

ROBERT OWEN'S MILLENNIAL GAZETTE;

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

“The character of Man is formed *for* him, and *not* by him!”

No. 6.]

JULY 1st, 1856.

[PRICE 6D.]

THE USE, ADVANTAGES, AND BEAUTY, OF MAN'S FORMATION, WHEN HE SHALL BE FULLY DEVELOPED.

(Continued from No. 5.)

It will now also be proved whether the human faculties are so far developed as to be enabled, when their attention has been especially called to the subject, to perceive that innumerable facts continually demonstrate the great truth—*that any human being may be forced from birth by the society which surrounds him to acquire any language, religion, belief, habits, manners, prejudices, local ideas, and conduct, without merit or demerit being rationally attributable to the individual. And also, that through this knowledge society may easily adopt practical measures, by creating new surroundings not difficult to devise and execute, by which all placed within them shall be made to acquire and speak perfectly a good language, and to express the truth only,—to receive the true religion and apply it to practice through life,—to believe that only which is in accordance with all facts,—to acquire superior habits and manners,—to be freed from local and general prejudices,—and always to be wise and consistent in conduct, so as to become a good, useful, and valuable member of society, and yet never to attribute to himself any merit, or claim any reward, except to be equal to his fellows at the various periods of life, when life shall be divided by society rationally for its business, progress, and enjoyment.*

If the human faculties have attained this state of development, or can now be assisted to enable them to acquire this advanced stage of progress, then may all nations, now so wondrously linked together by the combined new powers of the press, steam, and electricity, acquire the knowledge of the divine qualities of

human nature, and how from birth to give a wise direction to those qualities, and begin to prepare for the introduction in practice of the New Existence of Man upon the Earth, and the attainment of the Millennial life so long promised to our race.

Peace has been attained by the great powers of the world. Let all now guard that peace until all nations shall be united by federative treaties, making all people into one nation, seeing and knowing that there is but one real interest for our race, which is, that all should cordially promote each other's progress in goodness, knowledge, and happiness.

People of the world! Are you sufficiently developed as rational beings to be prepared to induce your governments to enter upon this new state of existence, so easily attainable when you can abandon the false fundamental principle on which society is now based, and adopt the only true fundamental principle which can make you consistent in mind and practice, and give you perpetual progress and happiness.

The *use*, then, of man's formation is to enable him to acquire real knowledge, through experience and a calm comprehensive investigation of facts, and especially of those facts which enable him to know what manner of being he is,—what are the organs, faculties, propensities, qualities, and powers, which God and nature give to humanity,—how society from ignorance of this knowledge has misdirected these divinely given powers from the birth of every individual,—how they may now be all well-cultivated, directed, and exercised, so as to insure the health, progress towards excellence in all things, and happiness of individuals and of society.

The *advantages* of man's formation, when thus used, will be to make the human race rational, consistent at all times in mind and practice, and, compared with the race as it is at present, superior beings, occupied in making the earth a terrestrial paradise, and in training and educating each generation to exceed its predecessors in knowledge, wisdom, and goodness, and in attaining higher and higher progressive enjoyment.

When man's formation shall be applied to these uses, so as to attain these natural advantages, the *beauty* of the form in both sexes will far exceed any human forms ever yet seen upon the earth,—a high superior mind and spirit, beaming with love, goodness, and wisdom, will be expressed in every feature of the countenance and in every limb and gesture of the body,—all defects of body and mind and the causes of disease in both will gradually diminish, until they will cease to exist, and in succeeding generations will be unknown.

Rulers and Teachers of men! Can you now learn this lesson and permit the population of the world to become attractive, to love one another, to cordially assist each other in attaining every

kind of excellence, and thus, one and all, to become united, rational, wise, and happy ?

To effect this great and glorious revolution for humanity, the united will of the governments and people is alone necessary. The materials to effect this change exist abundantly over the earth, and wait only to be called into action.

ARCHITECTURE OF THE FUTURE.—DESIGNS FOR HOMES
OF HARMONY, TRANSMITTED FROM THE SPIRIT
WORLD.

(*Note to Mr. Owen.*)

To ROBERT OWEN :

DEAR AND MUCH RESPECTED SIR,—

I send you several very imperfectly drawn (because very hurriedly done) diagrams, with an accompanying paper, to be presented by you, (if you deem it wise so to do,) to the Congress, &c., of the 14th May. I do this at the suggestion of my Spirit Teachers, under whose daily tuition I hope, by and by, to elaborate my especial part of an entirely new, more beautiful, and, in every way, more perfect system of architecture, than the world has yet known, cared for, or thought of. What I send you will give you but a very imperfect idea of this singularly beautiful and highly useful manifestation from the heavens ; but it is the best I can do at present, for I do it at short notice and in the midst of many cares and much struggle. Hereafter I may do better, as the advent of the spheres grows in breadth and strength, and as means (which give time and freedom from cares, &c.) come to me and mine.

Much of the time, for some three years, I have spent in elaborating these new ideas. Much more I shall doubtless spend in the future, with the serene hope that much good may come to humanity, (and through humanity *only*, to me and mine,) by these new labours.

With the highest regard for your self-sacrificing character, in labouring for universal man, I now submit these documents to your wise disposal.

S. C. HEWITT,
22, Tremont Street.

Boston, May 1st, 1856.

To Robert Owen and others, members of the Congress to be assembled in London, England, 14th May, 1856, to discuss principles and measures for the Reformation of the World.

GENTLEMEN,—

The hour has now fully come, when persons interested in important humanitarian efforts should come together, associate, look one another in the face, communicate the purposes, plans, ends, and aims, which each and all have in view.

Among the many subjects which have occupied the attention of man in past ages, that of *structures* has been one of the most important. Little or no progress can be made until man shall be comfortably circumstanced. He needs, not only to look out on the broad landscape, to journey over the vast prairies, to wander among the silent groves, to seek shelter in the quiet arbour; but he also needs a comfortable, cheerful, harmonious place of abode—a HOME which shall be, at once, the sacred *locale* of his affections, the embodiment of his tastes, and, if not the symbol of his actual attainments, at least that of his aspirations and his more ennobling desires.

The past has been the age of struggle. Contest between man and man, nation and nation, has everywhere been exhibited. And it can hardly be said, even yet, that humanity has an abiding place, or a continual city. But a new order of society is now being ushered into existence. New forms of life and action will appear. There will be less of isolation—of mere *individualism*; there will be more of association, of co-operation,—exhibiting the harmonious GROUP-LIFE. And finer offspring, also, manifesting the finer aspirations, will be produced through the aid of these finer conditions.

