

THE  
**Signs of the Times ;**  
OR, THE  
**APPROACH OF THE MILLENNIUM.**

---

**AN ADDRESS**  
TO THE TORIES, WHIGS, RADICALS, AND CHARTISTS;  
CHURCHMEN, CATHOLICS, DISSENTERS,  
AND INFIDELS ;  
TO ALL PRODUCERS OF WEALTH, AND NON-PRODUCERS ;  
IN GREAT BRITAIN AND IRELAND.

BY  
**ROBERT OWEN.**

*Second Edition.*

---

LONDON :  
PUBLISHED BY THE HOME COLONIZATION SOCIETY,  
AT THEIR OFFICE, 57, PALL-MALL ; AND  
SOLD BY ALL BOOKSELLERS.

1841.

[*Price Twopence.*]

## HOME COLONIZATION SOCIETY.

WHATEVER may be said or written on the improvement of all classes of society, it is now evident to those who reflect, that that which is necessary to this end is A SOUND, GOOD, PRACTICAL EDUCATION, AND PERMANENT BENEFICIAL EMPLOYMENT to all who require them; in fact, that any other measures are mere palliatives, and can produce only temporary benefits, at an extravagant waste of time, capital, and labour.

It will also be obvious to those who have thoroughly investigated the subject, that a sound education and permanent beneficial employment cannot be given under the present competitive arrangements of society; and that the best mode of securing these benefits to the population will be by the establishment of SELF-SUPPORTING HOME COLONIES, on account of their complete efficiency for the purpose, and their great economy over the present system.

A Society has therefore been formed to promote the establishment of these Colonies; having for its object—

1stly. To submit the plans of the Colonies in all their details to the most scientific and experienced men in every department of life.

2ndly. To make these plans extensively known to the public, and to demonstrate their efficiency for the purposes designed.

3rdly. To demonstrate that these Colonies, in consequence of their very superior economical arrangements, will afford a secure and profitable investment for capital.

4thly. To arrange the preliminaries for Joint-Stock Companies to carry the same gradually into extensive execution.

5thly. To publish the most useful and authentic works explanatory of the principles on which the system of Home Colonization is based, in order to convey to the public correct information on this most important subject.

The expenses attendant on the above will be met by Subscriptions of £5 each and upwards; which shall, at the option of the subscriber, be placed to his or her credit in behalf of one or more shares, which the subscriber may choose to take in the first Joint-Stock Company established; and by Donations.

A Subscription or Donation to the above amount will constitute a member of the Society.

The Society have published a statement of their views and the measures they propose, in a Work entitled "A Development of the Principles and Plans on which to establish Self-supporting Home Colonies; as a secure and profitable investment for capital, and an effectual means permanently to remove the causes of ignorance, poverty, and crime, and most materially to benefit all classes of society, by giving a right application to the now greatly misdirected powers of the human faculties, and of physical and moral science."

This Society is not confined to any particular class, sect, or party, but invites the co-operation of *all* who will unite in *practical measures* for the relief and amelioration of humanity. And the proposed Colonies will contain arrangements for the accommodation of every religion; the only religious requisition being, the *practice* of charity and kindness to all.

A Committee attend daily at the Office, to answer inquiries and give explanations respecting the measures proposed, &c. Communications by letter will also receive attention.

May, 1841.

A. C. CUDDON, *Secretary.*

HOME COLONIZATION OFFICE,  
57, Pall-Mall, London.

THE  
SIGNS OF THE TIMES;  
OR, THE  
APPROACH OF THE MILLENNIUM.

---

AN ADDRESS

TO THE TORIES, WHIGS, RADICALS, AND CHARTISTS;  
CHURCHMEN, CATHOLICS, DISSENTERS, AND INFIDELS;  
TO ALL PRODUCERS OF WEALTH, AND NON-PRODUCERS;  
IN GREAT BRITAIN AND IRELAND.

---

FRIENDS AND FELLOW-COUNTRYMEN,

YOUR country is in danger, from internal dissensions, and external wars.

Your internal dissensions arise from the superstitions, which prevent charity for each other's conscientious convictions and feelings; and from the want of permanent employment, with remunerating returns, for the industrious masses of the population.

