in prison discipline—the steadfast friend, the wise counsellor, and gentle benefactor of the unfortunate classes, and a lover of universal man.

Between three and four years ago, and while engaged in his philanthropic labours, his attention was drawn to the remarkable spiritual manifestations which have caused so much excitement, not only in this country, but throughout the world. Scarcely had he commenced investigation, when he found himself to be a ‘medium.’

Being an ardent lover of man, he at once sought the beneficent uses of this so wonderful revelation.

Quite soon he was directed to visit persons living in distant places, who were wholly unknown to him, for the purpose of rendering them aid. Following these suggestions, quite as much to test their truthfulness and reliability, as from a desire to do good, he was led often to the bed-side of the diseased and suffering, and thus became the dispenser of health and happiness to such as received him.

His first public labours were of this class. Indeed it was through him that many of the first and most remarkable cures by spirit agency were effected—sometimes by the laying on of hands, or magnetising—at others by interior critical examinations, detecting with accuracy the location and nature of the disease, and with nicest skill prescribing therefor. Many very wonderful cures are well known to this community as having been wrought through him.

While quietly, unobtrusively, yet conscientiously pursuing his investigations, it was, on occasion, announced to him that a number of persons in the spirit life, agreeing in certain purposes of good towards the inhabitants of earth, had associated for the practical realisation of those purposes, and that he had been chosen their general agent, to represent their aims, purposes, plans, to the dwellers on this earth,—assuring him that in such capacity he would become the instrument of incalculable good to the inhabitants of an entire planet.

With all that mental struggle natural to accepting and entering upon such a trust, especially amid an age of universal materialism and scepticism,—yet with meekness of spirit, and a divine faith that to him whose heart is pure no real evil can come,—he accepted his trust, often travelling to distant towns and cities, to seek unknown persons, for objects unknown until arrival at his place of destination revealed the purpose of his visit. Not unfrequently has he set out on these journeys not knowing whence was to come the means to defray expenses; but when the hour of departure arrived, aid from some unexpected source would come.

Soon after the announcement of the formation of the Association of Beneficents, he was informed that several other associations had been formed by persons in the spirit life for special purposes, yet similar and co-operative with those of the Association of Beneficents. Their names and purposes, as set forth by themselves, are as follows.

1st.—“The Association of ‘Electricisers,’ proposing to unfold to the inhabitants of this earth a more general, thorough, and practical knowledge of elementary principles, bearing relation to the government of the heavenly bodies—embracing prominently electricity, the magnetisms, the currental influences connected therewith, and a knowledge of their influences on minerals, vegetables, animals, man.”

2nd.—“The Association of ‘Elementisers,’ proposing to teach of individual elements and of useful combinations—or of chemistry.”

3rd.—“The Association of ‘Educationisers,’ proposing to present foundation principles of a quite new system of education, com-

binning the ancient educational practices with the improvements of this present time."

4th.—"The Association of 'Governmentisers,' which proposes to unfold a wholly new governmental system, commencing with interior government, making the divine government the model, and elaborating certain important governmental principles."

5th.—"The Association of 'Agriculturalisers,' which proposes to turn attention to a wiser, more natural, economical, and simple practice of cultivating the earth."

6th.—"The Association of 'Healthfulisers,' which proposes to teach man, by a knowledge of certain laws, to have a more wise care of the human structure; and thus aid in restoring the diseased to health and happiness."

7th.—"The Association for 'Social Reorganisation,' which will unfold the more beneficent faculties of man—uniting man with man, world with world, with a view to taking certain incipient steps in introducing a new social order."

In the development of personal history to the point where we must now leave it, the purposes of persons and associations in the spirit life have been quite distinctly unfolded. It remains to be added, that each of these several associations has given a series of lectures, which unfold in a general way their principles and methods. They are mostly scientific characters, not only unfolding new truths, but suggesting new forms and adaptations of old truths.

Of the address itself, it is hoped that its suggestions will be received, weighed, and judged by their own intrinsic worth. Should they seem to yourself and your colleagues, wise, judicious, and practical at a basis of interaction between the two hemispheres, they will receive that consideration which in your estimation belongs to them. Without at this time expressing any opinion thereupon, the undersigned will be happy to co-operate in all practical ways with yourself and the eminent minds who will be convoked under your auspices.

The undeveloped would also say, that though they are not committed to any particular school or teacher of social science—though their opinions as to the practical methods may be various—though some of us may have held to the sacred faith and philosophy for years, whilst others are of more recent conviction,—yet they each and all feel the necessity of a transformation or regeneration of terrestrial society into the likeness of the super-terrestrial.