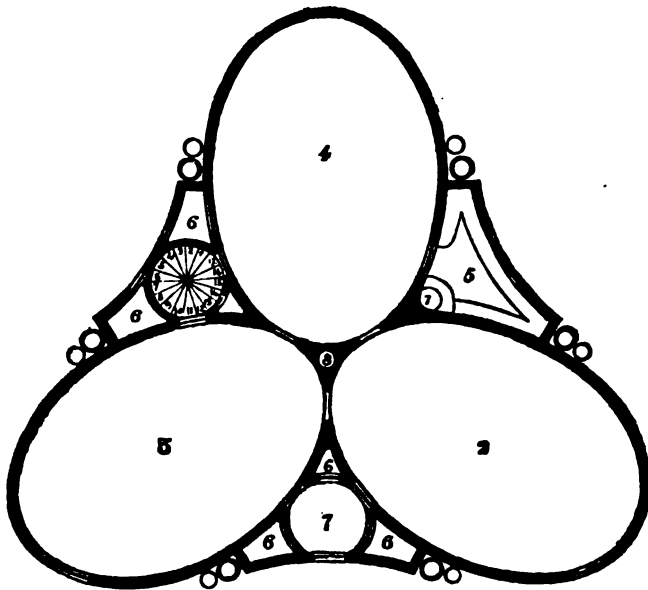
The new order of society will call for NEW ARCHITECTURE, corresponding to its wants, its aspirations. Now, nature exhibits *variety*. It also manifests *unity*. In a very prominent way, and as one of her main features, nature presents CIRCULARITY OF FORM. Wherever the human eye beholds nature, it marks that interesting phenomenon. The forests, the earth, the planets, and, in short, all the heavenly bodies, (to say nothing of the human structure,) exhibit circularity of form.

It hardly needs to be said, that as the *human body* becomes perfect, it presents a more charming and agreeable rotundity of form. It is the house in which the man dwells, and as the man becomes rounded, all-sided, beautiful, in the maturity of his spiritual growth, his dwelling will exhibit a corresponding development.

In opening up, then, to the public mind a new style of architecture, naturally enough attention is turned to *circularity of form*. Within a few past years, not a few persons dwelling in

(Continued on page 11.)

PLATE 1.

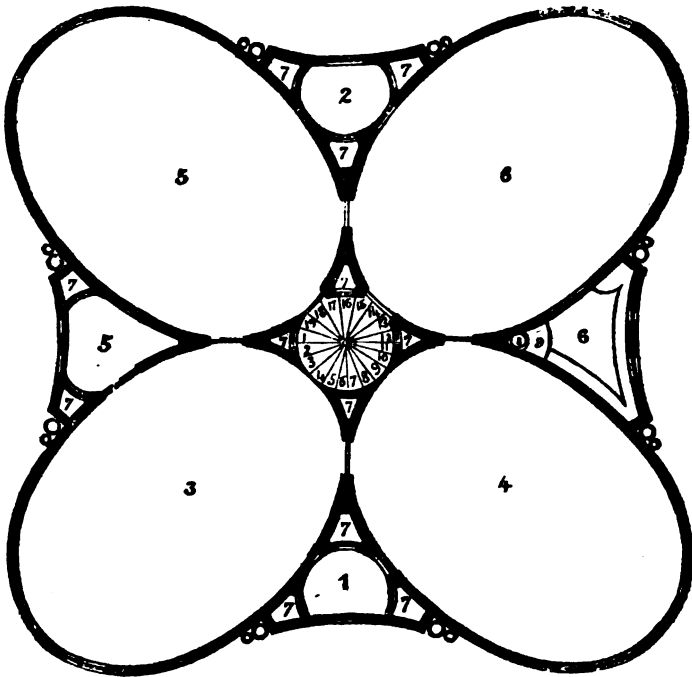


HOME OF HARMONY. GROUND PLAN OF 1ST STORY.

Three Stories High—9 Rooms.

- | | |
|-----------------------------|--------------------------------------|
| 1. Front Hall—diam. 6 feet. | 5. Pantry. |
| 2. Parlour—25 × 18. | 6. Closets. |
| 3. Sitting Room. | 7. Chimney. |
| 4. Kitchen and Dining Room. | 8. Flue for Ventilation and Heating. |

PLATE 2.

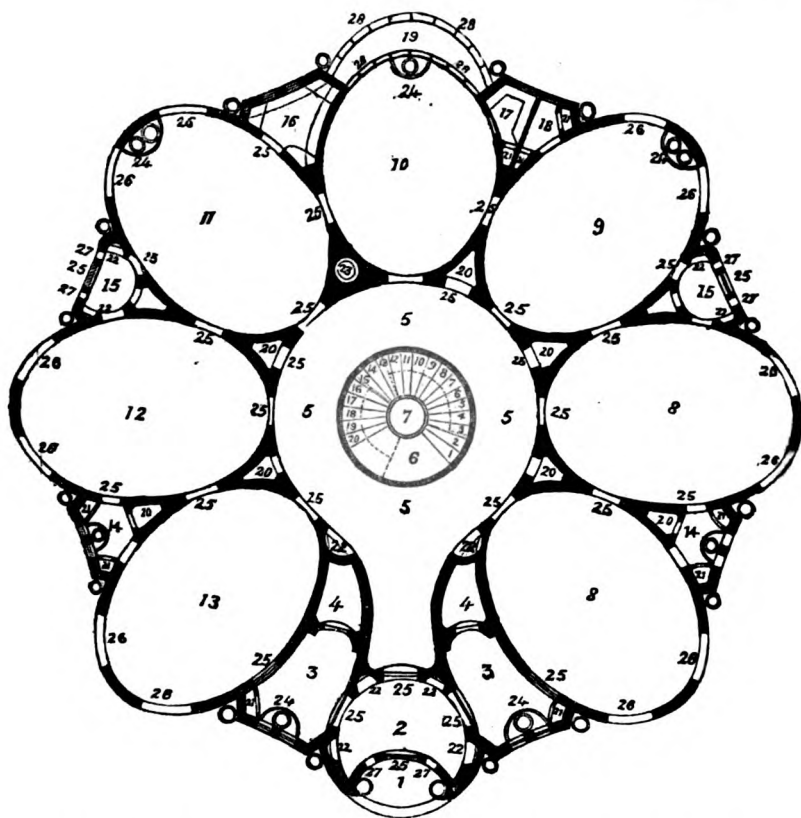


HOME OF HARMONY.—GROUND PLAN OF 1ST STORY.

Three Stories High—14 Rooms.

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|--|---|
| 1. Front Hall—6½ feet diam. | 6. Kitchen 25 × 18. |
| 2. Back Hall " " | 7. Closets. |
| 3. Drawing Room 25 × 18. | 8. Chimney. |
| 4. Parlour " " | 1-19. Spiral Stairs from Kitchen, and |
| 5. Sitting and Dining Room,
and Ladies' Dressing Room,
—25 × 18. | Dining, and Sitting Room—
6 feet diam. |
| | 9. Gas Cooking Arrangement. |

PLATE 3.



HOME OF HARMONY.—GROUND PLAN OF FIRST STORY.

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|-------------------------------|------------------------------------|
| 1. Niche Entrance. | 15. Side Entrances. |
| 2. Entrance Hall. | 16. Pantry. |
| 3. Reception Rooms. | 17. China Closet. |
| 4. Wardrobes. | 18. Musical Cabinet. |
| 5. Inner Hall. | 19. Conservatory. |
| 6. Spiral Stairs. | 20. Closets. |
| 7. Opening for Light. | 21. Cupboards. |
| 8. Drawing Rooms. | 22. Niches. |
| 9. Music and Amusement Rooms. | 23. Chimney. |
| 10. Breakfast Room. | 24. Toilets and Patent Wash Bowls. |
| 11. Kitchen. | 25. Doors. |
| 12. Dining Room. | 26. Windows. |
| 13. Family Parlour. | 27. Side Lights. |
| 14. Ladies Dressing Rooms. | 28. Iron and Glass. |

(Continued from page 4.)

the American nation have been unusually unfolded as transmitters from the Spirit World to the earth condition. Among these persons there are able constructors, draughtsmen, inventors, and diagrammists; and their mental powers, to some considerable extent, have been directed to the study of architecture. Some of the diagrams which have been transmitted are now forwarded to this assembly for critical and careful inspection. Their simplicity of style, their beauty of form, their harmony with nature, must attract the attention of intelligent persons in both the Old World and the New.

