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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 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 BRI-
TISH EMPIRE AND IN THE UNITED STATES OF NORTH AMERICA.

BY

ROBERT OWEN.

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AN ADDRESS

TO THOSE WHO WILL

STUDY AND REFLECT UPON, AS WELL AS READ,

THE

FOLLOWING LECTURES.

THESE Lectures are intended not to increase the divisions which now so injuriously separate society into innumerable sections opposed to each other ; but they have been delivered, and are now published, with the view of removing the *causes* which have produced those sectional differences of mind and feeling, creating adversity and all manner of evil among all classes.

While the *causes* which have hitherto produced those opposing feelings, and their consequent evils, are encouraged and kept in continual activity by persons who have the leading influence in society, it is in vain to expect that any permanent general improvement can be effected and sustained.

All the *causes* of division, and of every other evil in society, are now actively encouraged and tenaciously maintained by those who, by their position, have the most influence in directing the public mind and all human affairs ; and this encouragement of the causes of disunion is given, and the consequent evils are experienced, not from any desire in those individuals to produce misery, but from the error of the system in which all have been involved from the beginning, and none have hitherto seen how this error can be overcome.

The human mind has not been yet trained to comprehend systems of society, and all are, therefore, inexperienced in tracing the remote causes of the general want of success in producing the prosperity and happiness of the human race.

These Lectures are now given to the public to prepare it to commence the study of systems, instead of wasting their faculties in attempts to acquire a knowledge of some parts of one system, which can now be easily demonstrated to be a system of evil;—a system based solely on errors, which pervade it through all its ramifications, and which, as long as it shall continue to be supported, will prevent the human race becoming rational in mind, feeling, or conduct.

The notions on which the present system is based, are true or false;—right or wrong;—good or evil, for practice. The principles on which the system proposed to supersede it is based, are true or false;—right or wrong;—and good or evil, for practice.

It is of the very highest importance to all classes now to ascertain, which of these systems are true and most beneficial for practice.

This is, then, not a mere ordinary subject of party, or class, or sect,—but one which involves the permanent well-being and interest of the human race.

Every one is, therefore, deeply concerned in the investigation of the inquiry, whether the old or the proposed new system be true, and calculated to promote happiness to ourselves and to our children through future ages.

To me it appears that you have now the means of ensuring virtue, knowledge, and happiness, to the population of the British empire and to the world,—if you can acquire the wisdom to well-direct those means.

Your friend,

THE AUTHOR.

June 14th, 1841.

LECTURES

ON

THE RATIONAL SYSTEM OF SOCIETY.

FIRST LECTURE.

The Rational System of Society embraces three new Sciences. The author's advocacy of this System has been always the same from the commencement.

THE subject of the Lectures of which I this day commence the delivery, is one which, in its extent and its importance, surpasses all to which the attention of the human mind can be directed. It includes considerations of the first importance to every class, sect, party, people, country, and colour; to every generation, from the present, through all future ages; to every individual, from birth, through life, to his death;—it includes all sciences;—all the ideas, thoughts, feelings, and conduct, of every human being;—in short, upon this subject depends the alternative, whether Ignorance, Mystery, Falsehood, Injustice, Division, Poverty, Universal Disorder, and Discord, with their consequent Immorality, Crime, and Misery, shall, as heretofore, continue to direct the affairs of men, to the incalculable injury of every individual: or whether KNOWLEDGE derived from unchanging Facts, Truth, Union, Wealth, Universal Order, and Harmony, and their consequent Morality, Justice, and Happiness, shall, in future, govern the destinies of the human race, to the incalculable advantage of every individual.

It is therefore most important that the public should be correctly informed on a subject so intimately connected with the welfare of the human race; and these Lectures are at the present time most particularly required, in consequence of the urgent

necessity now existing for a remedy for the daily increasing evils of society, and of the imperfect and incorrect information which has been given to the public by both the opponents and the friends of the system I advocate, as the only remedy for those evils, and of the very inaccurate conceptions of that system which have hence been formed by the public.

But, in order to attain a tolerable knowledge of the Rational System of Society, it will not be sufficient for individuals to attend casually one or two, or a part only, of the four courses of lectures about to be delivered. A subject so extensive can only be comprehended after much study, and a diligent application of the mind to the whole consecutive chain of reasoning, from the facts which form the foundation or first principles, to all the details of practical proceedings derived from those principles, constituting a system of society in which each part is in perfect accordance with every other part; the whole forming a combination of principles and practices consistent and harmonious throughout; a system which, in consequence of the undeviating consistency with facts and with human nature, will produce a state of human existence as opposed to the present and past condition of man as truth is to falsehood, knowledge to ignorance, virtue to vice, and wealth and happiness to poverty and misery.

This system embraces, more especially, three sciences hitherto unknown to the world, but beyond all comparison more important to be universally known and applied to practice, than any other sciences which can occupy the attention of mankind. These sciences may be termed, first, the Science of Human Nature; second, the Science of the overwhelming Influence which humanly-devised External Circumstances may be made to have over Human Nature; and, third, the Science of Society. Now no individual, when entering upon the study of any of the ordinary sciences, can reasonably expect to acquire a tolerable proficiency without continued and well-directed attention and study, and proceeding, step by step, from the first principles to the more advanced departments of the science; nor can any individual reasonably be considered competent to form an opinion of any value upon a subject which he had not thus systematic-

ally and thoroughly investigated. How much more must this be the case with the subject of these lectures, extensive and important as it has already been stated to be ! The whole of the four courses, from the beginning of the first to the end of the last, will be one consecutive chain of reasoning ; and unless it is carefully and diligently followed from link to link, from the commencement to the termination, it will be impossible that anything like a complete knowledge of the subject can be obtained. But in consequence of the false training and instruction which has alone been given to the human race, of the erroneous associations of ideas now prevalent in society, and of the strong prejudices in favour of error which have hence been forced into every mind, the truths which form the basis or first principles of the Rational System of Society, have hitherto met with the most violent and irrational opposition. Error is ever alarmed at the approach of truth. It is error alone which can suffer from examination, and which shrinks from it ; and it is only when the advocates of any doctrines are conscious that the notions they support are erroneous and cannot bear investigation, that they are opposed to having them subjected to full and fair examination, or are alarmed at the announcement of opposing principles. On the contrary, the advocates of truth, or of supposed truth, always court inquiry ; for they well know that it is impossible that truth can ever suffer from fair investigation ; and that the more severe the scrutiny, the more searching the trial, the more conducive will it ever be to the interests of truth. It is from the undoubting confidence which I have in the truth of the system which I advocate, and of the incalculable advantages which it will ensure to the whole human race, that my certainty of its ultimate triumph and universal adoption is without a shadow of misgiving, however it may now be misunderstood, misrepresented, and opposed. Hitherto, however, the public have acquired but little correct knowledge of the system I advocate ; and, indeed, the subject has been so misconceived and misrepresented by both friends and opponents, that I should myself have much difficulty in recognising it under the distorted forms in which it has been made to appear. As I have advocated it, it has, from the commencement of my public

career, ever been the same. I hold in my hand one of my earliest publications, namely, an Address which I delivered on the first of January, 1816, on the opening of the Institution for the Formation of Character, which I established at New Lanark, when I first announced to the world my discovery of the Infant School, a discovery which has since been claimed by others, and has been extensively adopted, though in a form and for purposes very different from those for which I designed it. My object was to establish a system for the formation of a superior character, physical, intellectual, moral, and practical, on principles of demonstrable truth, undeviating consistency, and unerring certainty; while the Infant School system has been perverted into an instrument for more effectually forcing error and superstition into the infant mind, and thus paralyzing the reasoning faculties in their very germ, and laying the foundation of a most weak and inferior mental and moral development.* In the Address I now hold I spoke as follows :—

“Satisfied of the futility of the existing modes of instruction, of the errors of the existing modes of government,—I was well convinced that none of them could ever effect the ends intended, but that all were, on the contrary, only calculated to defeat all the objects which human instructors and governors had proposed to attain.

“I found, on such a patient consideration of the subject as its importance demanded, that to reiterate precept upon precept, however excellent in theory, while no decisive measures were adopted to place mankind under circumstances in which it might be possible to put those precepts in practice, was but a waste of time. I therefore determined to form arrangements preparatory to the introduction of truths, the knowledge of which should dissipate the errors and evils of all the existing political and religious systems.

“Be not alarmed at the magnitude of the attempt which this declaration opens to your view. Each change, as it occurs, will establish a substantial and permanent good, unattended by any counteracting evil; nor can the mind of man, formed on the old system, longer interpose obstacles capable of retarding the progress of those truths which I am now about to unfold to you.

The futile attempts which ignorance may for a short time oppose to them, will be found to accelerate their introduction; as soon as they shall be comprehended in all their bearings, every one will be compelled to acknowledge them, to see their benefits in practice to himself and to each of his fellow-creatures; for, by this system, none, no not one, will be injured. It is a delightful thought, an animating reflection, a stimulus to the steady prosecution of my purpose beyond—nay, far beyond—all that riches, and honour, and praise, can bestow, to be conscious of the possibility of being instrumental in introducing a practical system into society, the complete establishment of which *shall give happiness to every human being through all succeeding generations*. And such, I declare, was the sole motive that gave rise to this Institution, and to all my proceedings.”

And again :

“A change must take place; a new era must commence; the human intellect, through the whole extent of the earth, hitherto enveloped by the grossest ignorance and superstition, must begin to be released from its state of darkness; nor shall nourishment henceforth be given to the seeds of disunion and division among men. For the time is come when the means may be prepared to train all the nations of the world,—men of every colour and climate, of the most diversified habits,—in that knowledge which shall impel them not only to love but to be actively kind to each other in the whole of their conduct, without a single exception. I speak not an unmeaning jargon of words, but that which I know—that which has been derived from a cool and dispassionate examination and comparison, during a quarter of a century, of the facts which exist around us. And, however averse men may be to resign their early-taught prejudices, I pledge myself to prove, to the entire satisfaction of the world, the truth of all that I have stated, and all that I mean to state. Nay, such is my confidence in the truth of the principles on which the system I am about to introduce is founded, that I hesitate not to assert their power heartily to incline all men to say, ‘This system is assuredly true, and therefore eminently calculated to realize those invaluable precepts of the Gospel—universal charity, good-will, and peace among men. Hitherto we

must have been trained in error ; and we hail it as the harbinger of that period, when our swords shall be turned into ploughshares, and our spears into pruning-hooks ; when universal love and benevolence shall prevail ; when there shall be but one language and one nation ; and when fear of want or of any evil among men shall be known no more.’ ”

And again :

“ Well knowing the danger which would arise from a premature and abrupt attempt to tear off the many-folded bandage of ignorance, which kept society in darkness, I have been many years engaged, in a manner imperceptible to the public, in gently and gradually removing one fold after another of these fatal bands from the mental eyes of those who have the chief influence in society. The principles on which the practical system I contemplate is to be founded, are now familiar to some of the leading men of all sects and parties in this country, and to many of the governing powers in Europe and America. They have been submitted to the examination of the most celebrated universities in Europe. They have been subjected to the minute scrutiny of the most learned and acute minds formed on the old system, and I am fully satisfied of their inability to disprove them. These principles I will shortly state.”

(You will observe, that these are precisely the same principles that I have from that time been engaged, and most successfully, in making known to the world. I say successfully, because nearly every publication that can now be taken up contains some indications of an acquaintance with these principles ; and this knowledge may now be found in every quarter of the globe.)

“ Every society which exists at present, as well as every society which history records, has been formed and governed on a belief in the following notions, assumed as *first principles* :—

“ 1st, That it is in the power of every individual to form his own character.

“ Hence the various systems called by the name of religion, codes of law, and punishments. Hence also the angry passions entertained by individuals and nations towards each other.

“ 2nd, That the affections are at the command of the individual.

“ Hence insincerity and degradation of character. Hence the miseries of domestic life, and more than one-half of all the crimes of mankind.

“ 3rd, That it is necessary that a large portion of mankind should exist in ignorance and poverty, in order to secure to the remaining part such a degree of happiness as they now enjoy.

“ Hence a system of counteraction in the pursuits of men, a general opposition among individuals to the interests of each other, and the necessary effects of such a system—ignorance, poverty, and vice.

“ Facts prove, however,

“ 1st, That character is universally formed *for*, and not *by*, the individual.

“ 2nd, That *any* habits and sentiments may be given to mankind.

“ 3rd, That the affections are *not* formed by the individual.

“ 4th, That every individual may be trained to produce far more than he can consume, while there is a sufficiency of soil left for him to cultivate.

“ 5th, That nature has provided means by which population may be at all times maintained in the proper state to give the greatest happiness to every individual, without one check of vice or misery.

“ 6th, That any community may be arranged on a due combination of the foregoing principles, in such a manner as not only to withdraw vice, poverty, and, in a great degree, misery, from the world; but also to place *every* individual under circumstances in which he shall enjoy more permanent happiness than can be given to *any* individual under the principles which have hitherto regulated society.

“ 7th, That all the assumed fundamental principles on which society has hitherto been founded are erroneous, and may be demonstrated to be contrary to fact. And

“ 8th, That the change which would follow the abandonment of those erroneous maxims which bring misery into the world and the adoption of principles of truth, unfolding a system which shall remove and for ever exclude that misery, may be effected without the slightest injury to any human being.

“ Here is the ground-work : these are the data on which society shall ere long be re-arranged ; and for this simple reason, that it shall be rendered evident that it will be for the immediate and future interest of every one to lend his most active assistance gradually to reform society on this basis. I say *gradually*, for in that word the most important considerations are involved. Any sudden and coercive attempt which may be made to remove even misery from men, will prove injurious rather than beneficial. Their minds must be gradually prepared by an essential alteration of the circumstances which surround them, for any great and important change and amelioration in their condition. They must be first convinced of their blindness. This cannot be effected, even among the least unreasonable, or those termed the best part of mankind, in their present state, without creating some degree of irritation. This irritation must then be tranquillized before another step ought to be attempted ; and a general conviction must be established of the truth of the principles on which the projected change is to be founded. Their introduction into practice will then become easy,—difficulties will vanish as we approach them,—and afterwards the desire to see the whole system carried immediately into effect will exceed the means of putting it into execution.

“ The principles on which this practical system is founded are not new ; separately, or partially united, they have been often recommended by the sages of antiquity, and by modern writers. But it is not known to me that they have ever been thus combined. Yet it can be demonstrated, that it is only by their being *all brought into practice together*, that they are to be rendered beneficial to mankind.”

These, then, are the principles of the Rational System of Society, as I stated them in my early writings, and in my advocacy of which, from that time, there has been no turning to the right hand nor to the left. These principles, unlike the crude imaginary notions which have hitherto been the foundation of all the proceedings of mankind, are derived direct from the Great Source of Truth—from FACTS, or the works of the All-controlling Power of the Universe, by which that hitherto Incomprehensible Power is perpetually revealing Truth to man in an Universal Language,

addressed alike to all nations and people, and in which there is no inconsistency to be found. And as in the minds of the well-informed in any of the ordinary sciences there is no shadow of doubt or difference of opinion respecting the Facts of Science, which they have ascertained by observation and experience, and the legitimate deductions from those Facts;—so ere long, with respect to these equally-demonstrable Truths, will there be the same certainty and uniformity of opinion in the minds of all whose reasoning faculties have not been utterly destroyed by the perversion of training upon false fundamental notions.

SECOND LECTURE.

A rational judgment can only be formed by means of careful investigation. Society is now separated into opposing divisions; all most injurious to human happiness.

IN consequence of the manner in which the System I advocate has been misrepresented, and made to appear most immoral and injurious, while it is in reality the most moral and beneficial system ever recommended for adoption, many have been made afraid of investigating, or even of listening to, the subject; and public prejudice, founded upon the most false impressions, has been strongly excited against it. This I anticipated from the first; and it is always the manner in which the announcement of that which is new and opposed to old-established prejudices, however unfounded and erroneous these may be, is met. And it may be expected that the opposition thus created will still continue for a time to increase; but, with Truth for our principles, and the advantage of every individual of every rank or class for our practice, no doubt can be entertained of our ultimate success. We have only to persevere in placing before the public the principles and practices we advocate, and to take every

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means in our power of making these correctly understood, and the public, whose convictions depend not upon themselves, but upon the impressions which shall be made upon their minds, must of necessity be made to be as strongly convinced as ourselves of the truth of the principles, and of the benefits which all will derive from their adoption in practice; and they will thus become as desirous as we are for the commencement of practical measures, to relieve themselves and their families, and their suffering fellow-creatures, from the ignorance, sin, and misery, of this old irrational and immoral world. The onus of creating this public opinion lies with me and those connected with me, and it must be our business to take every means in our power to effect our object. The subject is of too vital importance to all the world, not to attract the attention of the thinking portion of society. In the investigation of it, it will be necessary for all prejudices to be laid aside, and for the mind to be applied with calmness, patience, and diligence, in order to obtain a correct knowledge of all that is necessary to the formation of a rational judgment. It is only by such a course of proceeding that a rational judgment can be formed on any trivial subject; and how much more must diligence and attention be requisite to enable any individual to judge correctly of a subject of the extent and importance of that before us! An attempt has also been made to alarm the public mind, by representing the subject as indelicate; but I can safely say, that in all the writings which I have published, and they are I know not how many, not one indelicate idea or expression is to be found. But I never have refrained, and never will refrain, from placing before the public those plain and simple truths, on the knowledge of which depends the permanent happiness of the human race. But if they cannot at first comprehend these truths,—knowing as I do that their characters, their powers of mind, and every quality they possess, have not been formed by themselves,—I cannot blame *them*. It is the general circumstances by which they have been surrounded from birth, and which they themselves did not and could not make, which have kept their minds hitherto in darkness and bondage; and it is to these circumstances, therefore, and not to the individuals, that the existence of this men-

tal character is to be attributed. I have long been occupied in producing other circumstances, by means of publications, lectures, meetings, etc., to counteract these vicious effects of notions and institutions founded upon false principles; and I have now the unspeakable satisfaction of seeing in almost every newspaper, periodical, or other publication which I take up, indications that the principles of demonstrative truth which I advocate have taken deep root in the minds of all the most advanced and intelligent individuals of the present day. The contest between truth and falsehood has fairly begun, and the ultimate triumph of truth cannot be doubted.

I will now explain to you the present classification of society as it exists in the British Empire, and indeed, with some varieties, over the world;—a classification which has emanated from the false fundamental notion that man forms his own character, with the other false principles explained in my last lecture. These eight cubes represent the relative amounts of the eight divisions of society in the British Empire, and this large cube represents the whole amount of the population thus divided.

You see the eight cubes form a pyramid—its base is the working classes—its apex, the royal family and house of peers, including the lords spiritual.

In the present moment, with this country in the state in which we all know it to be, this pyramid presents an object of the deepest interest to the statesman—the political œconomist—to men of all professions—to the moralist—to the merchant and manufacturer—and to the artisans and working classes of every description.