You have had before you, again and again, in every varied form, from the leaders and advocates of each, the remedies which they respectively offer.

Ask the experienced men of the world, from which of these divisions is there the slightest chance of an effectual and permanent remedy, for these daily increasing evils?

Men of research and extensive experience know that the theories of all these parties have been, often, tried in practice through past ages; and that not one of them has produced, or ever can produce, a virtuous, united, intelligent, and happy state of society; for, not one of them has ventured to descend

*to the root or real cause* of the evils of past and present society.

There has been, in all, a lack of knowledge, or of moral courage, and of the pure and genuine charity necessary for this high and important, and now most necessary, task.\*

For the sake of your common interest, and in the name of suffering humanity, I call upon the best minds among you to pause in your present pursuit, and to ask yourselves, in your calm moments, if the schemes, proposed by any one of these divisions, are likely to imbue you with charity, to unite you in heart and mind, to insure you wealth, or to stay the danger of increased poverty, contention, disorder, and confusion?

As a remedy for the present evils of society, evidently not one of the schemes, advocated by these parties, can give confidence, except to the weak and blindly-led members of the respective sections; for these schemes are, either mysterious, impracticable, or inefficient for permanent good.

Those who reflect, and who have acquired experience, know that these evils arise from *ignorance, superstition, division, and poverty*; and that the *only* remedy is, to go honestly and fearlessly to work, in right good earnest, to remove the *causes* which perpetuate them; *and this course has never, yet, been adopted by any party.*

I therefore call upon the truly good men and women, of these opposing divisions, to abandon all party and sectarian proceedings; and to unite cordially, allowing unmolested full liberty of conscience to each, in decisive measures now, at once, to remove the causes of ignorance, superstition, division, and poverty, for ever, from among us. This is the *only* course that can ever reconcile man to man, imbue him with universal charity, and enable him to provide abundance of wealth for all, and to love his neighbour as himself.

The task proposed may appear difficult; but it is so, only, to the *misdirected imagination of party, class, and sect.*

Ignorance and superstition may now be overcome, in the whole population, *by a sound, good, practical education for all;*

\* See Extract from Archdeacon Wilberforce's "Primary Charge, 1840," in Appendix.

and poverty, with the fear of it, be destroyed *by permanent beneficial employment for all.* 7

This education may now be given, and this employment may now be found, for all who require them.

The British empire, above all the nations of the earth, abounds in the most ample means to give, and permanently secure, both to the whole of her population.

To the British empire, above all the nations of the earth, it is now become an object of imperious necessity, that the people should be so educated and employed; or open rebellion, or secret severe vengeance, may be justly apprehended,—and

1st. Because, this empire contains within its dominions more scientific knowledge, with more ignorance, superstition, and immorality, than any nation upon the earth.

2d. Because, it exhibits more riches and ignorant pride, with more *poverty, disease, destitution, and degradation of mind*, than can be found in any other nation.

3d. Because, within its territories, there is not wanting one single material, or ingredient, of the means requisite to convert, in a short period, this mass of immorality, pride, corruption, ignorance, disease, destitution, crime, and misery, into a sound, healthy, united, intelligent, highly moral, wealthy, and happy society;—a society not indeed to be “*envied* by surrounding nations,” but to be an example to be followed by all the nations of the world;—a society which shall hold out the hand of fellowship to every other people, and, willingly, assist them in the attainment of the same advantages—the same permanently increasing prosperity;—thus exercising an influence, which will tend to create, and maintain, a cordial and most beneficial union among all nations.

4th. Because, the Government of this country, with all its immense power to create wealth and virtue, is, owing to its erroneous system of governing by force and fraud, now producing more poverty, crime, and misery, than is produced in any other nation upon earth; while, with ease, under a system of united interest, it may produce more permanent good and extended happiness.

5th. Because, there is, in the British empire, a greater expenditure for the support of a religion to produce charity and affection for the human race, than is expended in any other country; while less of both is evinced, in practice, than in any other part of the globe.

6th. Because, throughout the British empire, there is more superstition, hypocrisy, bigotry, and moral weakness, and less simplicity, honesty, moral courage, and *true religion*,\* than in any nation upon earth.