These diagrams, this day presented, may be regarded in the light of *rude efforts only*, intended to turn the attention of the public mind to new forms, not only of structure for the individual or isolated family, but for unitary edifices; also for the organisation of CIRCULAR CITIES. Persons who contemplate emigrating to the New World from the Old, would be advantaged by considering the feasibility of organising their townships in such ways that educational, religious, and commercial structures might be located in their general centre. Religion is an element of man's nature; education is essential for all; commerce is no less important. Inasmuch, then, as all persons in a given territory to a greater or lesser extent need these, they should be located at equi-distant points—viz., the centre.

It were only needful to hint this subject to intelligent persons, and they will instantly perceive the advantages which must result from an arrangement of this character. The advantages, also, derived from lighting and warming edifices thus located, can hardly be over-estimated.

In presenting this subject to the consideration of this assemblage, it is felt that it may wisely take action in respect to the general subject of architecture, without committing itself to any particular plan at the present time; and that the matter, as thus presented, may take its place among the papers which appear on this occasion for the consideration of this intelligent body. And the hope is indulged that it will appear among its published proceedings. Slight *diagrams*, corresponding to those accompanying this paper, might, with but trifling expense, find place in the report. And should persons who inspect these diagrams desire further information in regard to this branch of effort, they will please address the undersigned, who will be most happy to communicate further in respect to this subject, embracing teachings in reference to the best sites for edifices for the unitary villages, and also in respect to *materials* which may be economically used for building purposes.

S. C. HEWITT.

No. 22, Tremont Street, Boston,
Massachusetts, U.S.A., May 1st, 1856.

REPLY TO MR. HEWITT.

MY DEAR SIR,—

I am glad to find that spirits versed in architecture have commenced giving knowledge to mortals on this subject. But the architecture for the New Existence of Man upon the Earth in the spiritual social state will require to be a united or combined arrangement for a federative family society of three thousand in number, and so combined into one arrangement as to be the most convenient for *all* the purposes of such united society.

More than thirty years ago I devoted, aided by a talented scientific architect, much time and great attention to devise such a combination, and I had it engraved and circulated to some extent. I will endeavour to procure a copy of the publication with the engraving, and send you one. Since that period, however, many scientific improvements connected with domestic buildings and arrangements have been made, and much new experience has been acquired by the erection of so many large hotels in the United States and elsewhere, which may yet be adopted to improve this first idea of combined social arrangements, and greater perfection may be now attained. I hope, however, that the spirits will continue to proceed onward in this good work. There is much to be admired in what they have enabled you to do.

ROBERT OWEN.

Sevenoaks Park, 24th June, 1856.

ADDRESS OF CONGRATULATION TO ROBERT OWEN ON HIS 86TH BIRTHDAY, FROM HIS FRIENDS AND DISCIPLES AT STOCKPORT.

VENERABLE AND RESPECTED FATHER,—

In your name, Robert Owen, we have the pleasure of meeting and taking tea together, in commemoration of your attainment of your 86th birthday. Our pleasure increases day by day and year by year as your life of benevolence is lengthened, knowing you have long dedicated yourself to the human race. You belong not to class, or sect, or country, or colour, but to mankind. If pride were an element of your character, you have reasons to be proud of your success.

How many reforms have you initiated, and how much reformation in our national institutions owes its existence to your influence,—to your constant unwearied endeavours for the physical, mental, and moral elevation of the human race. Every man who takes a fair and unprejudiced retrospect of the progress of public opinion in Europe and America, must acknowledge that

that mental freedom of which we are all so sensitive and proud is immensely due to your influence on the governments and peoples. We know what an engine of power is the press, and to you is due the honour of having aided in conquering for us the freedom of the "fourth estate." Through its medium you have been enabled from time to time to develop a system of mental and moral science, which must ultimately dispel the dark clouds of superstition, with its train of hideous deformities and gross persecutions, and substitute in its stead—"truth without mystery, mixture of error, or fear of man." You have taught us the truth, than which there is none greater or more important—"that the character of man is formed for him, and not by him." Let this truth be deeply impressed on all our public teachers, and reiterated until the nations and peoples are imbued with the charity which its reception and incorporation in our habits must induce, and the world is regenerated—its salvation is realised.

The world is better for you having lived in it. The factory operative has need to thank the philosopher of Lanark for his noble and generous example and self-sacrifice, in being one of the first to propose, and the first to carry into practice, the reduction of the hours of labour. The infant school, too, is greatly indebted to Robert Owen of New Lanark. *There* was established the infant school from which Lancaster and Wilderspin drew largely in their laudable endeavours to popularise the infant school system. Indeed, it is of no use to attempt to catalogue your services in a short address like the present. They are innumerable, and are mostly *appropriated* and *unacknowledged*.

The ocean has many tributaries, which disappear and are lost in the vastness of its waters; and there is a great ocean of reformation imbibing and absorbing the streaming contributions from many sources, and Robert Owen is the grandest and noblest stream of all, flowing majestically down the tide of time, irrigating and renovating the surrounding soil with his genial influence. In due season the soil will produce fruit. The mental light scattered over the world's wide domain will be radiated by numerous disciples to all time, and in this sense "the mortal will put on immortality."

Accept our warmest thanks and congratulations for your past services, and let us hope you may live long and happily to bless our race with your benign influence, and that you may further encourage us by your noble example and sacrifice of self.

Signed on behalf of the meeting

JOHN HINDLE,

Chairman.

Stockport, May 14th, 1856.

THE NECESSITY NOW FOR THE UNION OF GOVERNMENTS AND PEOPLE.

WITHOUT the union of governments and people the population of the world will be in continual excitement and high agitation against the ignorance, despotism, injustice, and gross mis-rule of those who have the direction of public affairs, and governors and governed will be in perpetual contests, and both unnecessary sufferers.

It is the interest of the human race to be permanently cordially united. But there can be no cordial union between governments and people, or between governments, or between the people, under the existing system by which the character of all is formed and society is constructed.

The fundamental principle on which this system is based is not only false, as being opposed to all facts, but it is so repulsive in all its practical consequences that it becomes an insuperable obstacle to a cordial union among men in every division of society over the earth.

So long as each one shall be forced by false instruction from birth to believe that he forms his own qualities and powers, physical and mental, and his own conduct, there can be no real unity among men, nor can they attain to a state of rationality.

Men over the earth at this day, in consequence of this misinstruction from birth through life, are made to think and act in direct opposition to their own interest, well-being, well-doing, and happiness,—to speak the language of falsehood,—to be unjust to each other and to themselves,—and always to be acting a deceptious part in the drama of life.

From this false and repulsive fundamental principle, from which the present artificial state of society has arisen, proceeds the division of our race into contending classes with opposing interests.

It is by this artificial division of classes, opposing men to men throughout society, that the *few* by *their union* rule the many with a rod of iron, and make downright fools of them—sending them when they please like silly sheep to slaughter one another by hundreds, by thousands, and sometimes by tens and hundreds of thousands,—to waste and destroy much valuable property, and for no one interest of the millions who by their labour are forced to make good all this waste and destruction of wealth which might have been, and ought to have been, employed to instruct and insure the permanent happiness of governors and governed.