The object of this association *ought* to be, to benefit each member to the utmost practical extent. At present, however, the object *is*, that each individual should first obtain whatever he can for *himself*, and then whatever he can for his *class* or *division*.

And thus is a spirit generated and fostered, which creates a real civil war between all the members of which this aggregate body is composed; and, in consequence, the most favoured individual of the most favoured class, cannot, by any possible chance, obtain one real advantage for a hundred, nay, nor one

for a thousand, that might, with ease, be secured to every one, under an arrangement founded under another principle, and altogether different from the one before you.

That, which you see exhibited, is a combination in which the interest of each is, at all times, directly opposed in the most senseless manner to the interest of the aggregate; and, in consequence, disorder reigns throughout every ramification of the whole mass.

That which I advocate is intended to be, and it will be, a new combination of man in society, in which the aggregate powers of the whole will be, at all times, directed for the immediate benefit of *each*;—and, in consequence, health, riches, knowledge, the best manners and dispositions, and happiness will be secured to all.

The pyramid, as it now stands, is regular in its form; but I will place it according to the divisions which exist in British society, beginning with the lowest, or paupers and criminals.

This—the second division in size—represents the amount of the paupers, rogues, vagabonds, prostitutes, and all the most degraded, destitute and suffering of the population. In this cube it forms about one-ninth of the whole mass; but this proportion has considerably increased of late years.

This portion of the people is supported by the industrious among the working classes, including the small freeholders who cultivate their own lands. Thus it appears, that in the present system, one-ninth at least of its subjects are allowed to be trained and placed under circumstances so impolitic and unfavourable that they must remain in ignorance, often become deformed in body, and always in mind, taught to be vicious, and to be a burden to the community. It is not that these form a heavy charge only on the industry of the working classes to give them a direct miserable support, but they also create a much greater loss to society by making prisons, courts of law, and all the endless appendages to criminal justice, necessary, and still more by the incalculable expenditure of all the upper class, to protect themselves and property from this irritated portion of their fellow-creatures.

No one fact more strongly marks the error of the present sy-

stem of society than the number of paupers and criminals at this hour in the British Isles. For under arrangements formed on a correct knowledge of human nature and of its powers in combination, the paupers and criminals which Great Britain and Ireland now contain, with the capital expended to support them, and protect society from their depredations, would with ease support in comfort the whole population. As soon as Great Britain and Ireland shall be governed under a correct knowledge of human nature, and on correct principles of political œconomy, there will not be one poor or vicious person in the whole extent of their population. The first arrangements of circumstances, which will be formed under a knowledge of the principle that the character is formed for the individual, will preclude the possibility of any placed within them becoming paupers or vicious, or in any manner a burden or an evil in society.

This largest division represents the working classes, about three-fifths of the whole population.

With the exception of the small freeholders, who will be afterwards mentioned, this is the class which produces all the wealth that is requisite for the well-being and happiness of society. It is the class from which all the others derive support; and it is therefore the most important, and deserves particular attention from the statesman and political œconomist.

Society has hitherto not done justice to itself with respect to this class.

It is the interest of all, from the highest to the lowest, that the largest amount of wealth should be created by it; but yet so erroneous have been the ideas, which even now prevail, that almost all classes seem engaged in the most active measures to render their labours of the least value to themselves and others.

The first consideration of all governments ought to be, to devise measures to make the labour of the working classes the most productive to the state and beneficial to all classes.

This has never yet been thought of. Their powers have been allowed to be directed by a blind self-interest, which, in all cases, counteracts the real interest of the producers of wealth, as well

as of those who afterwards consume the larger portion of it. It would be wisdom in all to have the best quality of labour, and to have it directed in the best manner, with every aid that could be given to it; while the practice of all society hitherto has been to allow it to be formed of the worst quality, to be at all times ill-directed, and to withhold from it all those aids that would render it the most available for the purposes of society.

The next in size is the cube representing the lower division of the distributors of wealth—the retail shopkeepers, and those of the same class in society.

The capital, skill, and labour of these persons are employed in the most wasteful and injurious manner to themselves, families, and the public. The shopkeepers expend large sums in fitting up their shops, and consume much time in measures to distribute the necessaries, comforts and luxuries throughout society. Under other arrangements, this object would be far better accomplished by $\frac{1}{20}$ th the number, and $\frac{1}{100}$ th part of the capital. There is no portion of the working classes whose powers are so wretchedly misapplied as those who are obliged to waste their time and talents as retail traders, and more especially in villages and small towns; although the extravagance of this arrangement, even in the largest cities, greatly exceed what any parties at present imagine.

The occupation of the members of this class is to endeavour to buy cheap and sell dear, and in consequence they are continually engaged in the practice of deception; and it is utterly impossible for human beings so occupied ever to attain anything approaching to a truly elevated and superior character. But under the present system of society, all, from the highest to the lowest, are endeavouring to sell their own services as dearly as possible, and to buy the services of others as cheaply as possible,—a course eminently calculated to destroy all honesty, sincerity and mutual confidence, esteem and good feeling, to the deep injury of every man, woman and child; and through which every individual is in reality compelled to obtain the services of others at the dearest instead of the cheapest rate.

The next division represents the comparative amount of the army and navy.

It is a division of the population most necessary in the present state of society, and cannot be dispensed with. It becomes necessary, however, solely on account of the irrational notions which are given to children from birth—from their being taught to believe that they form their own characters. Were it not for this error in our early instruction, there could be no public or private quarrels in society, and the military character would speedily become useless.

The army is taken chiefly from the working classes. They are thereby withdrawn from being producers, they become consumers only, and they are often made to destroy what others have toiled to create. In every point of view war is highly injurious. Its spirit proceeds from an error in principle respecting human nature. It diminishes production, not only by taking away the producers, but by employing them, so withdrawn, to consume, waste, and destroy, the productions of others. It demoralizes the individuals who compose an army, as well as the inhabitants of the country which is the scene of war. It is, in short, an evil of the greatest magnitude to the human species, and whenever we become rational wars will cease.

The next division represents the professions and the classes on a par with them—the merchants, master-manufacturers, bankers, etc.

Many of these are occupied as much as the working classes, and lead a life which requires many sacrifices, and often for little comfort in return. Some of them are uselessly, while others are injuriously employed; but none of them are occupied to produce the best results in their avocations or professions.

Society would gain prodigiously if the capital, talent, industry, enterprise and skill combined in this class were to be directed to the best advantage for themselves and the public. A little more experience in a knowledge of the influence of circumstances in the business of life, will show the extent of the evil which the present arrangements of this class create to all above and below them.

The next division represents the baronets and country gentlemen, and others having large independent incomes. All of these are most essentially injured by being induced to expend

more than can be beneficial to them, either physically or mentally, and by being taught to think themselves superior to the mass of their fellow-creatures. Previous to the passing of the Reform Bill the House of Commons was almost exclusively composed of this class; but since that event it is somewhat more divided with the two last-named classes. The power of the government is, however, still almost entirely in the hands of the Royal Family and the House of Peers, for no measure disagreeable to them can pass the House of Lords and obtain the assent of the Sovereign. But whatever power these classes might possess, it would be utterly impossible for them to obtain for themselves, under the present system, a tythe of the advantages which all might enjoy under a new and rational system.

The next cube, the smallest but one, represents the amount of the fortunate members or heads of the learned professions, and the very rich individuals out of all the other classes, as the Peels, Arkwrights, Rothschilds, Morrisons, etc. etc. The members of this division are deeply injured by the immense amount of wealth at their command, and the false position in which they are placed with respect to their fellow-beings. They have a superabundance far beyond their natural wants or any powers they possess to enjoy, and they are oppressed with the care of keeping together their immense possessions.

The smallest cube, which is about the size of a pea in comparison to the whole mass, represents the Royal Family and the House of Lords, spiritual and temporal.

It is to be doubted whether the existing notions and arrangements of society do not necessarily inflict more misery upon the individuals who are born in, or who attain to, this division, than is experienced by those of any other class. They cannot, however, from their situation, be conscious of the injustice which they suffer from the artificial circumstances in which they are placed, or they would exert themselves to remove out of them, or to form other arrangements more congenial to human nature.

In short, it requires only a real knowledge of facts, seen without our early-imbibed prejudices, to be convinced that the present arrangements of society cannot admit prosperity—cannot

create good dispositions or virtue—cannot permit of peace and order, nor allow mankind to make use of one advantage for a hundred that they might possess under other arrangements, which may now be formed on principles consistent with our nature, and in unison with every fact which has been developed through the whole history of our species.

It is, however, useless to find fault with what is, or to *blame* any individuals; the whole is the necessary result of circumstances, and of the false notions on which society has hitherto been based. It is by many said to be most presumptuous in me to think of introducing a change in all these old and long-established notions and circumstances. In like manner it would have been thought wild and visionary, some years ago, to talk of being able to travel twenty or thirty miles an hour with more ease and safety than we could then travel at the rate of five or six miles an hour. The means, however, by which I propose to introduce the change, and the principles on which it is based, are as clearly ascertained and as demonstrable as those of any of the recently introduced improvements in the business of life; and I doubt not that the time is fast approaching when these now-called impossibilities will be equally matters of daily experience.

THIRD LECTURE.

The ignorance and early errors of our ancestors have been gradually overcome as the knowledge of facts increased. Past reformers in religions, laws, governments, etc., have left the errors on which all these are based untouched; these errors must now be eradicated.

Our early ancestors, having been led astray by first appearances, imagined the faculties and powers of human nature to be the reverse of what facts now demonstrate them to be. The same error obtained in every department of knowledge, until experience directed the mind of some individuals to investigate the actual processes of nature, and to discover real, useful, practical

knowledge, by a patient investigation of facts, first on one division of knowledge and then on another, until a few of the certain or fixed sciences became known.

In this manner the laws of nature, or general facts which have never been known to change, have been discovered, one by one; slowly, it is true, but more rapidly as society has progressed from a state of crude ignorance, or of wild imagination, uncorrected by a knowledge of facts.

And it is probable that our ancestors lived for a long period of ages before one fixed science was discovered; and during which period all were guided and governed by the instincts of their imaginations alone; the instinct of the imagination being the earliest developed and most advanced faculty in man. The first conceptions of the imagination appear to have been erroneous upon almost all subjects, and have been gradually corrected by experience, as a knowledge of facts has been accumulated.

To correct the errors of the early imaginations of our ancestors on some subjects required a knowledge of a smaller number of facts, on other subjects, of a greater number; and the progress made in real knowledge depended upon the success of individuals in discovering a sufficient number of facts to form a true groundwork for a science. When these facts were once ascertained, the further progress in the science became more easy to be made, and to be taught to others who were not the discoverers of the science.

But all new knowledge is *revealed* to the mind in which it is first made known. No one knows how or whence comes new knowledge to his mind; nor can the individual justly claim merit to himself for its production. It generally proceeds from a combination of circumstances over which the individual had no control, and from which he anticipated no such result. His discoveries have arisen from the instincts of his nature, and often when least expected by himself. This appears to be the usual process of nature with man. In consequence, he, at first, imagined his own faculties and powers to be of a different character from that which facts, accumulated through past ages, now prove them to be. He imagined that he was formed with powers to enable him, by his will, to think, feel, and act, ca-

preciously, or as he liked ; and that he was not compelled by any fixed law of his nature to think according to the strongest convictions made upon his mind, and to feel as the instincts of his individual nature compelled him to feel, and to act in obedience to these convictions and feelings, or whichever, at the time, may be the strongest. This is the great and fatal mistake of the human race.

When man first committed this error respecting the powers of his mind, and mistook his own individual nature, and human nature generally, he little suspected what a long train of innumerable evils and sufferings he was about to inflict on his race for unnumbered ages, before this fundamental error could be corrected. Little did these individuals suspect that they were thus entailing upon their offspring, through thousands upon thousands of ages, the causes that would sorely afflict their descendants with endless miseries ; until, in many after-ages, this original error, or sin of human nature, should be detected and made known to be an error,—to be the *original sin* of mankind.

Now reflection makes it evident that this original mistake of our early ancestors, respecting the powers of human nature,—this most lamentable of all errors,—this *original sin* of human nature, has left a curse on man that has hitherto made him the most inconsistent, the most irrational, and the most miserable of the animal creation ; made him continually to rob and murder his fellow-men, either upon a small or large scale, and to inflict as much misery upon them as the misdirected and vitiated faculties of human nature knew how to devise.

The evils of this state of human existence have been severely felt through every year of every age, since these fundamental errors were first conceived ; increasing in intensity and number as population and riches increased, until now the population of the world cannot suffer them much longer.

During the progress of these evils, through past time up to the present period, men called *reformers* have continually attempted to remedy some one or other of these evils, as they have existed in the artificial arrangements of society formed to support the original errors or sin of human nature. But these reformers have always been led to desire a change only in some

of the *effects* necessarily produced by these original errors or causes of evil, supposing that such small changes would produce permanent benefits, and cure the evils to which their attention had been the most particularly directed.

They therefore desired, for instance, to change the notions of some sect of some RELIGION, for some other notions based on the same errors, and in this manner the various sects, acknowledging the same head, have arisen ; such as the various sects among the Jews, Christians, Mahomedans, etc., etc., all of which have tended to increase the evil sought to be overcome.

A few leading minds of the world, at distant periods of time, seeing the evils produced by the existing religions of their days, have promulgated what they called a new religion, and thus greatly increased the miseries of our race, by increasing their divisions, and more and more irrationalizing their minds. These reformers knew not that the evils which they wished to overcome originated in causes which they were not enabled to investigate—in causes which lay deeper than they knew how to penetrate. They were unconscious that all the religions which they saw, or knew anything of, produced the miseries which they wished to remove ; and produced them, because the very foundation on which all these religions were erected was an original error of the human mind ; and that the new religion they established was based on the same fundamental errors, and would create still more of the evil which the new religion was invented to overcome ; as experience has proved in the introduction of every new religion, by whatever name it has been called.

Other reformers have had their attention directed to the evils arising, as they supposed, from *particular LAWS*, or from *general codes of laws* ; and they have endeavoured to change these defective laws and codes of laws. Thus the particular laws, and the general codes of law, for the government of man and society have been continually changing, the one generation undoing what the previous generation had done ; and the world is as much dissatisfied with the existing laws of man, if not more so, than it has been at any former period. And for the same reason that it has been dissatisfied with all religions ; that is, because these laws have all been based on the same funda-

mental errors as all religions have been. And while human laws shall be thus based, they will produce evil continually, and not good; and men must be dissatisfied with such results.

Other reformers have had their attention directed to the evils arising from *forms of GOVERNMENT*; and as none of these forms have ever produced a desirable or rational state of human society, there has always been an effort made by the greatest sufferers, under any of the forms, to have a change for some other form, expecting relief from their projected change: but disappointment has followed every such change, and ever will; because these forms, whatever name may be given to them, are all based on the same errors that the codes of laws and systems of religions have been founded upon, and it is utterly impossible that any good can arise from any religion, codes of laws, or governments, founded upon error; and more especially now, when that error has become most palpable to the common mind.

All the other INSTITUTIONS of society have also been now proved by experience to be productive of more evil than good, and they have therefore created dissatisfaction in their progress. Reformers have reformed them as they expected; but as all these reforms have been made on the same false base as the reforms in religions, laws and governments, they experience the same fate; and at this moment all the institutions of the world are most unsatisfactory to all who can accurately trace effects to their true causes. It is utterly useless to expect that any future changes in any of these institutions, governments, laws, or religions, will be more successful than the past have been, while they continue to be based on these most palpable errors; and to this conclusion we must now come:—if there is to be a change to improve the general condition of the human race, that change must be made on principles the reverse of those on which society has hitherto been formed and governed.

It is vain longer to attempt to deceive the public; it has now acquired a knowledge of too many facts to be longer led by any faith in opposition to those facts—to facts which are the universal and true word of God, spoken by the Spirit of Nature, in the language of Nature, alike to all people and nations. In

words not to be now misunderstood, except by those who, by their education, have been made irrational, and who yet remain in this deplorable state of mind.

The change, therefore, that I now propose to effect, is the greatest ever proposed to the world ; and, when effected, it will accomplish far more good to the human race, and secure a thousand-fold more permanent advantages to them, than all the petty changes which have been made through past ages, or that could be made if all the now proposed reforms of class, sect, and party, were fully carried into execution. It will not be a mere plucking off of a leaf or two of the tree of evil, leaving the branches, trunk, and root, untouched, continually to bring forth new leaves, with increased poison to the minds and morals of man. On the contrary, it will be a change that will apply the axe to the root of this tree—the fertile source of error, corruption and evil, and bring it down, trunk and branch and leaves, and destroy the root for ever, in order that man may be hereafter trained, from his birth, to become a rational creature, acquire a knowledge of the higher qualities and powers of his nature, and be placed under such improved external arrangements as will permit him to apply those superior attainments and principles to every day's practice ; and that the speech of man and his actions may be no longer continually opposed, or at any time opposed, to each other, as they have ever been and as they now are, over the whole world,—man deceiving man, merely for the love of individual gain, when, without pain, or trouble, or deception of any kind, man may easily be made to acquire justly, and most beneficially for all, more riches and power than would satisfy the utmost wishes and desires of every one.

Will you not then abandon the gross ignorance on which your present most wretched system of society has been founded and erected, until it has been formed into the complicated compound, forming the hideous monster of absurdity now before you ;—a compound of such gross error, that it destroys in the bud all the sources of excellence and happiness to man, and continually makes him the bitterest enemy to himself and his race ?

FOURTH LECTURE.

This subject, being new in principle, in external arrangements, in spirit and in practice, will naturally be at first opposed by all classes, sects, and parties.

THE original error, or sin, of human nature, has so confounded and perplexed the mental faculties of man, that it has rendered his judgment upon many of the most important subjects, bearing immediately upon his happiness, not only useless, but, far worse than useless, most injurious to himself and to his race.

This original sin of man—this fatal mistake respecting his own powers and faculties—this destroyer of the peace of the world, has also created a barrier for its protection and defence against truth in every form in which it can present itself. It has formed for its support, classes, sects, and parties; and although all the individuals of these artificial divisions of society are deeply injured by being made members of these classes, sects, and parties, yet are they regularly and systematically so trained and educated, by all the arrangements of society, created by man's original error, that they are made to believe they have a real and deep interest in maintaining, in full vigour, their class, their sect, their party, against all change or innovation.

All these artificial divisions of society being based on error, being maintained by error, and error running through all their ramifications, could not be now upheld for a day, were not the mind, from infancy, daily and hourly filled with prejudices in their favour, and opposed to truth.

But the human mind, in its early state and growth, may easily be made to believe falsehood to be truth—vice, virtue—and crime, goodness; and, through life, to retain these errors, and never to suspect that it has been so injured, abused, and degraded.