7th. Because, in the British empire, a greater expenditure is incurred than in any other, professedly, to govern it in a very superior manner; while, with the talent, industry, capital, and materials, at the command of its government, wherewith to produce a superior character in the people, and create permanent prosperity and general happiness, it is, of all nations, the most inefficiently governed; † for the great mass of the population

\* *True religion*, it is now evident to common sense, consists in the practice of producing the greatest amount of happiness to the human race, and to all that have life upon the earth. } Man never has benefited, nor, by all he can do, is it possible for him, in any manner whatever, to benefit that Incomprehensible Power, which, "by searching, no man can find out," or which, by searching, it is certain no man has yet found out. } If there be presumption, ignorance, and blasphemy in man, according to any rational notions of blasphemy, it is when mere mortals, who are now, evidently, by their general conduct, less rational than most animals, pretend, or attempt in any way, to "do good" to God, to "glorify" him, and to "magnify his holy name." Can worms magnify or glorify man?—and is not the difference between the Deity and man infinitely greater than that between man and worms? Such notions and conduct must surely proceed from the very last stage of insanity in the human mind; and the public exposure of their gross absurdity, it is to be hoped, indicates a speedy change to rational principles in the whole population. } The old ceremonial forms for the worship of this Power are, evidently, the invention of the early priesthood of the world, when the people were in the depths of mental darkness; and it is now continued solely for the intended benefit of the priesthood; to the prostration of the human mind, and to the incalculable injury of the priesthood themselves, and of the whole human race. }

† The British government takes more from, and does less for, each individual of her population than any nation in Europe; while the Austrian government takes less from, and does more for, each individual in Austria, than any other nation in Europe. The one is called free, the other despotic.

could not be in a more demoralized, destitute, and degraded condition, than are, at this day, the majority of the people of the United Kingdom, without being instigated to revolt, or maddened into open rebellion.

8th. Because, the demoralization, destitution, and degradation of both sexes, in the British dominions, are the necessary and unavoidable results of the want of a *sound practical education, on principles in accordance with human nature*; and of *permanent beneficial employment and occupation*, for all classes; and the want of general arrangements to place *high and low, rich and poor*, within better and more virtuous external circumstances:—seeing that the human race ever have been, are now, and ever must be, the creatures of the external circumstances, whether good or bad, which man makes to surround his fellows.\*

9th. Because, the sciences of forming a virtuous and superior character, for all men and women, and creating a superfluity of superior qualities, of wealth for all, *are now known, and may be most easily applied to practice.*

10th. Because, there is now, from one end of the kingdom to the other, one general demand for relief from an ignorant and crude system of force and fraud,—a system of *universal deception*, by which all classes are kept in physical or mental slavery to each other, and by which they are interdicted from the incalculable advantages of a system of *truth*, that may now, with ease, and in a short period, be extended to the whole population.†

11th. Because, throughout these dominions, all are *actively engaged* in doing that which they ought *not* to do; while they leave undone that which, for their interest and happiness, should be done.

12th. Because, the change proposed in the author's "Development," will effect the great revolution, preliminary to the commencement of the regeneration which, about this period, so many nations expect; to relieve the population of the world, without force or fraud, from the poverty, destitution, contention,

\* See Mr. Alison on "Human Happiness," and Dr. Alison on the "Management of the Poor in Scotland."

† See the Author's "Development of the Principles and Plans on which to establish Self-supporting Home Colonies."

prostitution, crime, and misery now so prevalent throughout all countries, and which evils, as published in so many authentic and official documents,\* are daily increasing, under the present system, throughout Great Britain and Ireland.

Now, no one is justified in thus finding fault with *what is*, without having an effectual remedy to propose for immediate adoption.

A remedy is now offered to the Government, Priesthood, and People, in the establishment of the author's proposed Joint-Stock Companies for forming Home Colonies; one that will be safe for the two former, and beneficial to the whole population.

This remedy, and mode of carrying it into execution, will be speedily made more generally known to the public, by various means, in order that every class, sect, and party may learn what it really is, and thus be enabled to judge for itself.†

But, it will be asked, Who is he who thus arraigns the whole proceedings of the British empire, in all its separate divisions, and as a whole,—an empire said to be “the first in wealth, in science, and in arms,” and to be “the envy of surrounding nations, and the admiration of the world?”