Is not the time yet come when the multitude can discover the cause of their disunion, and, in consequence, of their childish weakness and infantile submission to the most unjust and cruel laws and despotic conduct?

Is it a fact that this great multitude of human beings over the

earth must continue to be kept in this senseless state of stupidity, degradation, and physical and mental weakness, through the want of so much moral courage as would prevent their being frightened out of all their common sense by a mere word—SOCIALISM:—a word which their rulers and teachers have contrived to make them dread more than all the armies of the world. And why? Because SOCIALISM, or UNION, which are synonymous terms, would, when rightly understood, reform the world, and make man a rational, independent, and happy being, capable, in union with his fellows, to assist to govern the human race a thousand times better than it has ever yet been governed, or is now governed in any part of the world.

Yes,—my wondering brothers of every clime, and colour, and creed, and class,—this dreaded word SOCIALISM is destined to redeem the human race from sin and misery, and to save mankind by THEIR UNION from ignorance, gross folly, poverty or the fear of it, from despotism, mis-rule, and the cruelties of mis-trained idiots, and from all the sufferings with which the insanities of disunion have afflicted and now afflict the human race.

Socialism, or union, is strength,—is power,—is wisdom,—is knowledge of human nature and of society,—is charity, and love, and universal attraction,—is the dread of despots, and of all mis-rule,—and therefore ought to be more loved by the just and good and by the multitude than their *now* useless and worthless lives, given at any time by their mis-rulers to be slaughtered by tens of thousands for nothing or worse than nothing—to support despotic cruelties against some of the best men living, although often mistaken in their theories and practical measures to reform the world.

There can be no peace on earth, or happiness for mankind, except by universal UNION. There can be no union while society shall be based on the present fundamental falsehood. There can be no union in practice with the present class divisions of society. There can be no union of society except through Socialism, in its full and pure action from the birth to the death of all individuals.

Why do the mis-teachers and mis-rulers of the human race so dreadfully dread Socialism? Because they know that it is the only system which can cordially and permanently unite mankind, and that the union of the millions when enlightened will finally terminate the mis-teaching and mis-ruling of the few, so long continued to destroy the wealth, knowledge, and power of the many, and to keep them mentally blind to their own interests, and as weak in intellects as infants. To make the millions, in fact, like the elephant of full growth and strength assisting to burden himself, and then, ill-fed and ill-treated, driven by a powerless child to his severe daily task.

Let the public in future, when the term *Socialism* is used by

its opposers, translate it into its true meaning, which is *Union* of individuals and nations against mis-rule and false instruction, both intended to keep them and their children in slavery worse than Egyptian bondage, and then they will discover why so much pains and extraordinary measures have been taken by their false teachers and cruel taskmasters to frighten the millions by the word Socialism.

They have been thus frightened that the subject of union among the people might not be studied, and that its incalculable power to benefit mankind might not be understood.

The mis-instructors and mis-rulers of the human race have with wonderful cunning and foresight, according to worldly wisdom, contrived to make two words suffice so far to keep the millions in all nations over the world as ignorant beasts of burden to these false teachers and most cruel and unjust rulers—rulers who rule only by force, fear, fraud, and falsehood, all based on the power of gunpowder, and on the absence of brains in the people, who have yet to acquire the first grains of common sense towards governing themselves.

Hundreds of millions of these stupid beasts of burden even at this day permit a few individuals, of themselves powerless, except through the devoted slavery of these beasts of burden, to sit in secret conclave and decide upon the fate of these beasts of burden, but in almost all cases to add more weight to the burdens with which they have been previously loaded.

And this is effected by the use of two mere words, which these mis-rulers and mis-teachers have made to act like charms upon the ignorant and credulous fears of their dupes. These two words are SPIRITUALIST and SOCIALIST, with which sectarians and the orthodox, as they call themselves, combine the term INFIDEL.

The mis-instructors of the human race by applying the word Infidelity as they do, intend thereby to create such unfounded prejudices in the minds of others, as to frighten poor weak isolated persons from speaking their honest convictions, or the truth, and they use every species of fraud and force or compel those whom they call Infidels to speak contrary to their convictions, or falsely,—or to be silent. All who thus use the word infidel are either very ignorant, or they have been trained and educated to think it right to act the part of demons upon the earth, and ere long will be publicly considered as such by the millions.

The second word, "SOCIALISM," means *material liberty* to be united in charity and love to all our fellows,—to have liberty to be well-trained and educated,—and to have a good and superior character formed for us, physically, intellectually, morally, spiritually, and practically,—to be placed from birth within common-sense surroundings, instead of surroundings directly opposed to common sense—in such surroundings as will at all

times assist all to create with health and pleasure more wealth than all will desire to use,—instead of such insane surroundings as compel some to be idle against their will, and against their own health and interest, and against the interest and happiness of all society. Instead of such surroundings as give a false and most injurious direction to the physical and mental faculties of the human race,—such surroundings as force all from birth to think and act in direct opposition to their own interest and happiness, and to conduct themselves like insane children, devoid of physical and mental powers, wondering that, with such immense powers to attain high knowledge and permanent happiness, they should continue to remain in ignorance and in misery.

Men will indeed wonder when their eyes shall be opened to discover that they have been and are kept in this state by two words, one meaning mental, the other material individual liberty,—the one to think and speak the truth, the other to act the truth in union with his own fellows.

There is no truth more certain and important to know, than that until men become Spiritualists and Socialists there can be no chance for the population of the world to become rational in mind or conduct.

It is full time for the hundreds of millions who are now slaves and beasts of burden to the few who mis-instruct and mis-rule them, to learn the cause of their mental and physical weakness.

It is simply because they are so mis-instructed that they know not the truth, and so surrounded that when by chance they are enabled to discover or are taught the most valuable and important truths for them to know, they dare not openly express their belief in those truths, because their means of living would be immediately assailed by the priesthood of the world and their dupes—in some countries openly with violence, in others, in which violence cannot now be admitted, by every mean act in order to effect the worldly ruin of the honest and superior Spiritualist, or speaker of truth, and of the Socialist or advocate of union, love, and charity for the human race, and of the creation of new surroundings around all, which would admit of this union, love, and charity, in every-day practice, and would terminate for ever false teaching and mis-rule in any country over the earth.

Let the millions therefore seek out and cherish beyond all others the true Spiritualist. And in like manner let them seek out and cherish the true Socialist, so dreaded by those who mis-rule and live upon the labour of others, to whose labour they have no other right than that of force and fraud—the force of the sword and of gunpowder, and the fraud of the priests and of metal money.

It is full time that the great sinks of iniquity, corruption, force, and fraud, should be sounded to their lowest depths, opened up, and exposed to the light of day, in order that the multitude may see them in all their naked deformity; and were they once

seen and made publicly known, the millions would not only discover the cause of their own physical and mental weakness, through their instructed disunion and ignorance, but also their strength and irresistible power whenever they shall be permitted to be taught true knowledge, so as to enable them to unite to terminate the injustice and cruelties now inflicted upon the multitude solely by their mis-instruction and by being mis-ruled by violence and fraud.

This reign of evil spirits in human form, drifting year by year the population of the world toward a real pandemonium, governed and directed by falsehood, force, fear, and fraud, must now be stayed in its onward course by the irresistible power of the millions united to establish the reign of universal peace, of charity, love, justice, and wisdom, and thus to turn the current of society from rapidly running toward utter confusion, universal disunion, and a real pandemonium, carrying in its course all classes, creeds, sects, and parties, in all countries, down this strong stream of ignorance and blind folly.