All men have been thus mentally misformed, and effect-

ively trained to become, gradually, so irrational and insane, that if any one should attempt, without great knowledge of the disease, and skill in the management of the patients, to cure their mental maladies, he would be opposed by all; by some, nay many, virulently and violently. They are not content with the most rank abuse that ordinary language can furnish, but they invent words and phrases which have no meaning; words to which any absurd meaning might be attached by those previously made so irrational, that upon many subjects they become too insane to reason, or to exercise any rational faculties their previous training may have left undestroyed. These parties, when their early-imbibed prejudices are exposed, immediately begin to utter some of these irrational sounds; such as "infidelity," "atheism," "blasphemy," or such terms as no one can define, to make anything like common sense by their definitions. Those who have been enabled to detect this mental malady of the human race, who have discovered the cause of it, and who sincerely desire to cure the disease by the only effectual remedy, that is, by removing *the cause* which has created and which daily increases it, are sure to be assailed by all classes, sects, and parties, with these most wickedly-devised terms; and they are so assailed in order to destroy the influence and power to do good of such humane and well-disposed persons. And if the power of these persons over the minds of the least irrational of the people cannot by these means be sufficiently lessened, then imprisonment, fines, transportation, and death, are made to succeed each other, until the individuals, whose only real crime has been their open attempts to greatly benefit their fellow-men, shall be stayed in their course of usefulness, or made to cease to exist.

This is the character of the conduct of all classes, sects, and parties, through the past crude and dark ages of human life, to their best friends, who would effect for them the greatest permanent benefits.

Even now, let an individual, influenced only by the motive of doing the greatest good to all, offer measures to effect this result, and he will be, as it were by common consent, assailed on all sides by individuals of every class, sect, and party, who imagine

that their long-cherished errors may be in part removed by the proposed changes. And if this opposition has always arisen against those who proposed to change a part, and often a very small part, of the errors and evils under which these classes, sects, and parties, were severely suffering, what might not be anticipated from their united opposition to those who come forward to remove the causes of *all* their errors and evils, and to make them wealthy, wise, rational, and happy?

It would, indeed, be most extraordinary, if these poor deluded classes, sects, and parties did not unite all the powers that public opinion would admit of, to defame, crush, and destroy, any such individuals who desired to cure them of their blindness, by removing the mental bandages which now keep them in utter darkness of what is truth or falsehood—of what is virtue or vice—of that which leads to happiness or to misery.

When the founder of the true system of society for man's happiness—of the Rational System, had it first revealed to him in principle and practice, through the acquisition of the new sciences of human nature and of society, he well knew the opposition that ignorance and prejudice would call into action, to prevent the public listening to what they would call such new and dangerous principles.

At the period when his mind was first enlightened on this glorious subject, when he was made to receive the full knowledge of this the only true, and, therefore, *divine*, system that has ever yet been given to man, he was conscious that the instrument by which this, the greatest good that man has ever been enabled to attain, should be made known and publicly promulgated to the world, must experience this opposition of every class, and sect, and party, to his character, to his fortune, to his liberty, and, if practicable, to his life.

He knew well that this was the penalty which must be met and endured by the individual to whom the knowledge is given, and who has been destined, to change the destinies of the human race, from the depths of darkness, of ignorance, of falsehood, of division, robbery, and murder, and of all the vice, and crime, and misery, necessarily resulting from such a chaos of error, confusion, and irrationality. He then distinctly saw the *good*

and the *evil* before him : there was no mistake in either the one or the other. The good was universal, and to affect all future ages. After a little while—after a short temporary excitement—all, yes all, of the human race would enjoy, from the good, a perpetual increase of health, of knowledge, of true riches, and of happiness. While the evil was to be but to the individual, temporary, during a few years, on his part, of friendly contest with his poor misguided, because misinstructed, fellow-men. And to a mind thus seeing and knowing the present and the future, and with powers given to him to weigh both accurately in the balance, can it be of the slightest astonishment to any one, that individual character, imprisonment, fines, or death itself—a mere change from one organization to others—should appear in the comparison, and, upon trial in the scale, far lighter than the downy feather when opposed to a preponderating power beyond all human calculation ?

The opposition that has arisen, and all the opposition that can arise, from man, was foreseen, calmly reflected upon, and anticipated, from the beginning.

Hitherto, however, this opposition has fallen far short of the founder's anticipations. He knew, and stated in his first public discourse in this metropolis, that "silence would not retard this divine system, and that opposition would give increased celerity to its movements."

So it has been from its commencement until now ; and so it will continue, until the existing chaos of ignorance, division, crime, and wretchedness, shall be changed into a scientific arrangement of order, harmony, and happiness.

But the petty attacks hitherto made against the eternal truths promulgated by the founder of this new system of order and harmony, have been hitherto mere infant attacks, or, more correctly speaking, the feeble attacks of nearly expiring old-age—a crisis when it is more natural to use unintelligible phrases than to discover sound reasons.

If the defenders of the pandemonium, which ignorance, error, and falsehood, have created, deem that they have strength yet remaining to maintain the conflict against increasing knowledge and truth, why do they not put forth their full present legiti-

mate powers? why do they not bring the two systems in full and fair contrast before the "collected wisdom" of the old system, and try the truth or falsehood in principle, and the good or evil in practice, before the two Houses of Parliament, in which is concentrated a power far more than sufficient to crush and effectually exterminate error and evil, if such can be made to appear in any proposed new system? Why do they not permit their pandemonium and the now advocated new measures to be thus fully tried, when all the educated prejudices of this concentrated power are so strongly in favour of things as they are?

I will tell you why the defenders of old things, as they at present exist, decline a full and fair public investigation, even while all acquired prejudices are in their favour. They feel they have an overwhelming power to oppose and put down error, and to destroy whatever can be fairly proved to be injurious in its practical results. They know the time was, when they could easily put down any principles, however true, and any practical measures, however beneficial they might be to the population of the world.

But, fortunately for the human race, they now know that that period—the reign of barefaced unjust power—is rapidly passing away, and will soon altogether cease. They also know that truth is making its way slowly but surely, daily, among the millions, who are thus acquiring real knowledge; and they therefore fear that the peaceful and beautiful simplicity of truth, freed from the trammels of error and mystery, would be too attractive to the multitude, and too irresistible to the superior honest mind, to permit them to support a dying system, which has produced, is producing, and, while maintained, can only produce, evil continually to man.

This, and this alone, is the real cause why both Houses of Parliament have been the powerful instruments to misrepresent, to traduce, and to vilify, what the members choose to call "Socialism;" and while they will not yet afford the most common of all justice, when fair proceedings are intended, that is, to allow those whom they unwittingly accuse of error, absurdities, and crimes, to be fairly heard in their own defence; and heard, too,

under every advantage to their misinformed, and, unfortunately for themselves and the world, miseducated accusers.

But this opposition of classes, sects, and parties, may be for some time expected to increase. As long as these divisions of old society shall retain the impression that their present and future interests are to suffer by the proposed change, their opposition may be anticipated daily to increase, and that in proportion as their fears are excited for the loss of their pecuniary gain, worldly considerations, prejudices, and early-imbibed superstitions.

The most conscientious and timid are the most easily alarmed. Whatever may be the character of their prejudices and superstitions—whether Jew, Mahomedan, Christian, or Hindoo—they are all made to be equally sincere in favour of that which has been forced into their minds before they were capable of forming a sound judgment upon any subject, much less upon matters that have confounded the faculties of the strongest minds through all past ages.

The ignorant and inexperienced are sure to be alarmed by anything new which appears to offend their crude notions upon what they are taught to believe to be important in doctrines and dogmas, not one of which do they even comprehend.

These feelings are quite natural: they will never surprise the really intelligent, any more than the incoherent wanderings of the poor inmates in our various lunatic establishments. For great pains have been previously taken by all the erroneous arrangements of the present system, to destroy the reasoning and rational faculties of these parties, from birth, through every stage of their growth, to maturity, when their errors and prejudices are generally fixed for life, in accordance with their geographical position upon the globe.

These poor miseducated persons are blameless: they had no knowledge or power to resist the incessant external action of surrounding objects; and society formed them to be as they are. They are not therefore to be harshly treated or punished for that which the Creating Power at their birth, and society afterwards, effected for them. They are to be pitied; their wanderings from truth and reason are to be met with interminable

patience and forbearance, with never-ceasing charity, and unlimited kindness.

By perseverance in this only rational conduct to these poor unfortunates of our race, their mental maladies will be gradually relieved, their minds will by degrees acquire a more healthy tone, they will begin to listen to reason and common sense, and their opposition to their own well-being and interests will gradually diminish, until, as they become more and more acquainted with the all-important truths of the invaluable system which we advocate, their opposition will altogether cease.

May this ever-to-be-desired period soon arrive, that they, and we, and the whole world, may enjoy that peace of mind and rational enjoyment, which truth alone can give and secure to us!

FIFTH LECTURE.

All animal life is alarmed at that which is new to it, until it ascertains whether the new object will injure or benefit it.

THIS is a general law of animal life, implanted, evidently, to guard against unknown dangers and to protect individual life.

In accordance with this law, the Rational System which I advocate has alarmed man throughout all the gradations of society. One party is alarmed for the loss of some pecuniary interest, or supposed privilege or honour; another party, for a long-cherished prejudice; a third, for an early-taught superstition; and so on through every ramification of class, sect, and party, until they appear like a herd of cattle or deer which have heard a new alarming sound, and unite to stand upon the defensive or make an attack, as the case may seem to require.

The announcement of the system now advocated has created a universal alarm,—the herding for defence or attack has been made,—all are naturally on the alert, and ask each other what this new thing is? Will it injure or will it benefit us?

Here, then, is the great question asked. Those who comprehend it not—who altogether mistake it—who have had it distorted to their imagination—say, “It will injure us and our posterity far more in mind, body and estate, than any system ever offered to the world.” They say, “It is false in its fundamental principles; it is immoral in all its doctrines; it will create vice and crime through all its ramifications; it will destroy virtue; render man irresponsible; make him a brute; let loose all the violent and destructive passions of our nature; and make society a chaos of contending elements.” This is the picture drawn by its opponents; while its founder, and those who have deeply studied the data on which it rests, who have carefully investigated its foundation, and accurately examined the new superstructure through all the ramifications of its details, pronounce, most decisively, an opposite opinion.

They say, that when this subject shall be investigated, as a subject of this extent and importance requires, before it can be sufficiently comprehended to enable any parties to form a correct or sound judgment respecting its truth or falsehood—its practical merits or demerits—such investigation will demonstrate that the system, as an entire system, is new, and hitherto unknown to the world, and grossly misunderstood; is true in its fundamental principles; is the most moral in its motives; is most beneficial in all its practice, and most to be desired by man, because it will permanently secure to his race, health, excellence, and happiness. The question, then, is, which of these two directly opposing opinions is true, or are they both false? Supposing both parties to be sincere in their present belief, and that the misery or happiness of society depends upon a just decision respecting the real character of this new system, what is the rational mode to be adopted to obtain this result?

Shall we best succeed in this inquiry by giving every vulgar, nauseous, and unseemly, epithet to it?

Shall we gain our end by calling it "Infidelity," "Atheism," "Blasphemy," "Beastly," or by any other irrational term?

Will any of these names, or all of them together, or any number of similar terms, change the real character of this or of any other system?

Is it in accordance with common sense to fill the mind with such unmeaning, senseless, vulgarisms?

All who can reason and reflect, and who desire to discover the truth for the truth's sake, and for the benefit of society, will answer at once—No! These are the weapons only of ignorance, prejudice, and passion, and will be unheeded by the conscientious inquirers after truth.

Well, then, what course should be adopted to gain our purpose in the shortest period, for the satisfaction and benefit of all? Evidently a patient, calm, and persevering inquiry should be made into the whole matter, both in principle and in practice, as an entirely new system for educating and governing man, and for producing and distributing wealth.

All who have any real knowledge of the subject know that man has never yet been well educated or governed, and that wealth has never yet been produced or distributed in the best manner for the interest of any portion of society—no, not even for the interest of the most wealthy and influential among any people or nation.

The wise and experienced know that society, in its present more advanced state, is but in its infancy, most crude, and not yet with any rational pretensions to civilization. This being the fact, society can only advance by the discovery of new and important truths in principles, in science, and in practice.

But without fair and full investigation of that which is brought forward as new in principle, in science, and in practice, how can society advance? Without such investigation, no improvement could ever have been introduced; man must have remained in his original savage state, ignorant of all the arts and sciences; and must have depended upon his physical powers alone to obtain support, and to defend himself against other animals. ,

Had he declined to investigate that which was new during

the last hundred years only, he could not have obtained the present enormous and illimitable power from fuel and water ;— he could not have obtained one thousand threads for garments by one person in the time previously required to produce one ;— he could not have had towns and cities lighted brilliantly with gas ;— he could not now have traversed the seas against wind and tide, and crossed the Atlantic in twelve or fourteen days ;— he could not have passed from one extremity to another of our island at a speed in competition with some of the birds of the air ;— nor could thousands obtain at their breakfast-tables the words spoken in public assemblies the same morning at one and two o'clock. All these, and innumerable other advantages of a similar character, have been obtained by investigating that which at first was startling and new, and which was, in many cases, opposed in the same manner and as violently as the introduction of the Rational System of Society has been and is now opposed.

The fact is, that without the investigation, by some parties, of that which is new, no improvement could ever be introduced. For all things and all knowledge discovered through the instrumentality of man, which are now the most valued, were once new and opposed, as the Rational System of Society now is ; and opposed until their worth and usefulness were ascertained. Some of these discoveries, which are now held in the highest estimation, were more violently attacked, when first announced to the public, than the Rational System has yet been ; although this system is far more opposed to existing prejudices, and to all the old notions and practices of the world, than any new discovery ever offered for man's adoption.

But it is the most ignorant, inexperienced, and self-interested, who are always the most obstinate opponents to the introduction of every new improvement or discovery. Yet this dislike and hatred to that which is new, when opposed to long-established prejudices, is probably more beneficial than injurious to society. It prevents sudden and unprepared changes in men's minds, and in the general arrangements and business of society ; it gives a greater steadiness and uniformity to general and local governments, and gives time for that which

is to bring forth its good and evil, and to exhibit both to the public in such a decided manner, as not to admit of any mistake in the judgment to be formed of them.

The chief regret in this case is, that hitherto, unfortunately, the great mass of mankind have been so trained and placed from their birth, that they must even yet be classed amongst the ignorant, the inexperienced, and the self-interested. And to overcome their prejudices, when an entire change is proposed of the only system they know, for one which their education and position in society preclude them from comprehending, is indeed a labour of love, for the general good of the human race, that requires interminable patience, forbearance, charity, and good-will to man; qualities which the truth of the principles advocated, and their known never-ending benefits in practice to man, could alone bring into action against such an aggregate of opposition, and the apparent self-interest of the individual advocating them; but as is the opposition to that which is true and beneficial for the human race, so, and more also, must be the determination and energy of those who perceive the truth, and comprehend its importance in forming the character and governing the affairs of men.

And this conduct they will pursue; for they are now fully conscious that truth alone can overcome the errors and evils which the long continuance of a system based wholly on falsehood and deception from the beginning has produced. They have set their hands to the plough, and they will not now shrink from their destined task, until the harvest shall be ripe and safely secured.

To those whose minds have not been too much diseased by the prejudices of their geographical training and education, it is most evident that this old and worn-out deceptive state of society is now filled with iniquity to the brim,—that it has become full of every kind of corruption,—that ignorance, mystery, superstition, falsehood, division, poverty, disease, disorder, immorality, crime, and misery, now abound in all the nations of the earth,—and necessarily abound, because the causes which produce these evils exist, and are daily and hourly fostered and encouraged by all the various priesthoods and governments

throughout the world: and yet such is the grossly irrational state of this old system, and its geographical influence over the minds of men, that there is not one member of any of these priesthoods, nor one member of these varied governments, who is not deeply injured in mind, person, and estate, by being a member of the one or of the other.

Now, as the *causes* which have produced, and daily and hourly continue to produce, these evils throughout society, are now in full activity, and, by all the lately published authentic statistical documents, are continually increasing in strength and power, and, of course, in their lamentable effects upon an increasing number of the population, it is obvious that these effects cannot cease as long as the causes which produce them remain.

The present system has created these causes; the present system encourages the continual growth and increase of these causes; and the system which has created and encourages them, is not likely to be successful in removing them. It is incompetent to remove them, because they are created by the fundamental notions of error on which the whole of the existing system over the world is based.

Can we ever come to one true result in any numerical calculations while we believe that one and one make three? Similar, hitherto, have been all the efforts of man to obtain a true result in his calculations to obtain happiness.

The arithmetician desires, above all things, to obtain correct conclusions by his calculations; he has been making them for thousands of years; he continually discovers, after the most pains-taking efforts, that he has not succeeded; his results are always proved to be erroneous.

And why? because he has ever made his calculations upon the same fundamental error—upon the belief that one and one made three.

And let these efforts be persevered in for millions upon millions of ages, the result will ever be disappointment.

In like manner man has been through all past ages making his calculations to obtain happiness for himself and for his offspring. He has never yet succeeded; nay, he appears to be now further from his object than ever, and to have been most

successful in producing results the opposite to happiness, over the globe.

By his miscalculations he has created disease instead of health, division instead of union, ignorance instead of knowledge, inferior passions and prejudices instead of reason and common sense, competition instead of co-operation, poverty instead of riches, the absence of all charity instead of universal charity, hatred instead of love, war instead of peace, crime instead of virtue, and misery instead of happiness.

And why have these results, the very opposite to man's interests, intentions, and desires, been perpetually produced through the whole of his past history?

Because whatever he has yet done has been based on principles, or rather imaginary notions, directly calculated to produce all the pernicious and lamentable results stated, and not one of the opposite benefits. Nay, instead of producing these ever-to-be-desired benefits, these results, which can alone gain and secure happiness to man, these fundamental notions must, as long as the powers of the world shall, by force and fraud, maintain their continuance, be an overwhelming obstacle—an irresistible barrier, to the attainment of knowledge, of charity, of goodness, and of happiness, to man. While thus afflicted with the divisions and hatred necessarily forced into man by these fundamental misconceptions of our early ancestors, he must continue to remain the mere localized geographical animal, without charity or love for his race, that he has ever yet, by these errors or original sin of human nature, been made to be.

No, my friends, the days of evil to man must be coeval with the continuance of these fundamental errors—with the causes which hourly produce them.

SIXTH LECTURE.

The change to be proposed will ultimately affect the condition of every individual of the human race in mind, person, and property.

By this preliminary course the founder of the Rational System of Society has been desirous of expanding and elevating the minds of his audience to the extent, magnitude, and magnificence, of the change which he is desirous peaceably to effect throughout all the nations of the world.

Until the minds of men can be thus expanded and elevated to comprehend entire systems of society, in principle and in practice, and to follow the right application of true fundamental principles through their ramifications into every detail of practice, and to perceive clearly the unity and consistency of all the parts forming one harmonious whole, they will be too inexperienced and incompetent to form any sound judgment, or to conceive a rational opinion, respecting systems of society. Hitherto the education of men's faculties has limited their natural powers, rendering them incapable to form more than some incongruous notions of some small portion of some one general division of a most random, chaotic, and always, under every change, a most perplexed, system, if that which has no consistency, except in its *perpetual inconsistency*, can be called a system.