They have thought it might be interesting and encouraging to persons composing your convocation, to find confirmation of their faith, not only in the general tendencies of science, art, literature, and in the hopes and aspirations of whole peoples, and in the universal paralysis of nations and the despair with which rulers, statesmen, political economists, and theorists confess their inability to resolve and disperse the anachronisms of our present civilisation, and to re-construct a society whose base shall be justice, and whose arch, shall be a divine providence over every child of our race; but yet more in the philosophy of this new dispensation, which, while it fulfils the prayer of Jesus, answers the aspiration of every human heart.

Such a society the new spiritual philosophy not only infolds in theory, but will inaugurate it in form.

Never before has there been a power on earth so potent to socialise man. Many of the best minds of this nation have come to accept socialism through the spiritual teachings. Even Mr. Spear himself had not accepted that faith, until conviction came through these new unfoldings.

Assuming that persons in the higher life who once inhabited earth do re-visit it—assuming that their present conditions are more favourable than ours for the pursuit of science, art, and beneficence—that they enjoy more perfect social conditions—that the spirit-life is positive to or impregnative of the earth-life—that it is as respects us the world of causes,—let us ask, if, judging from the laws of mind, the methods of the several associations alluded to are such as would be naturally employed by wise and beneficent beings, having in view the physical, intellectual, social, moral, religious, and spiritual well-being of humanity on this planet. Is not the development of agriculture, art, science, literature, government, the real basis of past progress and present attainments? And is not the degree of perfection to which these are developed in any nation, always the measure of its power and influence in the great family of nations?

Happily, then, it is not the purpose of the new dispensation to disturb the basis of social progress, or to thwart its tendencies; but, on the contrary, to make the present high attainments of humanity the basis of a purer divine progress.

In this connection we will add, that in our judgment the suggestions as to principles and methods of practical labours, set forth in the address, are eminently wise, and we give them our unqualified adhesion.

Should your convocation, or any number of persons outside of the convention, deem it wise to send delegates hither for the proposed investigation, it will give us pleasure to aid them to the extent of our ability, and to offer all needful facilities for the prosecution of their researches and inquiries.

Of methods it needs only be said, they may be inferred from the purposes of the several aforesaid associations;—bearing in mind that, while each is special in its functions, they are all co-operative in their ends—all tending to, and preparing the way for a final culmination in a divine social order—to inaugurate which is the province of the seventh association.

The undersigned cannot close this epistle without expressing their respect and high regard for you personally, as the great pioneer in the cause of social science. It was the happiness of some of their number to make your acquaintance on the occasion of your last visit to our country, and they can never forget the urbanity, genial philanthropy, and benign charity, so eminently, characteristic of him whose influence has moved the civilised world. While all venerate the man who was the earliest of the three whose names have shone as great teachers in social science, and who is the last mortal survivor, and is the only one who has demonstrated the truth of his teachings by successful experiment.

With profound interest in the convention which is about to meet in London—hoping that its deliberations will be mature, and its results greatly beneficial to mankind—we are, respectfully and cordially, your friends and co-labourers,

JOHN ORVIS,  
 MARIANNE DWIGHT ORVIS,  
 H. P. OSGOOD,  
 D. F. GODDARD,  
 M. E. GODDARD,  
 S. B. BUTLER,  
 S. C. HEWITT,  
 DELIGHT K. HEWITT,  
 ELIZA J. KENNY.

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*Recommendations of Mr. P. B. Randolph.*

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[The following documents respecting Brother Randolph were by him put into my hands at a public meeting to celebrate my birthday, when, having received at the same time many other papers which I then could not read, and having an important engagement waiting my return from the meeting, and being kept late by my engagement,—these papers remained unopened. The next morning at noon I had to open and conduct the World's Convention to inaugurate the Millennium, and I could not admit that which I then supposed to be matters of personal interest to interfere with my preparation for this great and much-anticipated event, and in consequence these documents remained unread and forgotten in my pocket. When I afterwards perused them and discovered their interest and importance, I was at first greatly disappointed; but as the British Press was at that period too undeveloped to comprehend such high and divine truths and principles, and to give any account of them deserving notice, it is perhaps much better that their publication has been delayed to this eventful period, when the subject of these NEW SPIRITUAL MANIFESTATIONS is, owing to circumstances now occurring here, likely to attract general attention.

I, however, greatly regret that Brother Randolph, whose character and conduct were greatly admired by all who had the pleasure of knowing him, had so little opportunity of evincing his superior powers of mind in developing spiritual influences,—and that circumstances were not more favourable for his reception while here. Had he remained a week longer, I had prepared the means to have him well introduced to the thinking public of London.—R. OWEN.



*New York, April 5th, 1855.*

We the undersigned, residents of New York, of the United States of America,—to the reformers of every nation, people, and tongue,—greeting.