{ A plain, practical man, who, from his birth, has been made to love his species before all other considerations; who, regardless of wealth, honours, present popularity, future fame, or life, has devoted himself to the discovery and removal of the obstacles which ignorance, or inexperience, has placed in the way of making all of human kind highly intelligent, truly good, abundantly wealthy, and as happy as humanity, with these qualities, can be made; when it shall be governed by its own laws, well understood, and surrounded by superior external circumstances, in accordance with those laws. }

\* See writers referred to in the Author's “Development,” and especially Dr. and Mr. Alison's late publications.

† That full information may be given to the public on this subject, so deeply interesting to all ranks and classes, an office, designated the “Home Colonization Office,” has been opened at 57, Pall-Mall, London; where a Committee attends daily from ten to four o'clock to answer any inquiries, and to give whatever further explanations may be required. Letters addressed to the Secretary, at the Office, will be attended to.

A man whose organization *at birth*, and character *from birth*, has been formed *for him*; [and whether it has been made *inferior* or *superior* to that of other men, or *between these extremes*, he takes no blame, he takes no praise, to himself.] What he has been through life, and what he now is, the Power which moves and governs the universe, whatever that power may ultimately be discovered to be, if it ever shall be discovered by man, has made the author of this Address. If there be merit or demerit in his organs, faculties, and qualities, either at birth or subsequently,—to that mysterious and, as yet, to man, utterly incomprehensible Power, the merit or demerit solely belongs.

Were the human race now *rational*, this statement, on this part of the subject, would be sufficient and complete.

But, as humanity ever has been, and yet is, in a most pitiably irrational state, another step to prepare the way to overcome this irrationality, and to make man, *in future*, a *rational creature*, must now be made.

To retard, and, if possible, to prevent the ultimate advance of high and important truths,—truths on which depend the happiness or misery of the human race,—all the usual arts and cunning of this old system, based on error, falsehood, and deception, have been, for years past, set to work, and latterly with greatly increased activity, to vilify and defame, by every kind of means, the man who has been made to have more pleasure in preparing a superior state of future existence for his fellow men, than in any other pursuit throughout the whole of his life; and who, by a singular combination of external circumstances, has been evidently, in an especial manner, prepared by that Incomprehensible Power which directs and overrules all within the universe, for this most difficult, dangerous, and extraordinary task.

But the principles which this man has been compelled to believe to be eternal truths, forbid him to blame, and make him to pity, those who have been made thus to act.

In truth, these men have, unconsciously, done much good in their day. They have now effectually called the attention of the civilized world to the all-important facts, and self-evident

deductions from those facts, which are necessary to be known, before man can be "regenerated and born again," or prepared to enter upon a superior mode of life.

It is, however, necessary to be well understood, that it matters not what may be the qualities, or qualifications, of the agents of this All-pervading Incomprehensible Power, which may be the immediate cause of imparting high truths, leading to permanent happiness for the human race: it is sufficient that the happiness be secured.

Most insignificant, therefore, is the question, who or what Robert Owen is, or how he may have felt, thought, or acted, through life.

Yet, as the world, in its irrational state, has been taught to attach much consideration to individual reputation, according to its geographical notions of right and wrong, the author of this Address is most willing to gratify the present error of the human mind to its full extent; and to have whatever, from his birth to this period, he has thought, said, or done wrong, made as thoroughly public as it can be made,—upon the simple condition, that the charges shall be made openly and publicly to himself, and that he shall have a fair opportunity, publicly, of replying fully to each accusation.

To any parties, therefore, who think they have an interest in finding, or who desire to find, error or evil in his conduct through life, he now offers the means of tracing that life, from birth to the present time.—(*See Appendix.*)

Robert Owen claims not to be faultless, according to the prevailing conventional notions of right and wrong, in the geographical position of this country; but he is most willing that the whole of his sayings and doings, year by year, and day by day, shall pass through the ordeal of a comparison with the sayings and doings of all, or any, of his accusers, during the entire lives of the parties.