Let the priesthoods and governors of nations look well before them, and now take heed and ponder well upon the steps they take in advance.

There is a yawning gulph before them, and into which they will inevitably fall, to their own ruin and the ruin of their families, if they do not stay their course, pause, and listen to the voice of experience and of their friend.

This experienced friend, at the close of a long eventful life, now for the last time thus offers his advice to the priesthood and rulers of the various nations of the world, and he calls upon them, in the spirit of pure and genuine love and charity for our race, to listen and give their most grave attention to that which he will now declare for their permanent good, and for the eternal happiness of the human race.

“ From the beginning you have through inexperience known only error, falsehood, and mis-rule, and these through every generation you have forced upon the population of the world, keeping it in wars and conflicts, civil and religious, and pervading it with the spirit of disunion and repulsion.

“ In consequence, the language and conduct of all have become the language of falsehood and the conduct of deception, both now universally prevalent over the world.

“ You are now, although many of you unwittingly, the immediate cause of these evils to all your fellows, to yourselves, and to your offspring. And through these evils you are the cause of all the ignorance, poverty, repulsion, disunion, vice, crime, and misery, with which all nations are now overwhelmed, and from which so much unnecessary suffering is experienced.

“ You have neglected through all the centuries which have passed to take any rational measure to form a good and useful character for the nations of the world.

“ You have adopted the most effective measures to force a false, inferior, and bad character upon all, and in which you have admirably succeeded.

“ You have contrived measures to keep all in ignorance or mistaught.

“ You cannot yet agree to train and educate the multitude in any rational principles, or for any rational practice.

“ You have contrived to prevent their knowing themselves or their own physical and mental powers, to prevent their knowing how to create wealth for themselves, and to prevent their learning the jugglery practised upon them by your metal money, and how it continually afflicts them with slavery and poverty.

“ You train and govern them by force, falsehood, fear, and fraud, because you know not how to train and govern them or your own children to be rational in mind and conduct, so as easily to be well-governed through their affections and a knowledge of their nature.

“ You are yourselves ignorant of the practical operations by which a good, valuable, and superior character can, with the certainty of a law of nature, be given to the human race through all futurity.

“ You ignorantly receive and teach dogmas opposed to all facts, and make the most unjust and cruel laws, opposed to the good, wise, and all merciful laws of God and nature.

“ You have always opposed the divine laws of God, which are few, but efficient to unite man to man over the earth,—to make all good and cordially to assist and to love one another,—to enable all to progress continually in knowledge and wisdom,—to create at all times an abundance of wealth amply sufficient to supply the wants of all,—to give superior dwellings within superior surroundings in every direction, to the greatest distance they may wish to go,—laws, in fact, sufficient to direct and govern the human race well and wisely through all future ages without one human made law.

“ In short, to express the whole truth as demonstrated by facts at this day, you have yourselves been from birth so mis-taught, mis-trained, and mis-governed, that a most inferior and injurious and false character has been forced upon you without your consent or even suspicion of the evil done to you; but, in consequence, you have in your generation mis-taught, mis-trained, and mis-governed the coming generation, to the deep injury of all immediately connected with you.

“ The greatest good which can now be done to you and the human race, is to discover and put into practice effective measures to stay these lamentable proceedings of early imbibed ignorance of ancient inexperience respecting human nature, the laws of God, and the only path which can lead to knowledge, goodness, wisdom, and happiness.

“ You have been so trained, educated, and placed from your birth, that you have been made to dread *truth* and *union* in the *masses* more than all the most dreaded monsters upon the earth. It is therefore that you dread the Spiritualist who teaches the most important truths, and the Socialist who would unite the human race permanently in the spirit of love and charity, and in the practice of kindness in all the acts of life.

“ But your false and disuniting system cannot stand the test of truth, or admit the practice of union. You must therefore ignore, as you have done, the Spiritualist and the Socialist, knowing, as you instinctively do, that your system of falsehood, injustice, cruelty, and repulsion, cannot exist with truth and union being taught to the population of the world.

“ But the principles of truth and union are now rapidly passing from mind to mind and from nation to nation, and no earthly power can now stay their progress until they shall pervade the mind of the population of the world.

“ And as these principles proceed from mind to mind and nation to nation, the power and influence of the present false and wicked system must decline. It is already on the wane, and in a short period, instead of possessing power with the more correctly taught millions, unless this system shall be abandoned by you, and the system of truth, good, and union shall be adopted and applied to the government of all people in all countries, it will become the scorn and ridicule of children as soon as they can be taught to acquire common sense.

“ See its present weakness in its strongest hold, where I have lately put it to proof.

“ The British Parliament is now the strongest hold of the existing false, disuniting, and irrational system for forming the human-made part of the character of man, and for governing the population of the world. I gave Petitions from the Congress of the Reformers of the World, to the most advanced members advocating individual mental liberty in both houses. They presented the petitions; but no two members could be induced to move and second a motion to take this now all-important subject into consideration by the appointment of a committee of their members or in any other manner.

“ This experiment will also be tried with the Congress of the United States, the second great stronghold of this system of ignorance, repulsion, and all manner of evil, and it will be seen if in that boasted assembly of free men there is sufficient moral courage and common sense to venture on the full, fair, and open investigation of two systems for the human government of the human race,—one based on notions of the imagination when men's mental faculties were undeveloped, and therefore not only unsupported by one fact, but directly opposed to all facts known through all past ages to the present,—the other based on facts

never known to change since man was created to this day. The first of necessity producing continually falsehood and every kind of evil ; while the other will of like necessity introduce and maintain the language of truth only on all occasions, cordially unite all as one family over the earth, make peace universal and permanent, produce plenty at all times, and make the earth into a true terrestrial paradise, inhabited by full-formed men and women, knowing themselves and human nature, being taught from birth in the practice of making each other happy, and each being trained and educated to possess the attractive qualities which will enable every one to love his neighbour as himself,—taught also the theory, principles, and practice of a rational state of society, and no one inclined, or if inclined, enabled, to impose upon another."

You will now naturally say — this is indeed a new view of society, and very desirable,—but how is it to be attained ?

An answer to this question, so important for you to know and study, shall be given in the succeeding article.

And it is now the first lesson which all rulers and teachers of the people should learn to apply to practice, to save themselves and society from the direful effects of revolutions of violence, which the present system if longer continued is so evidently preparing, as a natural punishment to governments, teachers of the people, and the populations of the world, for continuing a system of mis-rule, mis-instruction, and most injurious practices.

It is by such punishments that nature compels man to change old errors of teaching and governing, and to adopt new and true modes of teaching and governing.

If you would avoid universal division, confusion, and national revolution, you must adopt the measures recommended in the next article.

TO THE GOVERNORS AND TEACHERS OF THE HUMAN RACE.

I WILL now explain how you may teach truly and govern wisely, so that in a short period there shall be no ignorant, bad, or inferior men and women, and no fear of revolutions of violence among any portion of the population of the world.

The teachers of the human race have been and are the various and opposing priesthoods of the world.