By a *system* of society, the founder of the Rational System means the principles, and the practices which emanate from them, forming the religions, governments, laws, and the institutions generally, which form the physical, intellectual, moral, and practical character of man, and govern him as a member of society; that is, so far as man's agency can be made instrumental in the formation of human character before and after birth, and in creating general arrangements to unite, maintain,

direct, and govern men, in larger or smaller associations, as tribes or nations, acting upon individual principles, or in communities of united feelings and interests.

To form a correct judgment then of any *system*, the mind must comprehend the first principles, or, as it may be, the imaginary notions, on which the system may be based,—trace those principles or notions through the institutions emanating from them,—ascertain the effects produced by such principles, notions, and institutions, on man, as an individual, and as a member of a divided or united association,—and discover the *causes* in the whole system, from which proceed the evil and the good.

The mind must also be competent to compare systems with each other, or to comprehend one entire system of society, founded on one base, and necessarily producing its own results, in consequence of its being founded upon that particular base; the truth or error of which base will, of necessity, effect, beneficially or injuriously, the whole mind, person, and property, of every individual, and of all associations of men, over the world; and then to compare this system, so based, and *all* its necessary consequences and results upon the individual and upon all the associations of men emanating from that base, with another system formed on another base, and derived from a source, too, the reverse of that from which the former base was derived; leading also to the formation of other and very different institutions to form the physical, intellectual, moral, and practical character of man in his individual capacity, and to unite him in associations as a member of society.

And after the mind has been made competent to make this comparison between two such opposing systems in their base, in their institutions, in the character formed for man and society in each, and in the necessary good and evil results of each, so as to form a just and sound judgment between them, it will be then only competent to give an opinion possessing any value on this subject,—a subject which requires all the expansion of intellect and the elevation of the mental faculties which have been stated.

How many minds, I may ask, are thus prepared to form a rational opinion of *one* entire system of society, much less of *two*

opposing systems,—of systems based on totally different principles, necessarily requiring different institutions, and the most opposite general external arrangements to form the individual and general character of man, before and after his birth, and to govern him as a member of the great family of man?

Minds thus expanded and elevated are, alone, yet made competent to think rationally upon the systems under consideration; and few there are, confined as man has hitherto been in his position to a small sphere of thought, action, and experience, in some division of only one system, and that based on error, who could be expected to be now prepared for such a task. Yet this expanded and elevated character of mind must be now created; the wretched state of old society requires it; for it is worn out with age, it is dying its natural death, and a successor must be, for the benefit of all, prepared in due time to take its place.

The Lecturer has devoted a long life to investigate the principles, practices, and results, of the existing system, that he might acquire a correct knowledge of it as a system devised and applied to form and govern man, and make himself well acquainted with the good and evil, that he may learn how to attain and secure the one and avoid the other. He has also been made to discover another system for forming that portion of the physical, mental, moral, and practical, character of man, which men can form, and for governing him in associations with his fellows. This newly-discovered system is based on other principles, directing to the formation of other institutions, creating altogether new external arrangements, which, carried into practice, will, ultimately, essentially affect the condition of every individual, in all countries, in mind, person, and estate. It will form in men a new spirit, create in them new minds, give them new habits, change the direction of the feelings, and entirely alter the conduct of the population of the world.

The spirit of the old system is now the spirit of competition, contest, and war; of individual considerations, universal opposition, and personal aggrandizement; of jealousy, hatred, and revenge; of public robbery and murder; of every man for himself, universal division of interests, and the total absence of all real charity.

The *spirit* that will be created for man in the system now advocated, will be in all respects the reverse in its character. It will be a spirit combined of united interests, charity without limit, and of genuine affection for the human race, not in mere words but in deeds;—an affection that will always endeavour to make all within its circle of influence as happy as the human faculties, most favourably placed, can be made;—a spirit that will think no ill of any one, but that will always be delighted to do good to the extent of its power.

The *mind* that will be created within man by this new system will be a new mind, in accordance with the spirit described. It will be a mind formed from facts, with clear and distinct ideas on all subjects that can be acquired and understood by the human faculties; it will be useful and valuable, and gradually filled with superior ideas,—with ideas in perfect unison or accordance with each other; all in agreement among themselves, and with all ascertained facts. It will be also without injurious perplexities or anxieties, and trained to desire a perpetual progress in the attainment of new knowledge, and to make further discoveries in the arts and sciences, and especially in the science of human happiness. It will be an active mind; and always in beneficial exercise for itself or others, except when nature requires rest or relaxation.

The *habits* that this new system will give to man, will be the habits that will naturally arise in each individual who has had such a spirit and such a mind formed for him. They will not be the habits of a fashion which awkwardly attempts to form a class of human beings all alike. No! on the contrary, one of the great pleasures, ever varying, will arise from the superior self-sustained character of each individual, possessing the habits natural to his individual constitution, both of body and mind; untrained to imitate others, who have received from nature physical and mental unities of a combination peculiar to themselves. But as all these habits will be based on nature, highly cultivated in accordance with, and never opposed to, itself, they may be anticipated to be far superior in their results to any fashionable or unfashionable habits, formed in any part of the world, at any period, under the irrational notions of old society.

The *feelings* of all will receive a new, because a natural direction, in harmony with the new spirit, mind, and habits which have been described; they will be healthy and delightful, because they will be unchecked in their expression by a general system of falsehood, which now compels the human race so far to endeavour to disguise the feelings which they are obliged to experience, that it has been lately said by one of the esteemed wise ones of modern times, that he supposed language was given to the human race to hide their thoughts and feelings. One of the greatest pleasures of life will arise from a state of society when man shall have liberty to speak his genuine convictions, and to express the best feelings which nature forms for him.

The *conduct* of each will be at all times in accordance with this new spirit and mind, with these new habits and feelings. It will be congruous, consistent, rational, under all the variety of circumstances, as they may arise, day by day, and hour by hour. All will know that every one will endeavour to the utmost of his power to do that which will the most promote the general happiness of all. There will be full confidence in every one, that every other will do the best that his faculties and knowledge will permit him to do,—that he will be sure to accomplish for the general good all that his natural and acquired powers will admit, under the circumstances, whatever they may be, in which he shall be placed. And thus will the conduct of the population of all countries be changed from inferior to superior, from bad to good.

But the change will be foreseen, prepared, regulated, and gradual.

The present state of society has arisen without foresight or arrangement, but rather from a continued action of force and fraud on the part of the stronger over the weaker, of the cunning over the more ignorant.

The change now proposed will be of a character altogether different. There will be neither force nor fraud in any part of its composition. It will be based on well-defined, eternal principles of truth, and its various parts will be in accordance with those fundamental principles; every part of the whole system will be carefully prepared to produce benefit, and not evil, to man.

As man is evidently, to a very great extent, the creature of circumstances, it will be most unwise to permit any evil or inferior circumstances to be introduced to retard the progress of the human race to knowledge, to goodness, and to happiness.

The formation of these new circumstances of a superior character will be regulated, and gradually introduced, so as to create no sudden or injurious changes to any class, profession, or party, in any country. It has ever been my great object to effect this, although the greatest of all changes, without any real injury to any portion of my fellow-men, or even to one individual; and my conviction is, that all will be benefited by the change to an extent that cannot be understood by the public until it shall be fairly seen in practice.

SEVENTH LECTURE.

Necessity for the first principles on which any system or science is founded to be principles of Nature, in accordance with every *fact* connected with the system or science.

THE great error of the human race has ever been, that the data on which all the institutions by which their characters have been hitherto formed, and by which they have been governed, have been first assumed by them when they were the most inexperienced, and, of course, most ignorant; and that all subsequent generations have venerated this inexperience, and would not admit of any doubt or examination of these crude notions, although they have been the perpetual cause of maintaining ignorance, of creating and continuing division, all the bad passions, poverty among a large mass of the population of the world, contests and wars, with all their necessary attendants of vice, crime, and misery.

Any system of society that is to be beneficial to man—that will be, upon examination, satisfactory to the human race—that

can effect the desired results upon society, and be permanent, must be based on principles of Nature, which change not ; on principles derived from facts which are in accordance with all other facts. There must be certainty in the truth of this foundation, or in due time experience will prove it to be baseless, and it must give way, and be abandoned for another system,—for a system that will bear the scrutiny of truth itself into its fundamental principles, and into all the ramifications emanating from them, throughout every part, to its full extent.

The Rational System now advocated is so based : its fundamental principles have all been derived direct from Nature, or from facts, the only sure guides that can direct man aright, or that will be safe for him to follow.

But it was necessary that these principles should be ascertained to be the true and undoubted principles of Nature, to be derived from those facts which never change ; in order that man may be permitted, without restraint, to examine and re-examine them, not once or twice, or even seven times, but seventy times seven, and for ever, and yet find them, after every examination, to be the selfsame unchanged and everlasting truths. This was necessary, that man should, at length, feel full confidence in the truth of the principles on which the system is based, by which individual character is to be formed and the world governed.

In this system, unchanging facts, and not names, or mere senseless sounds, will alone have authority. *These facts are the language of the Universe to the human race.* And when the human race can be freed from the iron bondage of ignorance and superstition, with the fear of unmeaning names, and can be elevated to the rank of rational beings, they will understand this glorious language, and perceive its truth, beauty, and magnificence. They will then know, that this language of the Universe is the language of God ; because the Universe alone can possess all the attributes of eternity and infinity. The Universe alone possesses all power and all knowledge, and therefore the Universe must be God, and God must be the Universe.

These facts, then, are the language of the Universe to the human race, or the unchanging words of God, to teach man real knowledge, and to make him ultimately a rational creature.

These unchanging facts, or undoubted words of God, are, then, the foundation on which the Rational System of Society has been established ; and, in consequence of its being so established, it will gradually extend to the uttermost parts of the earth, until, beneficially for the human race, it will utterly destroy all the superstitions derived from the ignorance and inexperience of man respecting Nature and her everlasting laws.

These facts—this language of the Universe—these undoubted words of God, as they will be known to be when they shall be listened to and examined with the mind freed from the prejudices of our inexperienced ancestors, no sane mind will now dispute or disbelieve. Our ancestors knew not the words of God ; but, instead thereof, received as such the words and wanderings of men a little less ignorant, and somewhat more cunning than themselves.

These facts, on which the Rational System of Society is based, are announced to man in the overwhelming language of the Universe—in the irresistible words of God ; and therefore, in due time, all men will be compelled to believe them. This language of the Universe—of the God of Nature, declares, in the everlasting revealed laws of Nature, not to be misunderstood, these great and glorious truths :—

“ I have made human nature as it is. I have given it the organs, faculties and powers which it possesses. I vary the combinations of these organs, faculties and powers in every individual of this race.

“ I alone give these qualities to humanity. I make its nature, and no man can change it. I endlessly diversify these same qualities and powers in the individuals of this race ; and no man yet knows why or wherefore this eternal variety.

“ Individual man, then, comes into existence at his birth as I fashioned him in the womb. He is then what my powers have made him. From that moment I commit him to be acted upon by the external influence of all the objects which I have made to surround him. I have made these objects, and I have formed him to receive the influences from those objects in obedience to the qualities of the constitution of his nature which I gave him at his birth. Each individual, then, of this race is, directly or

indirectly, in body and mind, physically, mentally, and morally, of my formation. He could not make himself; and, therefore, I, the Overwhelming Power of the Universe, have made man what he has been, and what he is. He could not, from the necessary action and progress of my laws, have been other than he has been. The human race has been hitherto in the infancy only of its existence; crude, ignorant, and slowly acquiring powers to understand my language,—the words of Nature, which I speak to them, in the language of their own nature; but never in the varied and varying artificial jargon of infant man.

“You must now pause, and behold the new change about to be effected, to terminate the crude and ignorant state in which, until now, you have been destined to exist.

“I have latterly enabled you to learn more of my words, by acquiring a knowledge of many new facts, and thereby to increase your powers over portions of the elements of Nature; that, as soon as I shall give you additional knowledge to wisely direct these new powers, you may pass from the crude and ignorant, and superstitious state of infancy, onward towards manhood; when you shall be made rational creatures, and be enabled to secure the happiness of your race,—a happiness which will continually increase through all future generations.

“It is at present sufficient for you to know—

“That I have made man what he has been and is.

“That I have diversified the combinations of the same general organs, faculties, and qualities, among all the individuals of the human race.

“That I have made each one subject, from his birth, to a necessary influence from the objects which surround him.

“That every one, according to the varied powers which I have given to each at birth, shall be somewhat differently influenced by those surrounding objects.

“That I have made the surrounding objects to be what they are, and placed them where they are, and made them to have their influence upon each infant from birth, in accordance as I have combined for him the organs, faculties, and powers, which constitute his nature different from those which I have combined in the constitution of all other infants.

“That man has been formed by me through all past ages of his existence, and that which he now is I have made him.

“Hitherto I have made him a creature gradually to acquire power, through an increasing knowledge of facts, or *my* words, to become a rational being.

“This progress has been of necessity painful to him through all its stages ; but made painful, to urge him onward towards his state of rational existence ; that attained, the pain shall cease, and his unalloyed happiness shall commence, and increase with every new generation.

“That the period for this change in the condition of the human race is at hand, know, by the progress I have given you power lately to make in the knowledge of those sciences which give you control over some of the elements and materials of nature ; thus given in order that you may always have the means at your command to provide, at all times, with pleasure, all the necessary comforts, and all that can be required for your continued increase of knowledge and of happiness.

“Attend now, and know that the past, present, and future, are mine ; blame not man, then, individually, or in the aggregate ;—he has been, is, and must ever be, the creature of my powers, or what I make him to be. At all periods of his progress through nature I made him with the powers he possessed, and to *act* in accordance with those powers.

“I, the Universe, am God ; I possess all the knowledge and all the power that exist.

“I, God, am the Universe—all in all ; and without or beyond me there is no existence. Whatever is done, I do ; and all thoughts and devices upon earth, and throughout the Universe, are mine.

“You, therefore, cannot yet understand what I am ; or the form of my existence ; or the powers and attributes which I possess ; or how I can be at all times, through eternity, everywhere, and never absent, during eternity, for an instant of time, from any part of the Universe, illimitable and infinite in extent as it is. The attempt has only confounded your limited faculties and perplexed all the powers of your nature. No man by searching has found me out. It has hitherto been a vain and

useless attempt, and a mischievous occupation of your time ; tending to no good, but creating great evils.

“I have declared to you my words by the facts which I make known to all the people upon earth. I now open your minds to a new perception or new knowledge of these facts—that you may perceive, and, through that perception, be made to adopt, a new course of action, in accordance with the right knowledge of these facts ; by which new practices you, and your children, and your children’s children, through innumerable ages, will be made intelligent beings, rational, and happy.”

Such is the language of the Universe—such are the words of God—spoken through unchanging facts, to all the nations upon earth, and to all the sons of men, throughout every age, in every clime.

Let us now read them as they ever have been—as they now are—given to our race. There is no mystery in them—no incongruity—no perplexity, except what man, through ignorance and vain imaginations, has created. Take them together, in their plain and natural connection, and then this language of the Universe—these undoubted words of God, become the most true, the most valuable, and the most glorious, words that have ever yet been spoken to man.

They open a new heaven upon earth to him ; they draw aside the veil which has left him, through all past ages, in darkness ; they make his future path plain and easy to be pursued ; they will become a sure and certain guide through every step which he has to take ; and they will remove every obstacle in the way of his progress to a never-ending and increasing happiness. He will now know what he has to do, and how to do it. There will be, henceforward, no hesitation in his course ; no asking “who will show us the right way?”—and no one to reply.

That which, hitherto, has been interminably perplexing to the most advanced and experienced, will now be made obvious to the comprehension of children.

Sciences, derived from unchanging facts, will give permanent and certain knowledge to the whole of the human race, instead of the geographical mysteries, or crude absurdities, which have

heretofore kept the faculties of man in a state of chaotic confusion and derangement.

Uncertainty will henceforth give place to certainty, in the councils, actions, and proceedings, of men.

The Rational System of Society has been based on the unchanging and everlasting words of God, which have been spoken through the facts, in the language, of the Universe, as we have previously described.

These facts, nearly in the following words, are stated in the first part of the Book of the New Moral World:—

“1. That man is a compound being, formed of his constitution at birth, which is his nature, and of the continued influence of external circumstances upon it from birth to death; such original constitution or organization, and the external circumstances, continually acting and reacting each upon the other.

“2. That man is compelled, by the constitution of human nature, to receive his feelings and convictions, which are instincts of his nature, independently of that which is erroneously called free-will in man.

“3. That his feelings or convictions, or both of them united, create the motive to action called the will; which motive to action stimulates him to act and decides his actions.

“4. That the organization (at birth) of no two infants is precisely similar, nor can art subsequently form any two human beings to become precisely similar—physically, or mentally.

“5. That, nevertheless, the constitution of every infant, except in case of organic disease, is capable of being formed into, comparatively, a very inferior, or a very superior being. And these extremes of character, or any intermediate mean, will be according to the kind and qualities of the external circumstances by which the individual shall be surrounded.”

These are the facts or the fundamental principles on which the Rational System of Society, advocated by its Founder, is based. These are the words of God from which it is derived. This is the everlasting language of Nature, which proclaims its eternal truths. Falsehood has opposed and will yet oppose it in vain. All its weapons will prove powerless. Its insane attacks will continually tend to make the truth appear more true.

EIGHTH LECTURE.

Additional Facts on which the Rational System of Society is founded.

1ST, That human nature is a compound of animal propensities, intellectual faculties, and moral qualities, or the germs of them.

All *facts* connected with this subject, which are known to man, declare this truth.

All infants, at birth, possess the germs of these general qualities of human nature; and superior anatomists know with what wondrous mechanical skill, and chemical knowledge, these germs of future power to the individual are united in each infant at birth; how perfect is each separate part to perform its functions; how beautifully and wondrously combined they are to aid each other, and not to interfere with the destined offices of each.

They are such a compound of contrivance in design, and skill in execution, that all the discoveries of man, and their united skill in practice, bear no comparison with these results of that Incomprehensible Power which constitutes the motion, life, and mind of the Universe. Yet the priesthood of the world, in their crude state of progress towards real knowledge, say that this wonderful compound of humanity—this chief work upon earth of mechanical and chemical contrivance and skill—producing self-sustaining life and mind during man's existence, is not thus good, and superior, even far beyond human conception; but that it is bad by its nature. That every infant that is born is a child of corruption—a sinful being—or some term having no other object than to confuse and confound the faculties of the ignorant and inexperienced, who have been blinded from their birth by the errors thus forced into their young and tender minds.

It is time that this gross error, and all the delusions of the

priesthood of the world, should be made to terminate, that man may be trained, from his birth, to become a rational being. That it is possible that man can be bad by nature, when he is, alone, the work of the great organizing power of the Universe, is too gross an absurdity to be received for a moment, except by those made irrational from their birth. The priesthood alone, while in their plenitude of power over the prostrate faculties of the human race, could have ventured to have conceived and promulgated that which is the very essence of impiety against the Creating Power of the Universe who made man, and of blasphemy against the author of our nature.