Brethren, we take pleasure in telling you, that we fully appreciate and understand your motive. Heart and hand we are with you. We feel strong—our souls are in a glow—the sun of righteousness rises in the world's horizon, and the earth begins to pulsate with the divine throbbings of universal love—of God to man and of man to angels. Our souls are confident and trusting. Our hopes and faith in and for the triumph of right over wrong, are great, and active as great.

We feel a spirit of charity for all mankind. We believe in the ministration of departed spirits, and that they are engaged zealously and earnestly in reforming mankind and ushering in the dawn—the glorious dawn, of the universal equity.

We feel that the “good time” to come is close at hand, when men will see their errors in theory and in practice,—in religion and politics, interest and duty,—and see, to discard them all, and embrace the true, the beautiful, and the good, instead thereof.

We believe that spirits are now labouring through earthly mediums to dispel the gloom of error, bigotry, superstitions, unholy creeds, fanaticisms, and irreligion, from the minds of men and the face of the earth.

Brethren,—Reform is our motto! We are soldiers in the great battle for truth, justice, love, and reason,—and we bid you God speed in the divine work of human regeneration.

We take pleasure in commending BROTHER PASCHAL B. RANDOLPH, in whom we have every confidence, to your kind regards. He is our duly appointed representative in the Great Humanitarian Council to be held in London in May next. We trust he will meet with that attention while in Great Britain, which we feel he so well deserves, in consideration of the arduous toils and wearisome labours he has performed, and is still performing, in behalf of the down-trodden and oppressed of human kind of every nation, race, and hue. BROTHER RANDOLPH is one of the most prominent Spiritual Mediums of the mental order in America,—and as such we commend him to the kind regards of every good man and true in Great Britain.

Signed

LYMAN L. CURTISS.

PAILANDER KENYON, M.D.

WILLIAM B. TAYLOR, Resident Engineer N. Y. State Canals.

H. S. NICHOLLS, Banker.

M. TAYLOR, C. E.

SIDNEY BILLING, Editor.

J. H. W. TOONEY, Editor of *Ch. Lpt.*

CHAS. TOLLMANN, in behalf of self and 1100 others. *Philadelphia.*

127, *Pierrepont Street, Brooklyn,*  
*April 16th, 1855.*

P. B. RANDOLPH, Esq.

MY DEAR SIR,—

I take great pleasure in placing the enclosed testimonial, duly signed by the proper officers of our Association, in your hands. You are aware that the vote was unanimous and fervid. I have nothing more to add but the expression of the hope, that the good and great father of spirits will accompany you in your mission, and work with, and preserve and bless you; and raise up warm and appreciating friends to take you kindly by the hand and encourage you wherever you may go.

Most sincerely your friend and brother,

J. R. ORTON, M. D.

At a meeting of the Association of Spiritualists of the city of Brooklyn, N. Y., held at the Hall of the Institute, on Sunday morning, April 15th, 1855, Dr. J. R. Orton called the attention of the audience to the fact, that the eloquent speaker, Mr. Pascal B. Randolph, to whom they had been listening, and had often listened before, was about to embark for Europe to attend the Convention of Spiritualists called by the venerable Robert Owen at London, and the World's Fair at Paris, and to labour generally during the period of his absence for the good of spiritualism and reform:—and moved an expression of confidence in Mr. Randolph, on the part of the Association, which having been seconded by Mr. Robert T. Wilde, it was

Resolved, That while we authorise no one to express special opinions for us, either collectively or as individuals,—we are free to record our entire confidence in our gifted brother Randolph, as an honest, most talented, self-sacrificing, and successful worker in the spiritual field, and to certify to his extraordinary powers as a medium; and we heartily commend him to our friends in Europe; and trust and believe he will be an instrument, while abroad, of accomplishing great good.

In behalf and by order of the meeting.

TAPPEN TOWNSEND, *President,*  
 W. H. SIMONTON, *Secretary.*

*Utica, New York, April, 5th, 1855.* •

HON. ROBERT OWEN,

DEAR BROTHER,—

I take pleasure in commending our good and trusty brother and co-labourer in humanity's broad field, Paschal B. Randolph, to your kind regards and consideration.

Brother R. is poor in purse, but rich in hope and faith. He is a liberal of your school, and has battled manfully for human rights in this our land of America.

Brother, aid him by your council. Brother Randolph ranks high in this country as a public speaker, and he expects to lecture throughout Great Britain on all the great questions of reform. Temperance, slavery, peace, war, prison reform, woman, labour, capital, democracy, education, socialism, capital punishment, and the marvellous revelations from the spirit land.

He hopes to procure funds by his lectures to establish a press for the promulgation of reformatory ideas and humanitarian measures.

Any facilities you may afford him will confer a favour on a great number of struggling and earnest souls in this land.

Truly yours, for the great cause of freedom throughout all the world,

LYMAN L. CURTISS.

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