The present state of the populations of all nations proves that the priesthoods of these nations have been hitherto mis-taught and ill-taught. They therefore know not what true religion is, in spirit, principle, or practice. In consequence, the religions

taught by these priesthoods have been religions of repulsion and of hatred of each other's dogmas and teachings; while true religion consists in LOVE to HUMANITY without exception, and in CHARITY for all the DIFFERENCES which God, through nature, has made between men.

The *Spirit* of true religion is therefore *love to man, without limitation*.

The *Principle* of true religion is *charity for the human race, without exception*.

The *Practice* of true religion consists in this love to man and charity for the human race, and by which alone can love to God be evinced and proved to be sincere.

You—the priesthoods—who have been and yet claim to be the teachers of mankind, have now to unlearn all which you have been erroneously taught, in spirit, principle, and practice; for it has now become too glaringly evident, even to the multitude, that you yet are strangers to the spirit, principles, or practice of the true religion.

If you desire to continue teachers of the population of the world, now about to be made rational or consistent in mind and practice, you must yourselves first acquire a knowledge of true religion in its pure spirit and genuine principle, and continually exhibit both in your every day practice.

All opposition, hatred, repulsion, jealousy, and ill-will, between the heads and leaders of the various priesthoods of the world, must therefore give place to the union of love and charity between them, as an example to those now made lower in station.

Are you, the heads and leaders of the so called Jew, Christian, Mahomedan, Hindoo, Chinese, and all other mis-named religions, prepared to abandon your repulsive feelings, hatred, and opposition to each other, and to agree to unite in teaching to the human race, irrespective of colour or country, the true religion, in its spirit and principle, and to exhibit your sincerity by the constant application of both in your practice, and to instruct your followers to pursue the same divine conduct?

When you can do this, you will be prepared to instruct in the true religion, and to become teachers of common sense to the human race.

But until you have attained this human divine character, and exhibit it in your daily practice, you have no rational pretensions to continue the teachers of the population of the world.

This is to teach truly the true religion, and there is now no other teaching of religion that is not highly injurious to the best interests of the human race.

To GOVERN WISELY, Governments must know what human nature is, why it has been so far grossly mis-directed from birth, and how it may be well and wisely directed from birth to death.

All governments have been hitherto ignorant of human nature

—the material upon which they had to operate. Being ignorant of the qualities of the material, they have been ignorant how to work it, or what machinery to apply in accordance with its divine, delicate, and wondrous texture. They have been always unsuccessful in their efforts to produce rational or satisfactory results. They have therefore been occupied in continually changing the machinery, and not succeeding, have for some time come to the conclusion that the material was bad by nature, and in consequence have continued to use it roughly, and to spoil it in every stage of their progress through all past ages to the present.

They seemed not to know, although the fact is so obvious to common sense, that the material was of divine origin and therefore could not be bad by nature, and even until now they have never suspected that the error in all their proceedings arose through their ignorance of the true nature of the material as they received it from its DIVINE CREATOR.

You—the rulers and teachers of the population of the world—have not known, and you have yet to learn, that by placing this material within wrong machinery—that is, in machinery opposed to its nature—it is injured, spoiled, and made unfit for the purposes intended by its author and creator. And that when it shall be placed within right machinery—that is, machinery in perfect accordance with its nature—then the most useful, beneficial, and beautiful results will arise, to the gratification and delight of every one.

To those who have studied the organs, faculties, propensities, powers, and qualities, of human nature, as these come from their divine Creator, it is evident that they are thus created and wondrously combined in each individual, purposely, when fully developed or at their matured growth, to give happiness to each, and to enable every one to contribute, by their variety of character, to the happiness of all. And that there will be no two opposing interests throughout the population of the world when it shall be placed, trained, educated, employed, and governed rationally,—that is, in accordance with the unchanging laws of our nature, and consequently governed by God's all wise and all-merciful laws, instead of by men's foolish ever-changing laws, made to counteract and oppose God's laws.

Were men not ignorant through inexperience, and blinded by the accumulated prejudices of ages, they would now discover that all God's laws are made in love to man; while all men's laws are made most unwisely and insanely in opposition to human nature and necessarily in opposition to the happiness of the population of the world.

You—the governors and rulers of the human race—have this lesson now to learn, that while you govern by ignorant and cruel and insane laws of men, you can govern only by force, fear, falsehood, and fraud, as you are all doing at this day. And that you

never can govern well and wisely until you shall be induced to abandon all these laws, and to adopt for your practice the simple, plain laws of God, all made in accordance with our nature, and to guide man, when fully developed, to a high state of knowledge, wisdom, happiness, and permanent enjoyment — in fact, to a new rational state of existence upon earth, preparatory to a life of greater excellence and higher delight in a future spiritual state.

When you shall have sufficient knowledge given to you to know yourselves and humanity, and wisdom to enable you to understand and to act on God's laws, your task of governing will become easy, until all necessity for especial governors will cease, and the population of the world will govern itself solely on God's laws. And thus will the will of God be done on earth as it is in heaven.

This change from the laws of men to the laws of God—from all that is false in principle and most injurious in practice to all that is true in principle and most beneficial in practice—would be made much more easily and speedily if well-meaning inexperienced men, with strong feelings of hatred and anger against injustice, cruelty, and oppression, would cease to attempt this change by violence and in a spirit of revenge against the trained and educated agents of these errors and evils—agents often as much to be pitied as those who suffer through their ignorance; for these agents of wrong are frequently more miserable than those whom they oppress.

It is for you, the governors and rulers of the human race, to terminate these otherwise endless and useless contests between yourselves and those whom you now govern and oppress.

Declare openly and at once that it is **THE SYSTEM** in which you and those over whom you rule are involved that is the cause of all the evil and apparent wrong which you are obliged under this system of ignorance and falsehood to inflict upon the governed. That while the population of the world continues so stupid and insane as not to ask and demand from you a **CHANGE OF SYSTEM** for the government of the human race, you must as heretofore govern them, not by reason, kindness, and common sense, but through coercion,—that is, by force, fear, falsehood, and fraud,—the governors supplying the force and fear, and the priesthood of the world aiding them by their falsehood and fraud upon poor deluded humanity.

Were you and the priesthood of the world now to unite and become honest and sincere in your desire to govern wisely and to teach truly, you would simultaneously acknowledge that you had discovered the cause of the past errors and miseries which the false system in which all had so long been involved had compelled you to create, maintain, and continually encourage;—that you now saw how erroneously you had governed and taught the population of the world, and that if this population would now

aid you to change this accursed system of error in principle and evil in practice, you would at once abandon your present mode of governing by force and fear, and of teaching by falsehood and fraud, and would adopt the true principle of governing by love and wisdom, and of teaching that only which is true in principle and beneficial in practice, and known to be such by its being always consistent with itself, in accordance with all facts, and uniformly beneficial in its practice.

By this open honest declaration your future progress would be cleared of all difficulties, and you would really become good governors and true teachers of the human race.

It would be most easy in practice to commence the change by forming Federative Treaties between Nations, in order first to obtain and secure permanent peace between them. And the priesthood of the world should unite in the spirit of love and charity to abandon all their insane dogmas and doctrines, which now divide them and derange their faculties, and should agree to instruct mankind to acquire the same divine spirit of love and charity, and to evince it in all their daily practice—not to a small local sect, but to all men of every colour, country, and creed.