Nay, more; to bring this senseless question to a point, and to set it at rest for ever, the author of this Address, who, as already stated, claims no merit and takes no demerit, for what he has been, is, or may become, is most ready and willing to have his life,—of now nearly three-score years and ten,—most strictly

scrutinized, and compared with the life of any other man, religious or infidel ; and, so that the comparison shall be justly made, he is indifferent what manner may be adopted to ascertain the true conduct of each, as son, brother, husband, and father,—apprentice, servant, and master,—citizen, and public instructor, and friend to the human race, even according to the present notions of the world ; although his convictions of what is right and wrong, or good and bad, have been made to differ, very widely, from the prevailing irrational popular notions, as taught to the ordinary mind of the, so-called, civilized portion of society.

Let none, therefore, on account of who or what Robert Owen is, be longer frightened by mysterious names, or mysteries of any kind, from striving to attain the high and important station to which all of the human race are, ultimately, destined to rise ; for, upon close examination, these mysterious names, or mysteries of any kind, will be found to be mere sounds, unsubstantial as the visions, ghosts, and witchcraft of our ignorant, superstitious, and therefore easily deluded ancestors.

[ These mere words, signifying nothing, have been the invention, from time to time, of mystics, priests, or politicians, and have powerfully tended to keep society in a state of abject mental slavery ; and, in consequence, the world is now overwhelmed with ignorance, and superstition, and division, and all the vices and miseries which are their unavoidable results. ]

What then is to be done to relieve the human race from these great evils ? Are the mystics, and priests, and deceived politicians to be for ever the incubus of the world ? and is man, everlastingly, to remain the slave of senseless superstitions, and be kept more ignorant of his nature, and thus be made less rational, more degraded, and more miserable than any of the tribes of animals who live in accordance with their nature ?

No ! this cannot be. The Great Spirit of the Universe,—or, the God of the nations of the world,—that Power, from whose mysterious operations all life and intelligence proceed,—has evidently decreed that the reign of the mystics, the priests, and the ignorantly selfish, should now cease ; by exposing their ignorance, in their opposing creeds, contradictory mysteries,

love of gain, and internal dissensions for worldly honours and individual advantage.

But, as the dominion of this world has been, so long, under the direct or indirect influence of the mystics and priests; who, by their assumed power over the consciences of men, enslave the minds of all, *and especially of the women*, who are thus made to assist the priests still more effectually to enslave the men,—how is this gross mental darkness to be overcome?

Is it possible that this victory,—the greatest of all victories that man can attempt,—can be gained over bigotry, superstition, fanaticism, and mystery, without a serious contest with those who, for worldly or conscientious motives, are now trained, and educated, to maintain the permanent supremacy of the causes which produce these evils?

Shall any one dare attempt, at once, to snap asunder these mental bonds, which have enslaved the population of the world for unnumbered ages, and not be made a victim for his temerity, and, by the priesthood, made to suffer death?

It shall be tried. If a contest of this description cannot be avoided, and if a victim be necessary to appease the anger of those who preach peace, charity, and kindness to all, and even the love of enemies,—let the conflict come; and if the sacrifice of a life, in this all-glorious cause, shall be necessary to secure mental liberty to the human race, the victim is prepared.

In this cause, on which depends the misery or happiness of man, through all future ages, (I am now, as I ever have been, ready and willing to sacrifice my life) and if by so doing I can ensure the permanent well-being and progressive excellence and happiness of my poor, deluded, oppressed, and therefore miserable, fellow-men, (I shall consider the sacrifice a great privilege—a privilege the highest that man can enjoy; *because the termination of the reign of the priesthood upon earth, would ensure the well-being and happiness of the human race; and their immediate entrance into a new, or millennium state of happy existence.*)

ROBERT OWEN.

LONDON, *March* 1841.

APPENDIX TO THE ADDRESS.