The day approaches when men will look back with wonder and astonishment, at the extent of error respecting human nature and the general laws of terrestrial nature, which the priesthood of the dark and middle ages invented and promulgated, as from divine authority;—when they shall clearly perceive that the whole of these absurd and contradictory doctrines and dogmas are an heterogeneous mass of wild imaginations, conceived in direct opposition to all unchanging facts, or the true words of God, ever known to man.

The priesthood of the present day, and those whom they teach to become disciples of their contradictory doctrines and dogmas, are grievous sufferers through these ancient crude errors and mysteries;—errors and mysteries which keep the human race overwhelmed with real sin and misery, and in the depths of mental darkness. Each of these divisions of error and mystery has impressed on its members the firm belief that they understand each one his own doctrines of dogmas and mysteries;—that these mysterious doctrines of their own are alone true;—and that all others are palpable errors, most ridiculously false and absurd.

Each of these parties readily perceive, that the mysteries, doctrines, and dogmas, which, with so much earnestness, and, in many cases, so much real conscientiousness, are taught by all their opponents, are truly erroneous, and derived evidently from the over-heated and excited imaginations of men, when they were inexperienced and crude in all their conceptions. Each one of these parties sees so clearly the gross mistakes of the others,

that they either revile, laugh at, or pity, the whole of them, for being so truly irrational as to believe in, and be guided and governed by, them. Yet these parties never suspect that they themselves have been equally imposed upon from their infancy, and thus injured almost, if not altogether, beyond redemption.

This universal deception over the human mind must be removed before man can be made to know himself, and to become a reasonable, rational, and happy, being.

The veil of traditionary error must be now withdrawn, and man must be made capable of seeing, of understanding, and of steadily contemplating, all truths within the compass of his faculties to comprehend.

And one of the great truths which he must first learn is, to know that he made not any one of the propensities, faculties, or qualities, or the germs of them, which constitute his nature at birth; but that these wonderful results are produced by that Incomprehensible Power which no man by searching has found out;—that Power which, from the elements of nature, eternally composes, decomposes, and recomposes, all organizations throughout the Universe.

It is, therefore, rank impiety and blasphemy—if impiety and blasphemy can exist—to say that man, at his birth, the immediate and most wonderful known work of that Incomprehensible Power, is bad or defective by nature. On the contrary, these propensities, faculties, and qualities, of infant man, are all of them necessary to his existence, to his progress in knowledge, and to his attainment of happiness.

The *animal* propensities are necessary to ensure the life of the individual through the natural period of the existence of his organization, and to continue his race through succeeding generations.

These propensities are wonderfully and most efficiently contrived to effect these purposes; and to effect them, when man shall be surrounded with those external arrangements which shall be congenial to, and in unison with, his nature, in such a manner as will the most contribute to his health—to the perfections of his physical form—to his intellectual faculties—to his

moral qualities—and, at the same time, to promote, to the fullest extent, the substantial and most permanent pleasures of human life, both in the individual, and in all who may surround him.

The *intellectual* faculties,—those wonderful, unseen powers, which, by their superiority in human nature above all other known terrestrial nature, have given man dominion over all other animals,—are they not combined with consummate skill and wisdom, even past man's finding out, to enable him to attempt any the most crude imitation? Can the mind of man, curious as it is, imagine anything more curious than itself—anything so complete to perform the extraordinary functions which they exhibit in their daily exercise? Could they be better placed, or united with the animal propensities and moral qualities, to act, to rest, or to enjoy exquisite pleasure from such a compound of human nature? Could the *moral* qualities of man be better conceived or executed, to accomplish their task, when man shall be rationally trained from his birth—placed amidst his fellows, also rationally trained—and surrounded, as all might soon be, by those external objects which are alone those by which man will surround himself, when he shall be advanced to the rank of a reasonable and rational being?

O ye Priesthood of the World! of what happiness have you not unwittingly deprived the past generations of men, by your crude notions of human nature, and of that Incomprehensible Power that formed human nature to be what it is! Were you not yourselves in a crude state of infant human progress, you would not have dared to say that “man is bad by nature.”

You have misconceived human infant inexperience for badness; you yourselves are yet but inexperienced infants of humanity, and hitherto, if you have not, like inexperienced and mistaught children, been crying for the moon, you have been crying and praying to that Power which you comprehend not, for things which you understand not, and to effect that which is more impossible to accomplish, than to bring down the moon to the earth, to satisfy the wayward errors and caprices of the spoiled child.

Know, then, that when you shall cease to misdirect the phy-

sical propensities, the intellectual faculties, and the moral qualities, of human nature, man will cease to appear to himself or others to be "bad by nature."

And that when you shall cease to prevent a right arrangement of external objects being formed to surround man, that a true and rational direction may be given, from birth, to the animal propensities, intellectual faculties, and moral qualities, of every individual, human nature will then appear in its true character; that is, a compound of the most wonderful and extraordinary propensities, faculties, and qualities, to produce health, knowledge, goodness, excellence, and happiness, in every individual.

And that, instead of human nature being inferior or bad by nature, it is the priesthood of the world that for ages past have kept, and who now keep, man, in all the nations of the earth, in that state as to appear to be inferior and bad; and who prevent him from being made, speedily, to appear as he is, the germ, by his nature, and at his birth, of high excellence and goodness, and capable, in this world, of attaining a long life of exquisite happiness.

Let, then, the animal propensities, the intellectual faculties, and the moral qualities, of man, be no longer traduced with ignorant and unmeaning epithets; or one portion of human nature be unnecessarily, and most erroneously, degraded, that other portions may be as unnecessarily and erroneously exalted.

Each part of human nature is equally necessary to the health, perfection, and enjoyment, of every other part or portion of it. One part cannot suffer or enjoy without the other parts, also, in consequence, suffering or enjoying.

And the happiness to be derived from the due or natural or temperate exercise of any one portion of our nature, will, probably, be discovered by experience to be equal to that obtained from any other portion of it; there being that close and intimate sympathy between all the physical, intellectual, and moral, powers of man, that the pain of one effects suffering to all, and the pleasure of one contributes to the happiness of all.

There is no part of man's nature that has not been exquisitely conceived and formed, when understood and rightly exercised, to ensure a high state of pleasurable existence through

a long, healthy life, compared with the present short-lived miserable existence, created and yet sustained by the errors of the priesthood of the world ;—a priesthood who, unfortunately for themselves and all others, have been trained to believe that it is for their interest to keep the mass of the population, in all countries, in profound ignorance, that they may become gods, and direct and control the thoughts, feelings, and conduct, of men.

It will be now for the interest of all, of every member of the priesthood, that this grievous mistake should speedily terminate ; for while it continues, man cannot be made a rational creature, either in his thoughts, words, or actions. No rational institutions can be formed for educating, employing, or governing man ; no rational external arrangements can be carried into execution ; and every attempt to improve the permanent condition of the human race will be strangled in its birth ; and man must continue to remain the ignorant, superstitious, and vicious, fighting animal, that the priesthood of the world have for so many thousands of years trained him, from his birth, to become.

Let us, then, now endeavour to learn, what manner of beings we really are ; what are the component or elementary parts of our nature ; what they are intended for ; and how they may be the best cultivated and exercised in order to produce the greatest amount of health and happiness, to each individual, and to man in the aggregate. Let us not be taught to despise any part of that nature which the Incomprehensible Power of the Universe have given to us at our birth ; but let us be now determined, one and all, that these wonderful faculties shall be all well cultivated, wisely exercised, and rightly placed, from birth, within those external arrangements, in which alone man can be formed to be a rational creature, and enabled to think, speak, and act rationally.

This course alone is our interest ; and it is also the best, the highest, and most permanent interest of all priesthoods and governments, in every part of the world.

NINTH LECTURE.

All the laws of human nature are in perfect union and harmony ; and by a correct knowledge of them, wisely applied to practice, a new and superior character will be formed for man, and a permanently happy state of human existence will be established.

I WILL commence this Lecture by stating the twenty facts, laws, and deductions therefrom, constituting the elements of the science of man or of the general constitution of human nature, as given in the "Outline of the Rational System of Society."

" I. Human nature is a compound of animal propensities, intellectual faculties, and moral qualities, or the germs of them.

" II. These propensities, faculties, and qualities, are united in different proportions in each individual.

" III. This diversity constitutes the original difference between one individual and another.

" IV. These elements of his nature, and their proportions, are made by a power unknown to the individual, and, consequently, without his consent.

" V. Each individual comes into existence within certain external circumstances, which act upon his peculiar original organization, more especially during the early period of his life ; and by impressing their general character upon him, form his local and national character.

" VI. The influence of these general external circumstances is modified in a particular manner, by the peculiar organization of each individual ; and thus the distinctive character of each is formed and maintained through life.

" VII. No infant has the power of deciding at what period of time, or in what part of the world, he shall come into existence, —of what parents he shall be born,—in what religion he shall be trained,—what manners, customs, or habits shall be given to him,—or by what other external circumstances he shall be surrounded, from birth to death.

" VIII. Each individual is so organized that, when young,

he may be made to receive either true ideas, derived from a knowledge of facts, or false notions, derived from the imagination, and in opposition to facts.

“IX. Each individual is so organized, that he must necessarily become irrational when he is made from infancy to receive, as truths, false fundamental notions; and can only become truly rational when he shall be made to receive true fundamental principles, without any admixture of error.

“X. Each individual is so organized, that, when young, he may be trained to acquire injurious habits only, or beneficial habits only, or a mixture of both.

“XI. Each individual is so organized, that he *must believe* according to the strongest conviction that is made upon his mind; which conviction cannot be given to him by his will, nor be withheld by it.

“XII. Each individual is so organized, that he *must like* that which is pleasant to him, or which, in other words, produces agreeable sensations in him; and *dislike* that which is unpleasant to him, or which, in other words, produces in him disagreeable sensations; and he cannot know, previous to experience, what particular sensations new objects will produce on any one of his senses.

“XIII. Each individual is so organized, that his *feelings* and his *convictions* are formed *for him*, by the impressions which circumstances produce upon his individual organization.

“XIV. Each individual is so organized, that his *will* is formed *for him* by his feelings or convictions, or both; and *thus his whole character—physical, mental, and moral—is formed independently of himself.*

“XV. Each individual is so organized, that impressions which, at their commencement, and for a limited time, produce agreeable sensations, will, if continued without intermission beyond a certain period, become indifferent, disagreeable, and ultimately painful.

“XVI. Each individual is so organized, that when, beyond a certain degree of rapidity, impressions succeed each other, they dissipate, weaken, and otherwise injure, his physical, mental, or moral powers, and diminish his enjoyment.

“XVII. Each individual is so organized, that his highest health, his greatest progressive improvement, and his permanent happiness, depend upon the due cultivation of all his physical, intellectual, and moral faculties, or elements of his nature;—upon their being called into action at a proper period of life; and being afterwards temperately exercised, according to his strength and capacity.

“XVIII. Each individual is so organized, that he is made to receive what is commonly called a *bad character*, when he has been placed, from birth, amidst the most unfavourable circumstances.

“XIX. Each individual is so organized, that he is made to receive a *medium character*, when he has been created with a favourable proportion of the elements of his nature, and has been placed, from birth, amidst unfavourable circumstances:—

“Or, when he has been created with an unfavourable proportion of these elements, and when the external circumstances in which he is placed are of a character to impress him with favourable sensations only:—

“Or, when he has been created with a favourable proportion of some of these elements, and an unfavourable proportion of others, and has been placed, through life, in varied external circumstances, producing some good and some evil sensations. This compound has hitherto been the general lot of mankind.

“XX. Each individual is so organized, that he is made to receive a *superior character*, when his original constitution contains the best proportion of the elements of human nature, and when the circumstances which surround him from birth, and through life, are of a character to produce superior sensations only; or, in other words, when the laws, institutions, and customs, under which he lives, are all in unison with the laws of his nature.”

In the Five Fundamental Facts, which have been explained in the first Lecture of this Course, and in these twenty facts, laws of nature, or deductions from them, there are the most perfect unity and harmony throughout, from the first to the last. They are, also, in union and perfect harmony with all the facts which have yet been discovered. There is perfect accordance

between them, when compared among themselves, and with all other ascertained facts, and so far, therefore, they fully possess the best known criterion of truth.

These are unchanging facts, or laws of nature ; they have ever been uniform as cause and effect ; or they are self-evident deductions from those causes and effects.

They, therefore, constitute the elements of a science, which, when well and wisely applied to practice, will enable society, in its collective capacity, to form a new existence for man ; to create in him a new spirit, totally different from the ignorant, selfish spirit which has been hitherto formed in the mass of the human race ; and formed by the crude notions and lamentable errors which, through all past ages, have been forced into their minds, from their birth to their death.

This new science will also enable society, in its collective capacity, to form, from birth to death, in each individual, a new and very superior mind ; a mind altogether of a new character ; one hitherto supposed to be impossible to create in man ; and which it is impossible to create under the system by which man has been governed even until now ;—and impossible, because this system is based on error, and built up of error upon error, until it has now become a mass of falsehoods, incongruities, and gross absurdities, too palpable to be longer advocated and supported, except by the ignorant and corrupt, or by the unfortunate superstitious, or fanatics. No ! the new mind that will be created by this science of man, will be formed of a new association of ideas from birth.

Its foundation will consist of facts, obvious to the infant and young mind, fully explained, without mystery ; it will gradually, as its strength and capacity to imbibe real knowledge shall increase, be made to receive ideas, following ideas, in their natural order, all derived from facts and actual experience, and, therefore, all consistent with each other, and all in accordance with every known fact. These ideas will daily increase in number, and gradually fill the mental capacity of each individual, under the guidance of the new and pure and superior spirit which will arise from a knowledge of the science of man. This process will proceed until the matured mind shall consist of one entire asso-

ciation of ideas, all congruous, all consistent, and, under every combination of them, appearing, as they will be, in perfect harmony, without conflict, doubt, or anxiety, of any kind. It will require some time before the mind which has been hitherto alone formed in man, can be made to comprehend how this new superior mind and spirit can be created by society, while society consists of the old, false, inconsistent, and incongruous, associations of ideas ;—guided too by the evil spirit of ignorant selfishness, division, and opposition to each other's interests and happiness.

But this change, in the spirit and mind of man, will be effected as all past improvements have been made, and new discoveries have been elicited and introduced ; that is, by one or more, clearly perceiving the error or defect of the old to be abandoned, and discovering the truth and advantages of the new to displace and supersede the old. And by the party or parties perceiving the evils of the old, feeling them strongly, and discovering the advantages of the new, being also made to feel an irresistible desire to effect the change from the one to the other ; until, by patience and perseverance, in proportion to the magnitude of the change to be made, and the obstacles and opposition to be overcome, the task shall be accomplished.

So will it be now in this change of the old spirit and mind of man, for the new spirit and mind.

The error and evil of the one having been perceived and strongly felt, and the truth and good of the other having been discovered, and the difference between the two, for the general and permanent benefit of the human race, being so immense in the estimation of the parties thus perceiving and discovering, they have received the power of patience, united with untiring perseverance, to accomplish this great work, to secure the continually-improving condition and happiness of all succeeding generations.

Without this change in the spirit and mind of man, from fundamental errors and endless incongruous and conflicting associations of ideas, to true fundamental principles and one continued association of ideas, all consistent with each, all, under every varied comparison, in perfect accordance, not only with them-

selves, but with all known facts, forming a mind and spirit in harmony with itself and with all surrounding nature, there can be no substantial and permanent improvement in society.

This harmony of internal ideas within the mind of each individual, and between them and all external objects, is that which is now required to satisfy and allay the irritated, angry, and highly excited, state of mind, so prevalent and increasing in those countries deemed the most advanced in civilization.

The population in some of those countries have, latterly, made great progress in improvements, inventions, and discoveries, in various arts and sciences; and from the want of this new spirit and mind in man, these extraordinary advances in substantial and most valuable knowledge have been made an evil to the human race, instead of a good.

Yes! even in this, the most advanced of all nations in the useful sciences, important, and even wonderful, discoveries, in mechanism and chemistry, have been made to increase ignorance, and poverty, and crime, and misery, among the mass, among the many—and error, injustice, and oppression among the remainder; because the new spirit and mind had not been previously created to give a true and right direction to these new, and, if wisely applied, wonderful powers of production and means for the permanent happiness of the human race.

TENTH LECTURE.

The present and past irrational state of society has been based upon six fundamental errors, most destructive of the virtue and happiness of the human race.

I WILL now proceed to state the errors on which the irrational system of society has been based.

By the "irrational system of society," I mean the past and present condition of the human race, over the world, as it has been

narrated in history, and as it is now in daily and hourly practice, in all nations, and among all people.

I make use of the term "irrational," as respects the past and present state of society, over the world, in the same manner as I would apply it to the imaginary system of astronomy as taught by our early ancestors for unknown ages, when the fundamental principles of the system, in their minds, were, that the earth was the centre of the Universe—that it was a plane—that it was immovable—and that the sun moved diurnally around it. With these mistaken notions for the foundation of astronomy, the whole system built upon it, in all its details, could not be otherwise than contradictory, incongruous, inconsistent, and therefore irrational. By an accurate observation of **FACTS**, and calm consideration and reflection, the fundamental imaginary notions on which the whole system of society, from the beginning until now, has been based, will be found equally contradictory, incongruous, inconsistent, and therefore irrational.

Society, over the earth, ever has been, and is now, based on the following contradictory, incongruous, inconsistent, and therefore irrational notions—notions derived from early impressions, which experience now proves to be most erroneous, or in direct opposition to the best-ascertained facts—to those facts which, through the past history of man, have never been known to change.

The first great error, and which necessarily includes so many others in its consequences, is the imaginary notion, that man, by a free will of his own, forms himself to be what he is.

The second great error is, the supposition that man has the power, by a supposed free will of his own making, to believe or disbelieve whatever he chooses, or at the bidding of others.

The third great error is, that there is life and death and eternal merit in having some particular belief, and life and death and eternal demerit in not having this particular belief, and in entertaining some other opposed to it.

The fourth great error is, the supposition that there is merit or demerit in liking or disliking, in loving or in hating, particular persons, objects, and things, which are around us, or supposed to exist, although we know not how or where.

The fifth great error is, the supposition that there is merit in loving certain persons, objects, and things, and certain imaginary existences, at the bidding or recommendation of others; and that there is the greatest demerit in not loving those persons, objects, and things, and imaginary existences, at the bidding or recommendation of those who are taught to presume that they have a right to dictate to their fellow-men who and what they should like or dislike, love or hate.