By the adoption of the true fundamental principle on which to found society, the necessity for and advantages of union among the human race would become obvious, and as this principle is also the origin of universal attraction among men, union would be easily attained, so as to form for the first time cordially united Scientific Family Commonwealths, or a perfect scientific social society, by the union of which commonwealths upon the federative principle the population of the world would be easily united as one family, in which every one would be well cared for by a competent society during life, and by a society whose highest permanent interest would be to form for each from birth the best character that the natural faculties, physical and mental, would admit.

In these new-formed united scientific family arrangements, all according to age would be the most beneficially occupied for their own health and happiness, and for the permanent good of society; and all according to age would be upon a just and perfect system of equality, to the extent practicable, in education, employment, and condition, or position in society,

By limiting the maximum population of each of these superior Scientific Family Commonwealths to *three thousand*, with land sufficient around each for their permanent support, they could be most easily well governed; and being federatively united, the whole population of the world when thus arranged could be governed with less expense, trouble, disunion, and confusion, than continually occur under the present insane system of repulsion in any one parish in the British metropolis.

In fact, if you, the rulers and teachers of the population of the

world, will now unite and agree peaceably to abandon the insane and diabolical principle of disunion and repulsion on which the human character is now universally formed and society constructed, and to adopt instead thereof the divine principle of union and attraction, on which to form character and construct society, you will thereby destroy the cause of evil among mankind, and will give a new and superior existence to the coming generation, who will become full-formed men and women, superior in mind and practice, cordially united and ever aiding each other to progress in knowledge, wisdom, and happiness, and in unceasing united efforts to make this earth, as under this change may be gradually accomplished, into a terrestrial paradise, and to secure the true Millennial state in perpetuity for the human race.

Can any sane man or woman refuse to aid in preparing society for this change ?

SPIRITUALISM AND SOCIALISM UNITED, THE CERTAIN FUTURE OF THE HUMAN RACE.

SPIRITUALISM and Socialism, when rightly understood in principle and fully comprehended for practice, will govern the population of the world. They will govern it by truth, unity, impartial equality, charity, love, and wisdom.

They will create a new elevated existence for man, and, notwithstanding the puny attempts to oppose their introduction, will establish in perpetuity the Millennial State upon earth.

For the time rapidly approaches when the eyes of all will be opened to perceive the glaring folly and wickedness of the present false, disuniting, and repulsive system, by which the character of all has been formed, and society over the world constructed.

Man desires happiness. The means to attain it for all are superabundant. And soon knowledge will direct the right application of the means to accomplish the desire of the human race.

The obstacles which prevent the attainment of permanent happiness and a life of high rational enjoyment to the world, are—

Ignorance of the laws of human nature:—Ignorance of the principle and mode of forming a good and superior character for all:—Ignorance how to create and distribute wealth in superfluity for all:—Ignorance how to devise and execute the surroundings to form this superior character and superfluity of wealth for all:—Ignorance of the principle by which alone the human race can be united and made attractive to each other.

It is the interest of all that these obstacles should be now removed.

Governments and people do not yet understand how to remove them. They have not been trained and educated to comprehend

them. They think and act in accordance with their training and education ; and what they do is in accordance with the laws of their nature, as is seen at this day in all the various countries of the world.

Is the time arrived for the governments and people to assist me to remove these obstacles from among them, and thus to prepare the way for universal unity, impartial equality, knowledge, goodness, wisdom, progress toward excellence in all things, and the enjoyment of high physical and intellectual happiness ?

On the experience of a practical man, whose life has been devoted to the study and practice of these all-important subjects, I confidently state without fear of successful contradiction that the time has arrived when ignorance of the laws of our nature may be removed. When ignorance of the principle and mode of forming a good and superior character for all may be removed. When ignorance how to create and distribute wealth superabundantly for all may be removed. When ignorance how to devise and execute surroundings to form this good and superior character and to create and distribute this superabundant wealth for all may be removed. And when ignorance of the principle by which alone the human race can be united and made attractive to each other may be removed.

Who then has an interest in preventing these obstacles to human progress and happiness being now removed ?

The same experience replies—" decidedly no one."

The most valued of the old vested interests of this false, wicked, most cruel, and now worn-out system of folly and insanity for governing mankind, are worthless trash compared with the solid and substantial advantages, progress, and enjoyment, which would arise from the removal of the cause of ignorance and the adoption of the new elevated existence of man upon the earth.

The old vested interests are sinks of corruption and misery, compared with the new interests which will be invested in all in perpetuity, and without inflicting injury upon the rights of any one. While all old vested interests are held by the few in direct opposition to the natural and just rights of all.

Increased knowledge will make it evident that the present system of ignorance and error is substantially and permanently injurious to all ranks and classes in all countries. But so deeply rooted are the prejudices of local surroundings over the earth, that they overlay or destroy the rational powers of all, and therefore all now view man and society through these local prejudices, and are governed through life by the habits of thought and action which they create, and hitherto no influences have been sufficiently powerful to overcome the prejudices of these local thoughts and habits.

These localities form the nationalities of the world, and thus

each nation is impressed with the belief that its thoughts and habits are true and good, and are superior to all others.

This universal local prejudice of thought and habit can be overcome only by the introduction of the knowledge to be derived from spiritualism and socialism united. The one to create a new spirit of charity, kindness, and love in all :—the other to create an impartial equality in a new practice of united action throughout society.

Spiritualism has been but lately introduced. It has rapidly increased, is increasing, and ere long will overspread the earth.

The spirit, principle, and practice of spiritualism combine to produce unity of feeling, thought, and action; and without this unity of feeling, thought, and action, socialism would remain beautiful in theory, but must fail in any attempt to apply it to general practice. It was, until united with spiritualism, a body without a soul—the true physical machine of society, devoid of its motive power. Now soul and body can be naturally and most beneficially united.

Spiritualism and socialism, the soul and body of human existence in happiness, will now prepare the physical, intellectual, moral, spiritual, and practical means, by which to make our earth the paradise for which it is evidently designed, and to place, train, educate, unite, and employ the human race gradually to become its good, wise, and happy occupants,—or, in other words, to become full-formed rational men and women, living in the enjoyment of their natural physical and mental existence, and no one to make them afraid of an all good and wise God, or of men, placed, trained, and educated, to be wise and good from their birth.

These are to be the certain results of spiritualism and socialism united.

The first term, or “spiritualist,” is used by the orthodox to frighten parties dependent for their support on public opinion from investigating this extraordinary new source of spiritual knowledge, or, if they do investigate, and discover the truth from irresistible facts, which they are sure to do if they are unprejudiced persevering seekers after truth, to deter such parties from openly declaring their convictions. Or, when facts are too strong even for the orthodox not to acknowledge an invisible spiritual agency, then they would make their dupes believe that this agency is not from good, but from evil spirits, and that it is sent by a personage they call the Devil—a demon of their mis-taught imagination.

Now those who have patiently investigated this new, and to the present generation very extraordinary source of knowledge, know that it is calculated to effect more truth, goodness, love, and charity among mankind, and more moral courage and moral conduct, than all other kinds of teaching can accomplish. And that

this new and wondrous aid was required to enable the true Socialist to reform the population of the world in principle and practice, and thus to change the entire system of society over the earth—in Religion, Politics, Law, Commerce, Domestic Arrangements, and Classification, and by this change to give a new character to the human race, by which the *mind* of all will be born again, that is, regenerated in mind and practice, so as to become full-formed men and women, knowing themselves and the principles and practices by which to assist to form a superior character for others and to create and maintain a rational organisation of universal society.