---

*I. Short notice of the Author's movements, from his birth to the present time.*

The Author was born at Newtown, Montgomeryshire, North Wales, 14th May, 1771. Left it at the age of ten; went to his eldest brother (William) in London, where he remained a few months, before he engaged himself for three years to Mr. James M'Guffog, of Stamford, Lincolnshire. After remaining there about four years, he returned to London, and engaged himself with the house of Messrs. Flint and Palmer, on the Borough side of old London Bridge. From thence he removed to, the late, Mr. John Satterfield's, St. Ann's Square, Manchester. He was afterwards, for a short period, in partnership with a Mr. Jones, in a machine-making establishment. He then commenced cotton-spinning in Manchester, on his own account; but was soon engaged, by the late Mr. Drinkwater, to take the management of the first fine-cotton-spinning factory ever erected in the British dominions; and in which were employed about five hundred men, women, and young persons of both sexes; but chiefly young women, and some children. He obtained the direction of this establishment in the year 1791, when he was about twenty years of age, and continued it until, with some young men, he commenced the Chorlton Cotton-Twist Company, in the Chorlton Mills, Oxford Street, Manchester. While carrying on this concern, he entered into a new partnership with the late Messrs. Borradaile of London, and the late Messrs. Barton of Manchester; and while carrying on this concern, he saw, and recommended his partners to purchase, the New Lanark Mills, then the property of the celebrated David Dale of Glasgow. This purchase was made in 1799. Some months afterwards, the Author of this work married Mr. Dale's eldest daughter, and the year following he removed from Manchester, and became the managing partner of the New Lanark business,

both at New Lanark and at Glasgow. He retained the superintendence of this establishment, and continued to direct, successfully, for thirty years, perhaps the most important experiment, to secure human happiness, ever attempted; until he withdrew from it, upon his fourth and last return from the United States of North America, in 1829. [He relinquished this most enviable position, that he might be at full liberty to agitate the world, and prepare it for an entire change of system, in principle and practice.] It was here he ascertained the certainty of the truth of the principles, and the extraordinary benefit of their partial application to practice, under many unfavourable circumstances; unfavourable from the nature of the employment, the local prejudices of some parties, and a variety of other causes, that naturally arose in opposition to so novel an experiment;—an experiment which, if permitted to proceed, with the success and popularity it had attained, would too rapidly, in the opinion of many, have destroyed all faith and confidence in the old worn out principles and injurious practices of existing society. From the period of the relinquishment of this establishment to the present, the author has had his most permanent residence in London, the metropolis, in fact, of present civilized society. He fixed his residence there, that he might meet the errors of that society at its centre,—in their full strength and vigour,—that he might effectually overcome them, or himself be overcome.

[Between the autumn of the year 1824 and the summer of 1829, the author was four times in the United States of America, once in the West Indies, and once in Mexico; and about three years since he visited the governments of France, Austria, Prussia, Bavaria, and Saxony, intending to have extended his journey to St. Petersburg, the Hague, and Belgium; but he was too long detained in the cities which he visited to admit of longer absence.] These journeys were made to promote the great object of his life,—“the permanent happiness of the human race.” ] This short sketch may serve as a key to the Author’s movements: should time be permitted to him, it is his intention to give a detailed history of his life; because it has been a life of no ordinary character.

## II. EXTRACT FROM

*Archdeacon Wilberforce's "Primary Charge, 1840."*

"Is it not true that there is a great and widening separation in this land between the various classes of society, and even between man and man? Thus the bonds, which of old held the high and low of English society together, are melting away. Where, for instance, among our vast manufacturing population, are the old bonds of mutual affection and respect—of national care on the one side and generous trust upon the other, by which the peasantry and gentry were united? And this poison cannot be anywhere present in the circulation of the body politic, without reaching more or less to every part. It creeps on to the trading classes, to the shop-keeping classes, and thence even to the rural districts. This change is passing upon the very conditions of social life in England; and at the same moment, and from the action of the same causes, the straiter bonds of family life and subjection are wearing out; children are becoming more independent, and brethren more disunited."\*\*\*\*

"And so of the other great cause of separation. No reasonable man can doubt that the idolatry of property is at this time one of our prime national sins. And has not God so ordered things, that rich and mighty nations, when they do become entangled in this idol-worship, shall become also his avengers on themselves?—that the careless, selfish rich shall become a prey of the untrained violent needy? that the feebleness of all human institutions, when they rest not upon God's word [truth], shall sooner, or more late, be proclaimed by all the agonies and horrors which await on civil strife?"

WORKS PUBLISHED BY THE HOME COLONIZATION SOCIETY,  
57, PALL MALL, LONDON.