The sixth great error is, a very natural deduction from the five previous-named errors, that as man by his free will forms himself to be what he is, to believe or disbelieve as he likes, and to love or hate at his pleasure, or at the bidding of others, all persons, objects, and things, and imaginary existences, he should be made responsible for his thoughts and feelings, and for what he is in character, physically, intellectually, and morally, to those who bid him to believe or disbelieve, and to love or hate, and to act according to their notions of right or wrong, good or bad, in these respects; and that, if he does not think, feel, and act, according to the wise notions of these most wise would-be directors of man's thoughts, feelings, and conduct, he ought to be severely punished, even to death, by men in this world, and everlastingly, in a place of exquisite torments, in the next world, by the devil and his angels. But that, if he will think, feel, and act, in accordance with the bidding of those who have been educated to have the presumption to imagine that they have the right to direct what the thoughts, feelings, and actions of the human race ought to be, then he ought to be greatly praised and rewarded by men in this world, and that he will be eternally rewarded in paradise, by God and his angels, in a future state of bliss, which will never terminate.

These are the contradictory notions, the incongruous errors, and the irrational inconsistencies, upon which the entire past and present system of society has been based. It has no other foundation; and the human mind is incompetent to imagine a more fatal combination of error on which to build up a system of society, intended for the improvement and happiness of the human race.

Upon this foundation it is utterly vain and useless to expect

that man can ever be formed to become reasonable, intelligent, rational, or happy.

To those competent to observe, compare, reflect, and judge accurately, the contradiction, incongruity, inconsistency, and irrationality, of these six errors or fundamental notions from which old society has alone emanated, will be now apparent, although so much care has been taken to destroy, as much as possible, all the natural reasoning and rational powers of the human race.

We will now examine the necessary consequences of the introduction of these errors into society.

And first, "The supposition that man, by a free will of his own, forms himself to be what he is."

The first consequence of this error is, to lay the foundation of the entire derangement of the mental faculties, to weaken the reasoning powers, to diminish the value of the senses, and to create a veil of prejudice, which prevents the right perception or understanding of the most simple operations of the mind.

Man has no original faculty of free will: that which is called his will is always an effect produced by his convictions or his feelings, whichever, at the time of action, when they are opposed to each other, may be the strongest; or by both, when there is no opposition between them. And our convictions and feelings are instincts of our nature; which instincts nature, by the laws of our organization, compels us to have.

We, therefore, do not possess any power by our nature to *believe* in opposition to our convictions; and we have no power to make our own convictions—our convictions always arising from the strongest impressions which are made on our minds. Our convictions then are irresistible, unavoidable instincts of human nature.

We, also, do not possess any power by our nature to create our own *feelings*: these are always instincts which nature gives us, and which, like our convictions, we are compelled to have, whether we desire to have them or not. Who would ever have disagreeable feelings if, by any power he possessed within himself, he could prevent their arising, or bid them depart, at his pleasure? Who would not have a life of pleasant, nay, of most

exquisite, feelings, from birth to death, if man had been formed with power to create them by a free will of his own?

This lamentable mistake of our early ancestors, which has deranged all the higher faculties of the human race, and created endless miseries to man, gave rise to mystical notions, and to all manner of vagaries and absurdities in men's imaginations.

From the imagination thus diseased arose all the contradictory, incongruous, inconsistent, and irrational, conflicts of notions, which produced all the religions which have estranged man from man, people from people, and nation from nation, for so many thousands of years, over the whole earth;—religions which *now* divide and torment the human race in the four quarters of the world, and make them to cordially hate and despise each other. And for what? Because they cannot do that which their nature prevents them from doing; that is, believe and feel in opposition to the instincts of their nature.

The destruction of mental power, by the utter derangement of the human faculties, created by these opposing and contending mystical excitements, *all of them called "religion,"* is far beyond all human calculation or conception.

The amount of human life prematurely destroyed, with the torments of body and mind, which this derangement of the intellectual faculties of man has inflicted upon myriads of poor, ignorant, suffering, human beings, it is not in the power of language to describe. Nor is it possible for the human mind to estimate the vice, crime, misery, and suffering, which this derangement now creates in the population of all countries, by the coercive measures necessary to force the continuance of this derangement against the unsubduable daily increasing exertions of experienced human nature. Nor yet is it possible to calculate the amount of knowledge, virtue, and happiness, which it prevents the human race attaining.

Well does the founder of the new system, to make men intelligent, united, and happy, know how easily the strongest prejudices may be forced into the human mind, however erroneous, injurious, and absurd, those prejudices may be. Well does he know how deeply all the nations of the earth have been made to imbibe the strongest prejudices in favour of their respective

opposing religions, and how violent their animal feelings have been trained to become against those who have been made to have any one of the opposing religions, or against those who are so far advanced in real knowledge or experience, as to have discovered the gross error or fundamental cause which has given birth to all these irritating and opposing and most lamentable derangements of the mental faculties. Well does he know the difficulty and danger of the task which he has been, by the laws of his nature, compelled to undertake.

Equally well does he know how impossible it is for the human race, in their present state of mental bondage and degradation, to form any just conception of the magnitude of the benefit which they would almost immediately experience, were they enabled to overcome this fatal error, and to be freed from this mental bondage. It is the undoubting knowledge of the enormous magnitude of the evil hourly created by this mental disease, and of the good—the universal good—that would be experienced by withdrawing the cause of the evil, and thereby effecting a permanent and complete cure, that thus urges onwards the daily exertions of the Lecturer to endeavour, in the shortest possible time, to accomplish this great result, and thereby enable man to become a rational, intelligent, good and happy, being.

Were this part of the subject to be systematically pursued, as its importance demands, it would occupy the whole of the remaining lectures; but deeply interesting as it is to all now living, and to the future generations of men to the end of time, if time should ever terminate, your attention must be directed to a brief view of the fatal consequences arising from the remaining fundamental errors on which this old irrational system has been based.

The second great and fatal error was stated to be, “The supposition that man has the power, by a supposed free will of his own making, to believe or disbelieve whatever he chooses, or at the bidding of others.”

The amount of error, evil, and human suffering, mental and bodily, which have been experienced by the human race, through all past ages, from this fundamental error, may in a very slight

degree be imagined by reading and reflecting upon the past history of the human race.

This history, however fully it may describe some of the general sufferings which have been inflicted upon nations, tribes, and people, because one division could not make another division or other divisions to believe as the first division had been made to believe, and taught that it was heresy in others not so to believe,—this history can give but mere hints of the actual sufferings of the millions upon millions of individuals, through countless ages, who most conscientiously desired and strived with all their power to believe the doctrines taught to them in their early years, but which doctrines facts and experience continually disproved, and compelled them to doubt, and often totally to disbelieve, making them the most wretched agonized beings, perhaps for years, and then driving them into a state of hopeless lunacy from the horrible fear of eternal torments;—a slight punishment awarded by the God of mercy, who made them what they were, because they could not believe contrary to the convictions which, by the nature that had been given to them, they were compelled to receive and retain.

Would you wish to have some accurate knowledge upon this part of the subject—go to Bedlam, or to some other lunatic hospital; inquire for the maniacs, made so from the fears created by unbelief in dogmas and doctrines unbelievable to many minds, as soon as they begin to reflect and reason. The incoherent language of these miserable victims of old religions will give you some indications of what the human race has suffered, is suffering, and must suffer so long as man shall be trained from his infancy to believe that he possesses the power, by a free will within him, to believe or disbelieve, and that there is or can be more merit or demerit in any belief whatever than there is in the colour of our eyes, in the form of the features of our countenance, or of the limbs of our body. We can no more decide what shall be the convictions of our mind, whether they shall be inconsistent, and therefore deformed, or consistent with themselves and nature, and therefore beautiful, than we can whether our countenance shall be displeasing or agreeable to others, or whether our limbs shall be deformed or well-proportioned.

Do we wish to become acquainted with some of the other fatal consequences of this error—visit some of the families made deeply conscientious in some particular faith, or in some particular division of the same general faith, in which some of its members have been compelled to receive a somewhat different, or perhaps an opposing, conviction, each party full of the fatal imagination that the belief of the other is wilful obstinacy; and then observe, day by day, how this difference of irresistible conviction on the mind of each destroys the charity and love which each had previously for the other, and see how gradually their house becomes a house of discord, anger, and hatred. To trace the hourly innumerable evils which arise in society from this fundamental and most lamentable error, would fill more volumes than the life of man would permit him to peruse; for the evils inflicted upon man by this error also exceed the capacity of any one duly to estimate.

The third error is, "That there is life and death and eternal merit in having some particular belief, or some particular mystical imaginations; and life and death and eternal demerit in not having this particular mystical belief, and in entertaining some other perhaps equally incomprehensible mystery." But time will not permit me now to proceed to the examination of the misery produced to the human race by this and the remaining three fundamental errors, on which all the religions hitherto taught to man have been based. Let what has been stated suffice for the present; and surely enough has been said to prove the overwhelming, the vital importance of eradicating these fatal errors from the human mind; and the impossibility, while they continue to form the foundation of all his associations of ideas, feelings, and conduct, and of all the institutions of society, that man can become really intelligent, rational, or virtuous; or attain that state of happy existence which it has been foretold he shall ultimately enjoy, when the sources of sin and misery shall be withdrawn from the earth, and his life shall be in accordance with the will of God as revealed to him in facts, the undoubted words of that Incomprehensible Power.

ELEVENTH LECTURE.

The fundamental errors on which old society has been based have deranged the mind and conduct of the human race through all past ages; and these errors being still at the foundation of existing society, continue to produce these lamentable defects. Their detection opens a new era to man.

In the last two lectures the fundamental errors on which the old and present system of society has been based have been explained, and some of their innumerable evil consequences generally stated.

It is necessary, to the right understanding of the great subject treated of in these lectures, involving, as it does, an entire change, in principle and practice, of the whole system of society, that these fundamental errors of the old system should be always present to the mind, when it is occupied in the consideration of this momentous question.

My audience will perhaps recollect, that in my last lecture they were stated to be,—

1st. The supposition that man forms his own character.

2nd. The supposition that, by a free will of his own making, he can believe or disbelieve whatever he pleases.

3rd. The supposition that he can, by the same free will, like or dislike, love or hate, at his pleasure.

4th. The supposition that man has great merit for some particular belief, and ought to be greatly rewarded for it, both in this world and in his future state of existence, through all eternity; and that he has demerit for other belief, and for which he ought to be greatly punished, both in this world and through eternity.

5th. That he has great merit for liking or loving some persons and things, and great demerit for liking and loving other persons and things; that he should be greatly rewarded in this world and through eternity for the one, and greatly punished in the same present and future, for the other.

6th. That, as man possesses these powers, by this supposed free will of his own making, he must be a responsible being to his fellow-men and to the great Creating Power of the universe, for his belief or convictions,—for his liking and disliking,—loving and hating,—and for his conduct arising from his convictions *or* his feelings, when they are opposed to each other, or from *both*, when they are united.

These notions are the origin of all praise and blame, and reward and punishment, among the human race ; of their notions of morality and immorality, of virtue and vice, and of right and wrong.

They are at the foundation of all minds, and run through every ramification of them. They give their own false colouring to every thought and action of man ; and thus has his mind, through all past ages, been distorted and deranged, and his whole conduct has been the practice of a most irrational being ; a practice in all men more opposed to their own happiness, than has been the practice of any other tribe of animals to the enjoyment of their existence.

These erroneous imaginations have not only been the cause of the previously stated evils and miseries to man, but they have also created the bad passions which have afflicted society through all past generations. They generate the very spirit of hostility between man and man, and nation and nation, and of one religion against another. They, and they alone, kindle the flame of war, and foment all contests, domestic and foreign, civil and religious. They create a love for robbery, murder, and revenge ; and make man to delight in bloodshed, and in every kind of cruelty, even to the diabolical torments of the Inquisition.

In fact, they have filled the world with falsehood and deception ; created a diabolical spirit throughout the human race ; and so far deranged all the mental faculties of man, that he is made in many cases to deem vice to be virtue, and real virtue to be among the worst of vices. Through these fatal fundamental errors, man has ever been made to see all things through a distorted medium ;—a medium which has falsified man and Nature generally to his sight. In short, through this early misconception of his crude and inexperienced imagination, he has

ever been compelled to see all things "through a glass darkly," and thus to mistake shadows, or most imperfect glimpses of undefined appearances, for substances and accurately defined objects.

While these most gross errors, which no *infant rational mind* could ever entertain, shall be taught to children, and by perpetual reiteration shall be forced into their tender and unresisting minds,—for man, when young, may be forced, by these means, to receive any mental impressions, however false or opposed to facts,—it will be impossible that men can be trained to become rational in thought or action. No! while these errors remain, man must continue, as he ever has been, an animal, with mental attainments greatly inferior to the far more correct instincts of most tribes of animals, and even of many species of insects. Indeed, it may be most reasonably doubted whether there is any one tribe of the animal creation that has acted so cruelly to its own species, or so irrationally for its own happiness, as man has done through every period of his past history; or as he *now* is found to act in every district over the globe.

No! man, through a fatal mistake, filling him with a vain presumption of possessing powers which never did belong to his nature, has thus become the most presumptuous, vain-glorious, fantastic, cruel, and irrational, animal, that now inhabits any part of the earth.

In confirmation of these truths, now most important for the future happiness of man to be universally made known, in order that the errors which have created these evils may be detected and abandoned, it is requisite merely to refer to the past history and present condition of all people and nations.

The present generation of men in all countries now deemed civilized, will readily acknowledge that all the ancient nations of the earth, in their pagan period of progress, were erroneous in their fantastic and absurd notions of what they called their divine religion; and in their laws, customs, and institutions, which were derived from, and in accordance with, their imagined divine religion.

The history of paganism is the history of the actions of men governed by the most crude and wild imagination, overwhelmed

with the spirit of cruelty to their species, and delighting more in their wars, and in shedding human blood, than in any other occupation or employment.

Let us next turn our attention to the history of the Jewish nation, as narrated in the Old and New Testaments, from the commencement of Genesis to the conclusion of the Revelations.

Can the human mind, when divested of early prepossessions, and permitted to think—if it can yet so think, freed from those early-imbibed prejudices—conceive anything, among any other tribe of animals, so puerile, so crude, so cruel, so incongruous, so absurd, or so grossly irrational, as these hitherto venerated books among Jews and Christians make the conduct to have been of all the parties whose characters and deeds and motives have been attempted to be represented in these pages of what has been termed Divinely-inspired history, or historical evidence, by which to judge of the mind, spirit, and conduct, of the parties influenced by the two religions which are advocated in these works? Far be it from the Lecturer ever unnecessarily to hurt the feelings of Jew or Gentile, Christian, Mahomedan, or Hindoo, or of any party who have been made conscientious in any faith or religious belief whatever; knowing, as he does, how those impressions were made on their minds, and that they could not avoid receiving and entertaining them, he cannot be displeased, or find fault with any of these parties or individuals. If, however, he is now to benefit the human race, as it is his object to do, and not for one age only, or one century, but through all future ages, he must declare the truth upon these subjects, and hide no part of it from the present generation. He can benefit his fellow-creatures only by making these great truths known to them.

Then he must declare, that after the most attentive and careful examination of the history of the chosen people of God, as the priests of old have called them, he can discover only the history of animals led astray by their crude imaginations, in opposition to the most glaring and ever-existing facts, or the most undeniable words of the Author of those facts, written throughout Nature, in the universal language of Nature, to instruct all people and nations.

It is not the history of animals made wise by their imaginations, but of animals made most ignorant, cruel, and irrational, as appears through every page of their history.

But have other nations, of ancient or modern times, been more wise, been less cruel, less absurd in their imaginary notions, in their laws, customs, institutions, manners, and general conduct?

Let us turn over the pages of their history. What shall we discover in their transactions, as they have been handed down to us in the only records by which we have any knowledge of them?

Can we discover aught in the accounts given to us of the Chinese, the most ancient people known to history, that can give them any claim to the title of rational beings? or of the Egyptians, the Persians, or the Assyrians? Trace their religions, laws, and institutions, and their governments, customs, and conduct, directly emanating from those religions, laws, and institutions, and what do they exhibit? Nought but crude absurdities, too opposed to common sense to interest any now, even the most ignorant of the multitude in all countries in which these absurd notions and practices have not been forced upon the young mind.

Crude and irrational as the religions, governments, laws, institutions, customs, manners, and conduct, of these ancient people may now appear to us, who have been trained and educated from our birth under religions, governments, laws, and institutions, which differ from those mentioned both in name and form,—are any of the modern nations in much advance of them in rationality and happiness? What is now the real state, at this day, of the mass of the population occupying Europe, Asia, Africa and America?

Are not all the nations upon earth now educated and governed on the selfsame original principles on which all the ancestors of these nations were educated and governed?

What is now the education of the Chinese, Hindoos, Jews, Christians, and Mahomedans, as now seen in daily practice in China, in India, in Africa, in Europe, and in America? The education in all these countries is in the six fundamental errors,

which necessarily produce, day by day, all the division, vice, crime, and misery, which abound in all these districts. There has been no real change either in the principles or practices of these nations in forming the characters of the people, from the beginning. They have all been educated to believe in fanciful dogmas, and never to study facts, and reason consecutively from those facts to rational conclusions. They have therefore continued to be divided in feeling, mind, and interest; and do not yet exhibit any conduct which indicates any near approach to the abandonment of those fundamental errors whence their divisions and consequent sufferings proceed.

And what is now the government of all these nations? Is it not the same in principle and in practice that it ever has been from the beginning? Is it not founded on the same six errors on which the characters of all the people have been ever formed? Is it not the selfsame government of force and fraud by which the world has ever yet been governed?

There has been yet no real change in the education of the people, or in the government of them, from the earliest period to the present, except in name.

There has been from the beginning what has been called religion, under various different forms and names. There has been from the beginning what has been called government, under various different names and forms.

However different the forms, and however varied the names, may have been through the past history of the human race, there has been really but one religion and one government, based on these six fundamental errors; and this religion and this government have continued to the present day.

They now everywhere, by their union, constitute the fraud by which the character of the human race is formed to be irrational, and the force by which man is governed in mental bondage.

Blame none for this miserable and most pitiable condition of our race. It has been the necessary result of our nature, and of our existence upon earth, under the changing circumstances of ages, as they have arisen age after age. But now a new era has been opened to us.

The detection of these six fundamental errors—the discovery of the true laws of humanity, and of the science of the overwhelming influence which circumstances may be made to have for good or for evil over the human race, will speedily terminate all motives to longer govern the world either by force or fraud.

This new knowledge will form this new era. It will, as soon as it can be made publicly known, create a new spirit and mind in man; open his eyes to perceive the error of all that has passed; enable him to see and to ascertain for himself his true and permanent interest; and give him power to pursue that interest, without having an inclination, at any time, to turn aside either to the right hand or to the left.

Yes! this glorious period is at hand—every hour teems with new indications of its approach. The old arrangements of the world are breaking up in all directions—man cannot be much longer governed by fundamental errors, now made palpable to the lately most ignorant. Soon children will be surprised that ever men and women could be so duped, and kept in mental bondage for so many thousand years, by so small a number of such glaring errors.