THE ORIGIN OF EVIL TO THE HUMAN RACE,—THE CAUSE OF ITS CONTINUANCE THROUGH ALL PAST GENERATIONS TO THE PRESENT,—AND AN EFFECTUAL REMEDY BY REMOVING THE CAUSE OF ITS CONTINUED PRODUCTION.

THE origin of evil is co-existent with the first creation of man, and is a necessary result of the undeveloped state of his reasoning faculties, of his inexperience, and of his ignorance of his own nature and all things around him.

He had to imagine what things were from their first appearances, and then the errors of these early impressions had to be corrected by subsequent experience and a knowledge of facts.

These first impressions, like those of present childhood, were deep and lasting, and many of them most difficult to be overcome by centuries of experience, and not a few of them remain even to this day.

Among these first errors of the imagination, and the most fatal of all to progress in wisdom and happiness, is the absurd and insane imagination that each of humankind forms his own physical, intellectual, moral, spiritual, and practical qualities, and that they are made good, indifferent, or bad,—inferior or superior, at the pleasure of the individual.

Now every fact connected with this all-important subject, from the creation of man to this hour, demonstrates that the individual possessing these divine qualities of human nature knows not how any of these qualities have been formed for him, or have been so wondrously combined, each with the other, to form him to be what he is—a feeling, seeing, hearing, tasting, smelling animal, with intellectual faculties superadded, and all kept in action by an internal spirit.

Yet to this day man knows not how any one of the organs of these senses of his intellectual faculties is formed, or is so combined as to be set and kept in motion through the life of each by the spirit within.

They are formed and combined for him by a power invisible and mysterious to him—by a power which creates, uncreates, and recreates continually throughout the universe, and which power is called God, or a name of similar import, by all nations and peoples over the earth.

And from this mysterious power, or God, all things necessarily proceed in a due order of progress in creation. And this progress, according to the best evidence given to man, is to result in the excellence, happiness, and harmony of all sentient existences throughout the universe; which universe includes all that exists.

To return to the origin of evil. It has been proved from facts that man was created with his physical and mental organs, faculties, qualities, and powers, without his consent or knowledge, and that he was thus created a universal know-nothing, influenced by internal instincts, whence derived he knew not, and by the action upon him of external forces, how created or from whence proceeding he knew not.

He imagined that he formed his own physical and mental qualities and powers, and that all his fellow men had the same wonderful capacity, and that each one was responsible to God and society for the actions of these qualities and powers.

This error is the origin of evil among men. It is the origin of all the inferior and bad passions,—of hatred, anger, violence, and conflicts,—of envy, jealousy, disunion,—of falsehood, crime, and human blame and punishments,—of continued ignorance of human nature,—of poverty and all its miseries,—of the present excitement among all nations, arising from their unnecessary sufferings and from the want of happiness among the population of the world, when the means of happiness for all everywhere abound.

The cause and the origin of evil being thus ascertained, its remedy by the removal of the cause becomes obvious.

Let the fact be now universally made known,—“That God and society form the character and conduct of everyone before and from birth, and that God and society are responsible to the individual for his qualities of mind and body, and for the wise or unwise direction of these qualities through the life of the individual:—God, for the wonderful divine qualities of his physical and mental formation before and at birth,—and Society for the direction given to those wondrously combined qualities and powers from birth to death.”

By thus attributing to God the things which are God's, and to men the things which are men's, and adjusting all things in society accordingly, may evil be removed from among the population of the world,—everyone born be made good,—the family of man for ever cordially united,—wealth everywhere and at all times be made to superabound and be freely used by all,—the earth be made fruitful and beautiful,—and a new existence upon

earth be prepared for all coming generations,—and a terrestrial paradise be thus made to arise, in which the human race will enjoy in security the substantial, permanent, rational, and natural happiness, for which the human faculties are so eminently adapted, and for which they are evidently destined by their Creator.

It should now be understood by governments, churches, and people, that it is vain and useless to talk about reforming mankind until the origin of evil and the cause of its continuance among all nations shall be removed. When this shall have been done, (and it may now be accomplished by the promulgation of truth upon this subject,) it will become an easy and pleasant task to governments, churches, and people, to adopt decisive measures to make all become good, wise, and happy.

And by a common-sense union between these parties, this great and glorious change may be now commenced in peace, with order, and so gradually, that no one shall be injured by it through its progress to its complete accomplishment over the world.

How simple will be the change to produce these wondrous results!!! In principle, to abandon one universal falsehood, and to adopt one universal truth. In practice, to abandon the creation of insane surroundings in which to place humanity from the birth of each individual, and to create instead thereof common-sense surroundings, in accordance with the created nature of man.

This is all the difficulty now to be overcome—a difficulty which the inexperienced in practical measures say will require hundreds—thousands of years for its removal.

And yet, were there but a small amount of common-sense among the governments and teachers of the human race, to unite them in accomplishing this now obvious and easily to be effected change, it might be commenced this year in all the most advanced nations, and continued without stay or retrogression until its unheard-of benefits should pervade the population of the world.

Should the governments and teachers of the people not yet have acquired sufficient common-sense to discover their interest and safety in now uniting with the people to effect this change quietly, in order, and with wise foresight,—then I will divulge to the people a simple process of proceeding, which shall enable them to effect this change for themselves, in peace, and without the aid of any of the unproductive classes, who will be left unmolested to take care of themselves only, while the productive classes will be taught how to take good care of themselves, and to give a superior character to all their children, whom they will place within common-sense surroundings of their own creation.

For nearly half a century I have patiently endeavoured to induce the heads of the governments and teachers of the most advanced nations to perceive the falsehood on which the system by which the world has so far been governed, is based and the

wickedness and misery which it necessarily creates. And I trust that a sufficient impression has been made upon them to convince them that the system which has been so long the guide and practice of all governments and teachers is based on ignorance of the laws of nature—on a falsehood opposed to all facts; that it necessarily deranges the faculties of all nations and peoples; and that it can lead only to increased error, wickedness, and misery.

In my first publications, more than forty years ago, I stated that I felt for the population of the world the same interest as a physician feels for a patient in whose health and happiness he is deeply interested, but for whose complaints he knows it to be necessary, to effect this cure, to administer medicines against which his patient has been taught to have strong prejudices, and of which therefore he is very unwilling to take even the smallest quantity. Knowing this, the physician administers at first but small doses, and increases their strength by degrees as the patient is more and more prepared, and is less disinclined to take them.

I then promised to watch the progress of this most lamentable disease, and the effects which the medicine of truth produced on the patient, and gradually to increase the dose until a radical cure should be accomplished. My publications, lectures, memorials, petitions, addresses, and public meetings, given to the population in Europe and America, and works freely distributed and sent to all parts of the world, testify to the fulfilment of this promise, by the many unpleasant yet highly important divine truths which I have from time to time placed before all parties, and especially before the governments of Europe and America.

Feeling still the same deep interest in the health, well-being, well-doing, and happiness of my patient, I have reserved the strongest dose yet to be administered, if those which have now been given should prove deficient in strength to overcome this deep-seated disease of falsehood, wickedness, and misery.

I shall however endeavour as usual to make this strong dose palatable to all classes, sects, and parties, in all countries, who have attained the practice of thinking and reasoning through their own observation of facts as they perpetually exist around them. It is by these strong doses of truths in accordance with all facts known through past ages to the present, that spiritualism and socialism, fully understood, can be made to supersede the system of falsehood and evil by which the population of the world has been so long governed.

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