A DEVELOPEMENT OF THE PRINCIPLES AND PLANS ON WHICH TO ESTABLISH SELF-SUPPORTING HOME COLONIES ; as a secure and profitable Investment for Capital, and an effectual Means permanently to remove the Causes of Ignorance, Poverty, and Crime, and most materially to benefit all classes of Society, by giving a right application to the now greatly misdirected powers of the human Faculties, and of physical and moral Science. By ROBERT OWEN. 4to. with Plates, 5s.

LECTURES ON THE RATIONAL SYSTEM OF SOCIETY, derived solely from Nature and Experience, as propounded by ROBERT OWEN ; *versus* SOCIALISM, derived from Misrepresentation, as explained by the LORD BISHOP OF EXETER and others ; and *versus* THE PRESENT IRRATIONAL SYSTEM OF SOCIETY, derived from the inexperienced and crude Notions of our Ancestors, as it now exists in all the opposing, artificial, and most injurious divisions in all civilized nations, but more especially in the British Empire and in the United States of North America. By ROBERT OWEN. Delivered in London, at the Egyptian Hall, Piccadilly, in February, March, and April, 1841. In Numbers, price 3*d.*, or in Parts, 1*s.* each.

OUTLINE OF THE RATIONAL SYSTEM OF SOCIETY, founded on demonstrable Facts, developing the First Principles of the Science of Human Nature ; being the only effectual Remedy for the Evils experienced by the Population of the World ; the gradual adoption of which would tranquillize the present agitated state of Society, and relieve it from moral and physical Evils, by removing the Causes which produce them. By ROBERT OWEN. Price 2*d.*

ADDRESS on opening the Institution for the Formation of Character, delivered at NEW LANARK, on the 1st of January, 1816 : the first public Announcement of Mr. Owen's Discovery of the Infant School System.

AN ADDRESS TO THE SOCIALISTS, on the present Position of the RATIONAL SYSTEM OF SOCIETY, and the measures required to direct most successfully the operations of the UNIVERSAL COMMUNITY SOCIETY OF RATIONAL RELIGIONISTS ; being the substance of two Lectures delivered in London previous to the annual meeting of Congress, in May 1841, by ROBERT OWEN. Price 2*d.*

PUBLIC DISCUSSION between ROBERT OWEN and Mr. JOHN BRINDLEY, held in BRISTOL, on the 5th, 6th, and 7th of January, 1841, before an audience of more than 5000 persons. With the Preliminary Correspondence between the Committees, and an Appendix by Mr. Owen. Price 1*s.* 6*d.*


MANIFESTO OF ROBERT OWEN, in reply to the BISHOP OF EXETER ; with a PREFACE ; and an APPENDIX, containing Mr. Owen's Petitions to Parliament in Feb., 1840 ; his Memorials to the Governments of Europe and America, and to the Allied Powers at Aix-la-Chapelle in 1818 ; and Extracts from his Writings, on Responsibility, Marriage, etc. Eighth Edition. Price 1*s.*

A LECTURE delivered in the Mechanics' Institute, London, on the 30th March, 1840, by ROBERT OWEN ; in reply to the Errors and Misrepresentations made on the subject of the RATIONAL SYSTEM OF SOCIETY, in both Houses of Parliament, by the London City Mission, by a large portion of the daily and weekly Press, and in the Sermons and Lectures delivered and published by the Clergy and Ministers throughout the Kingdom. Second Edition. Price 6*d.*

TWELVE LECTURES on an entire New State of Society, delivered in London in 1830 ; with a Memoir and Writings of Miss Owen ; and an Address to the Inhabitants of New Harmony. By ROBERT OWEN. Price 3*s.* 6*d.*, bds. 4*s.*

LECTURES ON THE MARRIAGES OF THE PRIESTHOOD ; with proposed Reforms in the Laws of Marriage and Divorce. (1835.) Price 1*s.*

SIX LECTURES, delivered in Manchester previous to the discussion with the Rev. Mr. ROEBUCK, 1837, by ROBERT OWEN. Present price, 1*s.*

 *The Home Colonization Society are alone authorized by Mr. Owen to publish his Works, from March 25, 1841.*