This surprise, however, will speedily give place to the knowledge of the *cause* of the ignorance of their predecessors. They will see and understand the fundamental errors by which their characters were formed, and by which their ancestors had been so long governed by force and fraud. They will cease to wonder, and they will commence a new practice on new fundamental principles, under the influence of the knowledge which they will derive from the science of external circumstances over man from his birth to his death.

They will be trained under rational circumstances to be rational, and then they will always think, feel, and act rationally. Then there will be no necessity for any of your present irrational notions of man being made responsible to man for his thoughts and his feelings, which being instincts of his nature that he must have, are the undoubted work of that Power which created human nature, and made man what he ever has been and now is.

TWELFTH LECTURE.

In order to reform man, and make him rational in his feelings, thoughts, and actions, it is necessary that he should acquire a correct knowledge of his own nature, of his dependence on external circumstances, and of the overwhelming influence which external circumstances of human formation may be made to have over human nature, and that a state of society should be formed in accordance with that knowledge.

ALTHOUGH, from the circumstances which have been in existence through all past ages, it has been impossible for man to have been formed into a rational being, it is evident that the time approaches when it will be practicable to reform him, from his birth, to so great an extent, that he shall become rational in his thoughts, feelings, and actions; a being totally different from that which he has been hitherto made, under the influences of the external circumstances by which he has been surrounded.

To the full understanding of the subjects propounded and to be propounded in these Lectures, it is necessary that the causes of the past and present irrationality of the human race should be made familiar even to those hitherto uneducated, as well as to the more wealthy and learned classes. For the great and glorious object now in view—that is, the emancipation of the human race from ignorance, sin, and misery,—all of every class, from the sovereigns to the paupers and lowest criminals in existence, must be well informed on those subjects, the right understanding of which is necessary to their well-doing, well-being, and permanent happiness.

Especially is it requisite, that one and all be now made to comprehend why, until now, the human race could not have been otherwise than irrational in their general thoughts, feelings, and conduct. It shall be now explained.

The primary cause is the general organization of human nature, and the peculiar construction of man.

Human nature has been created by the Power which or-

ganizes the elements of nature into their endless forms, to have, at the birth of each infant, the germs of physical propensities, intellectual faculties, and moral feelings. The same creating Power has made these various qualities to germinate and increase under the perpetual influences of whatever external circumstances, or animate and inanimate objects, may be made to surround them.

The infant man, then, at birth, receives the germs of the powers and qualities of his nature, which, if he lives, will grow up and gradually develop those powers and qualities, as they may be acted upon by external animate and inanimate objects.

These external objects are all-powerful over the germ of infant man from birth, and may be made extremely influential in giving inferior or superior powers to the qualities of the germ itself even before birth.

It is not impossible, nay, it is not improbable, but that the germ itself of all animal life may, at some future period, be discovered to be peculiar combinations of the elements of nature, and subject to some peculiar laws of attraction and repulsion, of which man is yet ignorant. However this conjecture may ultimately prove, the external objects around the infant man, from birth, have hitherto had a most powerful influence in forming the general character of every individual who has yet lived to attain maturity. So unresisting and helpless is this infant, or germ of man, at birth, and so dependent upon external circumstances, that it would be immediately deprived of life at its birth, or at any subsequent period, except its life was maintained by the unceasing appliances of the external circumstances of air and food.

There is at present great confusion and perplexity in the public mind respecting the power of the germ, as it exists in the form of the infant at birth, over external circumstances, and the power of external circumstances over the germ, to give it one direction or another through life.

Before we proceed with our subject, it will be useful that we should have clear and well-defined ideas upon this division of it; because a right understanding of it will, during our future progress, remove many obstacles which have hitherto perplexed

the minds of many who have desired to make themselves masters of this important part of our subject.

It is agreed by all, that the germ, or infant man, is the material of which matured man must be formed; and that he can never be made to possess a single quality or power, the germ of which is not inherent at birth within the infant man.

On the other hand, experience has now taught us—

1st. That even the life of the germ depends perpetually upon external circumstances.

2nd. That the health of the germ, physical and mental, depends to a very great extent upon the same causes.

3rd. That upon the same causes depend its peculiar language or languages, its religion, its ideas and associations of ideas, its habits, manners, and conduct. And to such extent is this the case, that any infant, born with all the faculties of humanity naturally organized, may be compelled to receive any known language, religion, habits, and manners, and to become, at maturity, any of the general characters now known over the world, even to the two known extremes: that is, either the Gentoo, with his excess of sensibility to animal life, or the least injury to it; or, on the contrary, the Cannibal, having high gratification in the destruction of the life of his own species, and afterwards devouring the body with pleasure and great exultation.

4th. That any of the powers or faculties within the germ may be forced by external circumstances to remain unexercised, so as gradually, for want of exercise, to become inactive, if not inert and dormant.

5th. That any of these powers or faculties may, by extreme cultivation from birth, under judicious arrangements for the purpose, be greatly strengthened, increased, and improved, even by the random and imperfectly-known application of circumstances under the present irrational system of society, and previous to the discovery of the science of the overwhelming influence that circumstances may be now arranged to have over human nature, for good or for evil.

It is evident, then, that the germ, at birth, is the material, and that external circumstances are the manufacturers of it into any general character, inferior or superior; also that the mate-

rial has various mixtures of the same qualities. That it is highly desirable the material should be always superior in its mixture and quality ; and still more, that the external circumstances, from birth, should be the best that human means can devise and create, to form this material into the most rational and superior being that the material will admit.

Man being thus formed of the germ or material of human nature at birth, and of the appliances of external circumstances from birth to death, therefore such as these are, so must be the character, physically, mentally, and morally, of every individual of the human species.

How, then, has man been, through all past time, formed into the irrational being that his past history and present conduct prove him to have been, and to continue to this day ?

The solving of this question will be an ever-to-be-remembered new circumstance in the history of the human race, and will be hailed by our descendants as the most valuable knowledge that had been acquired by experience. The answer to the question is,—

1st. That the germ or material of human nature, as it exists at the birth of each infant, is capable of endless modifications, according to the kind or quality of the external circumstances, animate and inanimate, in which it may be placed from birth to death.

2nd. That all the natural powers and qualities of these germs may have the most beneficial or injurious direction given to them, even to so great an extent as to force them to become, at maturity, a compound of rational or irrational qualities ; producing, in the first case, unity, knowledge, wealth, virtue, great excellence, health, and happiness ; and in the last, division, ignorance, general poverty, vice, crime, disease, and misery, to a fearful extent.

3rd. That humanity has been created to acquire ideas by experience, as they are received into the mind through the senses, and by the faculties of the mind perceiving, reflecting upon, comparing, and, in many cases, recombining these ideas in a new order of association. But the powers to effect these operations of the senses and of the mind have been previously *formed*

for each individual, and are always subsequently exercised in proportion to their strength, qualities, and capacity.

4th. That previous to humanity acquiring a stock of ideas from experience, and accumulating them through the discovery of writing and printing, by preserving and increasing them from age to age, the conjectural powers of the mind being then in continual activity, the imaginative faculty, regardless of facts, or rather unknowing them, invented, one after another, the varied unsubstantial notions and mysteries by which the past generations of men have been influenced in their thoughts, feelings, and actions, and been continually misdirected and misgoverned.

5th. That the origin of these unsubstantial notions and mysteries was the erroneous conjectures and assumptions of our early ancestors respecting human nature, before they had acquired the faculty to investigate and accurately ascertain facts. And especially their wild conjectures and assumptions respecting their own powers to make themselves good or bad, according to their crude notions of virtue and vice; and to make themselves believe or disbelieve, to like or dislike, love or hate, according to a supposed free will of their own creating at pleasure; and that, consequently, every man was responsible to man for his nature, for his belief or disbelief, for his loving or hating, liking or disliking, and for the conduct arising from these crude notions and wild assumptions.

Ought they not to be termed crude notions and wild assumptions, when they are in direct contradiction to all the experience of the human race, from the commencement of their known history until now,—in direct opposition to every fact known through all past ages, and to every fact now known to man?

6th. That these fatal primary errors have given a lamentable misdirection to the general thoughts, feelings, and actions, of the human race, and thus have made man to become far inferior in his thoughts, moral conduct, and general happiness, to most, if not all, tribes of animals; which, being guided by their unerring instincts, act much more rationally than men, who are at this day, perhaps, the most irrational of all terrestrial existences in their thoughts, feelings, and actions, and exhibit more vice, and create more misery to themselves and the animal creation

generally, than do all the other animals, which have been made to act faithfully at all times, in strict, and therefore virtuous, accordance with the nature given to them by the Power which formed their original faculties and qualities, and their entire nature.

7th. That these crude notions and wild imaginations respecting the natural powers of man, have induced him to devise equally crude arrangements and wild mysteries for his own government and the government of his species, and for conducting all the general affairs of human life.

8th. That from these crude notions and wild imaginations have emanated all the irrational religions, governments, laws, customs, and institutions, ever changing in form and name, but never in substance, from the beginning until now. Hence human sacrifices of children and adults to the gods; hence religious wars and massacres; hence political robbery, murder, and bloodshed, extending to all the nations of the earth; hence the insane desire of one tribe or people to conquer other tribes and people; hence the insane attempt, by wars and inquisitions, to force one mass of human beings to believe contrary to that which, by the laws of their nature, they were compelled to believe; hence the irrational and vice-creating laws of man in opposition to the wise and virtue-creating laws of nature; hence the unceasing divisions, contests and hatred, among all people and nations; hence the creation of jealousy, revenge, and all the bad passions which these crude notions and wild imaginations could alone cultivate to such dire extent among animals of the same species;—hence, in short, the universal perplexity and confusion which now agitate the nations of the earth, and confound the intellects of the rulers of all nations; and hence the cause of the universal irrational conduct, at this day, of all tribes and people over the four quarters, and in every district, of the world.

Here, then, is the answer to the question, “How man has been formed, through all time, into the irrational being that his past conduct proves him to have been, and which he continues to be, as his present conduct in Europe, Asia, Africa, and America confirms and demonstrates, beyond even the shadow of a doubt?”

So it ever has been, and so it now is ; and such as described have been the proximate causes of the irrational thoughts and conduct of the human race.

It is however a most important step gained in the progress of humanity, to ascertain the real cause of the past errors and consequent miseries of the human race.

This discovery is a valuable preliminary to finding a remedy for the evil ; for it must be now evident to those who can perceive facts and compare ideas, reflect upon them, and draw just, that is, natural, deductions from them, that man can never be united, charitable, virtuous, or happy, in the present state of society. Nor is it possible that he can have any superior permanent enjoyment until he shall be translated from the vicious external circumstances, which have necessarily emanated from the six previously-explained fundamental errors on which society has hitherto been based, into a new arrangement of external circumstances, formed in accordance with the now known unchanged laws of human nature.

THIRTEENTH LECTURE.

To effect this great and glorious revolution now over the earth, and make man rational, is far from being impracticable.

THE revolution is to change a most irrational state of human existence, both in principle and practice, into another state, which shall be highly rational in all its principles and practices.

The irrational world says and believes this change to be not only impracticable now, but, from its supposed nature of man, to be for ever impossible. This state of the human mind, in the irrational condition of man, has ever existed.

All the great improvements which have hitherto been made in the physical sciences, have in like manner, prior to their actual exhibition to the *eyes* of the multitude of objectors, been said, and believed, to be impracticable and impossible.

Every projector of anything new, although purposely devised to increase the wealth, comfort, and happiness, of the human race, has ever been, at first, looked upon, and often treated, as though he were the chief enemy of man, and intended to do him every kind of mischief.

When the benefit of the improvement has been discovered and generally adopted, which has often occurred after the death of the projector, then, indeed, the multitude are not weak in their useless praises, nor often unwilling to erect senseless and unmeaning monuments to his memory, and to his fame, as they suppose; that is, they are not backward in extolling a name, a mere sound, when it can be of no benefit to the being known in life by the appellation, and to which name or sound, when he no longer lives, almost divine honours will be paid; while to continue its remembrance, often, large sums will be most uselessly expended, although the thus honoured individual might have died in poverty, or perhaps from neglect or starvation.

It is well that those who are endowed with the powers greatly to benefit their race, are also possessed with an unconquerable spirit of determination to effect the object which they have been made to conceive. Were it not so, they would be disgusted and disheartened by the thousand obstacles put in their way by limited minds, not made competent to understand or comprehend great designs for the future permanent good of the human race, and the modes by which they are to be executed.

Generally, those who have the least practical knowledge, and are the most deficient in experience, are the first to denounce anything new to their unpractised minds, as being wild, visionary, and impracticable. By these phrases from such parties, the world should know that all thus expressed by them means no more than that the parties using them are totally ignorant of the mind of the projector; how he has conceived the new combination of ideas, or how he intends to carry his discovery into

execution. This being the usual practice of the multitude, even when small projected improvements are offered to the public, how much more error and opposition might be anticipated when an individual comes forward to advocate a change in the fundamental principles on which society has been based from the beginning;—a change in the religions, laws, and governments of all people and nations;—a change in all the external arrangements of society;—a change in the popular notions of human nature, of old-established ideas of right and wrong, of virtue and vice, of morality and immorality;—in fact, a change of the spirit, mind, manners, association of ideas, and of the conduct, of the human race! For such, and no less, is the change which the Lecturer has advocated, and which he intends to advocate to the day of his death, or as long as he shall have health and strength to make known the cause for this great and glorious change in the entire condition of the human race, and the plain path to be pursued by which the change may be peaceably, and safely, and most beneficially for all, carried speedily into execution.

Be not, then, surprised at the weak, petty, and insane, opposition which alone the old irrational system has yet brought forward to oppose the progress of the proposed Rational System. But let us wait a little longer; the opposition yet experienced cannot be the extent of the remaining power of resistance to this radical change in forming the human character from birth, and for governing man by reason and kindness, instead of force and fraud.

The old irrational world, divided although it be, as a broken vessel composed of clay, iron, and brass, or any other incongruous materials, may yet be expected to gather together its scattered fragments of strength, and in some united, tangible form, endeavour fairly to exhibit its expiring powers, by contrasting its own principles and actual present practices over the world, with the principles and practices of the system by which it is now proposed to be superseded.

This is the kind of contest to which the founder of the Rational System has ever looked forward; this is the contest which he has anticipated from the commencement of his public

career ; this is the contest upon which he is now so desirous, so anxious, before extreme old age overtakes him, to enter, that the world may learn speedily the difference between the spirit and manner of these two opposing states of human existence.

The whole power of mental prejudices, of the oldest established customs, of physical force, and of the *vis inertiae* of the world, opposed to an organic change of its entire human fabric, are all in favour of the continuance and support of the old irrational notions and consequent organization of society, and violently opposed to the proposed principles and organization of the new, or Rational System of Society.

With these mental powers of darkness, and the whole physical force of the world, for its support, what can it fear in an open and fair contest with a few individuals wholly unsupported by prejudice, by custom, by physical force, or by a single weapon of defence or offence, except truth, in its most simple, unadorned, and least imposing, form ; and when unceasing efforts have been made, secretly and openly, to cover it over from the inspection of the multitude by the garb of falsehood, of error, and of injury to man and his race for ever ?

The concentrated *power* of the prejudices of the old irrational system may be considered to be more substantially united and combined in the British Parliament than in any other public body of men. It is there, then, and with the collected wisdom and experience of the most wealthy, powerful, and advanced nation in the prejudices, sins, and miseries, and now in the intricacies of this old, worn-out, most immoral, and irrational system, that this contest ought now to take place ; seeing that the principles of the new proposed system, and the desire for their speedy application to practice, are daily making a rapid progress throughout the civilized world.

It therefore becomes a primary duty of this most concentrated and advanced power of the old irrational world, to interpose a barrier to the further advance of the Rational System, if human progress is not yet prepared for it. And to create this barrier by giving the whole subject a fair and full investigation, as far as practicable without prejudice, and then making the result of that severe scrutiny into the principles and plans of the

advocated new system, known to the whole world, that it may be universally rejected and scouted if found to be false and injurious to the human race, and universally adopted, with the least delay, if compatible with the peace, order, and harmony, of society in this and in all other countries.

This is the course which the British Parliament, for its own honour, and for the permanent peace of society, is now called upon by public opinion to pursue. It remains to be seen whether the collective wisdom and power of the British empire will continue to be the vehicle most publicly to traduce private character, and to falsify all the principles of a system purposely devised essentially to improve the mind and meliorate the condition of every individual through all future ages; or whether it will now do justice to those individuals who advocate that system, and allow them the simple rights of the lowest of British subjects, that is, to be heard in their own defence, and in explanation of those views, founded on long and extensive experience, intended for the permanent benefit of man;—views which the advocates of them deem to be far superior in principle, and for practice, to any measures ever proposed for adoption by the population of the world.

“But,” say the inexperienced, “the whole plan is visionary and wild, and never can be carried into practice.” Yet when a reason is required for this assertion, the assertion is repeated, or the most inexperienced replies are made.

We will therefore endeavour to ascertain wherein the impracticability now lies, of making mankind permanently rational in their thoughts, feelings, and conduct, individually, and in the aggregate, in order that all nations and people may peaceably enjoy all the benefits to be derived from health, wealth, union, knowledge, real virtue, and happiness.

It has been in former lectures stated and proved, that man is, to a very great extent, the creature of the external animate and inanimate circumstances which are made to surround him, and chiefly of those circumstances which are formed by his fellow-men.

The external circumstances formed by man have produced, and now produce, generally, over the world, disease, physical

and mental, poverty, division, ignorance, vice, and misery ; and these evils, with their necessary consequences, constitute a most irrational state of human existence.

It is proposed, in forming the new, or Rational System of Society, to leave out of its composition all the *human causes* of physical and mental disease, of poverty, of division, of ignorance, of vice, and of misery, and to introduce in their place the *human causes* of physical and mental health, of great riches, of union, of real knowledge and consequent virtue, and of permanently progressive happiness. And these, with their consequences, will constitute a most rational state of society.

But you ask, how can the one class of causes be left out, and the other class of causes be introduced into the formation of your new Rational Society? The general answer is, by the abandonment of vain, useless, and most injurious, errors and mysteries, derived solely from over-heated and excited imaginations ; and by the observance of facts, and erecting the new society in undeviating accordance with them.

You again ask, how can this be accomplished? The reply is, with the greatest ease, and in a short time, comparatively speaking, if the governments and the public will attend to the subject, and aid its progress in proportion to its importance.

All that is requisite is, for the government and people of this country—

1st, To acknowledge openly the errors on which the system of society has ever been based.

2nd, To admit the evils which these errors have produced, which they now produce, and which they ever must produce, as long as they shall be maintained by those who govern society.

3rd, To acknowledge that, however erroneous the principles, and injurious the introduction of them into practice, may have been, it is impracticable, as the present generation has been trained and placed, at once, suddenly, and without due preparation, to abandon these errors in practice, extensively and fully, until a new generation shall be trained up in the knowledge of true fundamental principles, and of the practices which will emanate from them.

But is it impracticable to change the entire mind or associa-

tion of ideas of a whole people, and their practices? What were the associations of ideas in the minds of the inhabitants of this country when the Romans first invaded it, and what were then the practices of all our ancestors?

Have not these great organic changes continually occurred in both savage and civilized countries? These changes, it is true, have been generally slow and gradual; but so have been the introduction of improvements of all kinds. Now, inventions and discoveries extend more rapidly over Europe and to America, than formerly they did from one English county to another; and the facilities which now exist for conveying knowledge and all kinds of improvements over the world are such, that the introduction into any one part of any one country, of a greatly improved organic change, would speedily pass over that country and into every other. The rapidity with which the change would be made from locality to locality would be in proportion to the value of the change and to the means of effecting it.

And as the change now proposed to be made is most beneficial to all ranks and classes in this and in every other country, it may reasonably be expected to extend, as soon as it shall be seen in practice, with accelerating speed, from nation to nation, until it shall be known and adopted in every nation and among all people.

So far from this change in the general condition of the human race appearing to its projector impracticable, or even difficult, he is of opinion that ere long it will be ascertained by experience to be everywhere easy of introduction and of execution.

What is this change which is so glibly said by the inexperienced to be visionary and impracticable? Let us now look the whole difficulty fairly in the face, and analyse it.

The following, then, are the individual changes proposed to be made, from error to truth, on which to base the organic practical changes:—

1st. To abandon the irrational notion that man ever had, or ever can have, the power to form himself individually, either physically, mentally, morally, or practically.

2nd. To abandon their rational notion that he ever had, or ever can have, the power to believe or disbelieve anything by a sup-

posed free will of his own making, contrary to the strongest conviction which has been made, or which may be made, on the faculties of his mind.

3rd. To abandon the irrational notion that he has the power to make himself to feel pleasure or pain, to like or dislike, to love or hate, by a free will within him, of his own creating.

4th. To abandon the irrational notion that there ever was, is, or ever will be, merit or demerit justly due to any individual, for his own formation, physical, mental, moral, or practical ; for his belief or disbelief ; for his feelings of pain or pleasure, or of liking or disliking, loving or hating.

5th. To abandon the irrational notion that individual man ought to be responsible to man, or to any other power, for that which he did not create or make, and that which he could not create or make.

6th. To abandon gradually, orderly, and peaceably, the various irrational external arrangements formed by man, emanating from these irrational notions, and when the minds of men were crude, unformed, inexperienced, irrational, and wholly incompetent to know error from truth, wrong from right, virtue from vice, or to comprehend what would produce to themselves and others permanent happiness or misery ; or, indeed, of themselves, to think a good thought, or do a good act, on a right or rational principle.

7th. Agreeing to abandon these now most palpable errors in principle and evils in practice, the public will have to consent, that while rationally supporting the state of society made up of these gross errors and most lamentable practices, they must support, and even partially, as far as necessary, repair it, as they would an old, inefficient, inferior, ill-founded, and wrongly-constructed house, whilst a very superior, new, and rightly-constructed dwelling was in progress of being erected for their future residence, on a better foundation. Or, shortly, all that will be required from old society will be, to relinquish a system of falsehood and gross deception, with most inferior and defective external arrangements around every class in society, and now most difficult to direct and govern,—for a system of truth, without any deception, and the most efficient and superior ex-

ternal arrangements around all, and which will be most easy to direct and govern, even to the whole extent of the population of the world.

I now ask the capitalist, the men of the world, the experienced men of business, legislators, and learned men, what is there impracticable in all that has been stated?

Is it impossible to make truth—with the aid of the press, steamboat, and railway, publicly known in a short time throughout society?

When truth is publicly promulgated, can error be maintained?

Is it not the interest of man that truth should now universally supersede error?

Is it not the interest of each human being to be well educated, and to have all his faculties well cultivated and exercised through life?

Is it not the interest of all to be free from poverty or the fear of it?

Is it not the interest of all to be united, and to *assist* and not to *oppose* each other?

Is it not the interest of every one to be placed amidst the external circumstances, animate and inanimate, that will ensure, through the longest life, the best health, the most delightful feelings, and the highest enjoyments?

Does not man generally desire to promote his own interest or happiness?

When man shall know for a certainty what will promote his happiness, is it likely that he will be inclined to reject the means of attaining it?

Or that, when man shall be well educated from his birth, he will prefer that which is false and inferior, and continually producing pain and misery, to that which is true and superior, and continually producing pleasure and happiness?

We have too much confidence in the dislike which man has been made to have to pain, and the desire which he has been made to have to enjoy pleasure, especially when the pleasure is not to be succeeded, of necessity, by pain, to have any doubt of the course which he will pursue when the paths to both shall be distinctly opened before him.

It is now for the advocates of these organic changes to make it evident to church, state, professions, and people, that one and all will be incalculable gainers by abandoning the irrational, and by adopting the Rational System of Society.

FOURTEENTH LECTURE.

The first effect of this change will be to introduce truth, charity, and love, among the members of the whole family of man.

It is now proposed to abandon the six fundamental errors on which old society has been based, and all the practical arrangements which have of necessity emanated from them, for fundamental principles of truth derived direct from nature, with the necessary arrangements and consequences that will emanate from their introduction into general practice.

The imaginary notions that man forms his own physical, mental, moral and practical character; that he can believe or disbelieve, and love or hate, or feel pain or pleasure, at his will, have introduced universal falsehood, sin, and misery, throughout the human race.

These errors have also stultified the reasoning powers of man, and in many respects have hitherto placed him under far greater disadvantages than those animals which are governed and directed by *their* reasoning faculties, which we call *instincts*.

And if we are not hereafter to make far better use of *our* reasoning faculties, than has been evinced in all the past transactions of the human race, it would be much more to be desired that we were endowed with *their unerring instincts* than with our hitherto most erring reasoning powers. These erring reasoning faculties have led men, step by step, from one error to another, rapidly accumulating through generation after generation, from savagism to barbarism, and from barbarism to a state which may well be termed falsism, although it is now mis-called civilization.

This falsism is a progressive step, or a necessary condition of society arising from its progress while based on the six fundamental errors which have been so frequently referred to. Now these errors have become too palpable to be longer received as *divine truths* which must not be investigated by the reasoning faculties of man; too palpable now to appear otherwise to many who have been enabled to investigate facts, and draw natural conclusions from them, than fatal errors destructive of truth, of honesty, and of all the higher moral and reasoning faculties of our nature.

From this progress in the discovery of error, which is daily increasing in a continually increasing ratio, it is evident that the world cannot be much longer deceived, or governed by falsehood and the physical force now necessary to continue the practices engendered by falsehood, even until another system, based on truth alone, can be introduced to supersede it.

This is, indeed, a glorious period to which we of the present generation have attained. We have lived to see the time when the world has become so uneasy under the dominion of falsehood and gross deception, that even now a revolution is passing in men's minds, in opposition to it;—a revolution which must speedily bring the dominion of error to its termination, and to the glorious period when the reign upon earth of truth must commence; for the abandonment of error must make way for the immediate introduction of the reign of truth,—a reign which will, of necessity, bring all the real virtues of our race into full activity, and make them the every-day practice of every one.

The introduction of truth will open a new book of life to man. The film of error will drop from his eyes; he will no longer have a distorted mental vision; neither will he longer continue to see through a glass darkly. Nature in all her simplicity and beauty will be unveiled before him, and he will also be enabled to contemplate her in her might, magnificence, and grandeur.

Then, and not until then, will man acquire the power to comprehend what nature is, and what it will become on this earth, within and around the habitations of men, and in all their everyday transactions. The introduction of truth for the foundation of human society will indeed speedily change the appearance of

the physical world, and entirely alter the internal character of man, even to make his external form to bear the natural impress of the superiority of the mind within him.

With society based on the certain knowledge that man makes not himself physically, mentally, morally, or practically;—that he has no free will of his own creating, to enable him to believe or disbelieve, to feel pleasure or pain, love or hatred, at the command of such supposed will; and when he shall not hold his fellow-man responsible for these hitherto imagined qualities of human nature,—qualities which it never possessed; and when he shall know himself, and how his character is formed; then will the superior powers and qualities of human nature be, for the first time, known and brought out.

There will then be no motive to hide a thought or a feeling from any who have been thus taught and made rational. Deception and falsehood will have no place in a society based on truth; nature will resume her right and power over the every look, action, and word, of the human race, and man and nature will ever be in harmony. Then nature in man will be no longer made ashamed of itself, by the falsehood with which the inexperience of man has hitherto clothed it.

The innocence of nature will be reconquered, and sin and misery will thus be made to abandon the earth.

The horrible proceedings of the human race, as these evils have grown up and continually increased under the reign of falsehood, will cease, and men will be astounded at the irrationality and madness of their past history.

Truth will gradually open the eyes of all to what man has been made to be through error, falsehood, and deception; to what he now is, and how he has been sunk and degraded by falsehood below the animal creation. It will also enable him to discover how superior to all other animals he may be made to become, when he shall be taught and trained to abandon falsehood and to become the innocent child of truth, and to form all his external human arrangements in accordance with his nature.

Then will charity, of necessity, pervade the whole being of man:—That charity, which has so often been spoken of and recommended in words, but which has hitherto remained unknown to

the human race;—that charity which emanates immediately from an accurate knowledge of human nature;—that charity which is created by truth, and which cannot exist without it.

Truth explains what human nature is;—what are its qualities;—how it acquires knowledge;—how it is compelled to receive convictions;—how its feelings are created;—and the every process by which its actions are necessitated, from the germ in the womb to the death of the individual.

This knowledge becomes the germ of charity; and as the consequences arising from this knowledge are traced by the mind as it becomes more and more matured, charity, for all the thoughts, feelings, and actions, of men, increases in the same proportion; until at length not even one unkind thought or feeling for anything that has life, can remain in a mind thus trained and formed from birth.

The world, in its present low and degraded state of falsehood and deception, can form no adequate idea of the new mind that will be produced by that charity which the knowledge of our nature can alone produce;—that charity which arises from an accurate knowledge of the proximate causes of each varied character of the human race, of their thoughts, of their feelings, and of their conduct.

In such mind, no anger, ill-will, jealousy, revenge, or any of the inferior passions, will ever enter. No feelings to induce blame or to desire punishment for thoughts, feelings or conduct, of any individuals can be generated. Truth and knowledge will ever maintain and increase this pure and holy charity in each individual, until the new spirit which it will create in man shall govern and direct all the transactions of the human race.

The creation of this spirit of pure and undefiled charity, is that change which is now so immediately required, to relieve society from its present overwhelming difficulties,—difficulties arising from the old spirit of the old world, producing, continually, sects and parties, violently opposed to each other.

This pure charity is now required to cover the multitude of the sins of this old world, to induce men to look with pity and compassion on each other, and to excuse the failings in each, from the knowledge that sect and party and class can produce

only error and great defects in all who have had the misfortune to be made of any one sect, party, or class, now known throughout the world.

It is this spirit of charity which can alone allay and destroy the spirit which engenders war or wholesale robbery and murder ; which can allay and destroy the spirit of sectarianism and its endless errors and evils ; which can alone allay and destroy the spirit of political party, and terminate the rancour and violence which it generates and forces into action ; which can alone allay and destroy the evil spirit of commerce, which continually barter truth, honesty, and all the superior and kindly feelings of our nature, for riches, which are more often an evil than a good to their possessor ;—it is the spirit of this heavenly or pure and divine charity that can alone create that state of society and of human existence when man must love his neighbour as himself, and when it will be impossible for any one to think evil of another.

It is this spirit of charity, emanating from a correct knowledge of human nature, of what man has been and what he is, and how he may be formed into a being with a spirit and a mind altogether superior to the past and present, that can alone prepare the way for man to acquire those qualities, without the possession of which he cannot be beloved by man.

The law of human nature is, that it must like and love that which is the most agreeable to its own nature.

Knowledge, truth, and charity, when united in the human character, will form a new compound of mind, manner, conduct, and spirit, that all must love, because their union in every varied physical form in man, woman, and child, must create not only agreeable, but the most delightful, feelings in every one made to possess similar qualities of knowledge, truth, and charity.

The union of these qualities, in the perfection to which they may be combined, by a right or rational education, in the character of every one, will give a new and a very different expression to all the varied features of human nature as seen in the individuals of our race ;—an expression natural to the peculiar combination of the features of each countenance, and therefore ever differing one from the other ; yet in every instance, without

an exception, beautiful, creating pleasure by its ever-varying compounds of these divine qualities, and more beautiful and attractive by its unceasing and everlasting variety.

This is the mode, and the only mode, by which man can ever be made to love his neighbour as himself, or to have universal charity.

While men are trained in error and falsehood from their birth ;—while they are educated to become most uncharitable in their thoughts and feelings to those who have been educated to think and feel in opposition to, or different from, them ;—while they are placed under circumstances to have interests opposed to interests ;—is it possible that they can acquire feelings of charity for each other, or love their ill-formed neighbours, who are continually opposing them in every way, as they love themselves ?

It is only while men shall be trained to be grossly ignorant of their own nature, and truly irrational in all their thoughts, feelings, and actions, that they will, under such circumstances, continue to preach and extol the beauty of universal charity and love to our neighbour, and at the same time seriously expect that ever such charity and love could exist in the preachers, or be experienced by their hearers.

Were all the priests in the world to continue to enforce the beauty of charity and love, and by words endeavour to induce men to adopt the practice of them, and were they so to continue to preach for millions of ages, and the errors of principles and mal-arrangements of practice to continue as they have been and now are, their preachings would be as vain and useless, through those millions of ages, as they have been through all past time ; and at the end of such period men would be as far from having pure charity for, and loving, each other, as they are, according to the daily and weekly periodicals, at the present time in England, Ireland, and Scotland ; in all of which it appears that the opposing parties have been so taught, trained, and placed, that instead of having charity for, and loving, each other, they entertain the most uncharitable feelings for those who dissent from them, and cordially hate and oppose each other.

And it is for these results that so many millions of pounds sterling are annually taken from the producers of wealth, many

of them nearly starving, and that many more millions are still required.

O most wise generation of priests, governors, and legislators ! when will the time arrive that your minds can be opened to see these things, to understand the evils which they produce, and to accept a plain, simple, and easily-to-be-executed remedy for them ?

When will you feel the necessity to well educate and employ the people ? or rather, as a preliminary, when will you feel the necessity for yourselves being well educated and employed ?

When this light shall be made to break in upon you, then will you discover that far less than the half thus squandered to sow evil, disorder, and crime, over the empire, would be ample to well educate, well employ, and well place, within the most desirable and delightful external arrangements, the whole present population of the British empire, and also if it were increased in number tenfold.

But this change, in your minds and feelings, cannot take place until you shall by some means be induced to see the error and evils of a system based on falsehood, made up of falsehood, hitherto supported by falsehood, and that can be now maintained only by fraud and force added to falsehood.

It must be now evident to all who can reflect, and who possess the power of generalizing their thoughts, that falsehood has been hitherto made the base of individual character, and as that which is now called civilization increases, the necessity for more and more falsehood increases also. Even now falsehood has so extended, and our experience of facts has so increased, that the common language of the world is very generally known to mean the very opposite to the words expressed.

But with the thousand evils incessantly arising from falsehood, and the miserable state of mind which it creates, yet up to this hour truth is more dreaded and hated by the children of falsehood than any other quality ; and has been and is now more persecuted than all the vices put together. Now the greatest of all crimes is openly to promulgate the most valuable and important truths for man to know ; those truths upon which the improvement and happiness of himself and his race depend.

FIFTEENTH LECTURE.

The change can be most beneficially commenced by a cordial union of the industrious classes to ask from the Government, a sound education and permanent beneficial employment for themselves and their children.

THE system of truth in the look, word and action of every one, to produce a rational state of society, or the system of universal falsehood, to continue the present irrational state, must be now decided upon by the people of all countries.

It will be useless for the public now to attempt to halt between two systems of forming and governing society,—systems so directly opposed to each other as are those based on truth and falsehood,—or now to endeavour to mix them, to form a system compounded of both.

Falsehood and truth are the antipodes of each other. They are repulsive powers which never can be united by any ingenuity or sophistry of man; and society must be governed by a system composed of the one or the other.

Falsehood is the result of inexperience, or the want of knowledge of human nature; while truth is the result of experience, or of an accurate knowledge of human nature. Falsehood and error, therefore, are from the infancy or early ages of human nature, before man had acquired the power to investigate facts and draw right or self-evident deductions from them.

But the knowledge of a *few* facts could not dispel a system compounded, through many ages, of falsehood and error added to falsehood and error. A system so formed, and having obtained possession of the human mind, and created habits for unnumbered generations, could not be discovered to be a system of error, based from the beginning upon error, until fact had been accumulated upon fact through a long period of ages, even until the present day.

And it is now only in this comparatively advanced period of human progress, that facts have been collected in sufficient number to bring evidence to the human mind that our early prede-

cessors erred in their imaginations, and that their successors have been systematically trained to receive and transmit those errors, generation after generation, even until now.

But the period of hope has at length arrived; the error of the past has been made evident by an irresistible accumulation of facts.

The error has been thus made manifest, and now the question of interest to the human race arises, how, without disorder or confusion, can the change be effected from a system based on error, built up of error, and maintained for unknown thousands of ages by error, to a system based on truth, to be built up of truth, and to be maintained by truth through all future ages? For it must be obvious to all who can encompass a subject of this magnitude, and understand what a system of society comprehends, that as soon as truth and error are fairly in the field, and prejudices in favour of error so far overcome as to admit of truth being heard in its own support, that the human race will be called upon to examine the causes and consequences of both, and also to decide between them, and declare whether it will be for the happiness of the present and future generations that they should remain under the dominion of falsehood, or now oppose this ancient despotism of error and evil, unfurl the banners of truth and goodness, and forsake the one, and adopt, and hereafter for ever maintain, the other.

For the time has arrived when this decision must be made—when no man can longer serve two such opposing masters; for all must, ere long, enrol themselves under the banner of truth or of falsehood.

Every one will be speedily called upon to ask himself, “Shall I longer support the old notions that individual man forms himself to be what he is,—that he possesses the power to believe or disbelieve, not according to his irresistible instinct of conviction, but in obedience to his own created free will,—that he possesses the power to feel pleasure or pain, love or hatred, at his pleasure, by the same self-created free will, and not be forced to love and hate, to feel pain and pleasure, by another equally irresistible instinct of our nature?”—or shall I acknowledge, and act upon that acknowledgement,—“that what I am I have been formed to

be, without my knowledge, will, or consent,—that I must believe or disbelieve according to the strongest conviction that is made at the time upon my mind,—and that I must feel pleasure or pain, love or hatred, as the instincts of my nature compel me to feel either the one or the other?” This is the decision that the population of the world must now make; it cannot escape from this position; and as all known facts are in direct opposition to the former, and are in undeviating support of the latter, it becomes certain on which side the decision will be made.

The destiny of the human race has decreed the formation of external circumstances to render the longer continuance of the system of error untenable, and that it must now surrender at discretion to the system of truth based on facts alone.

This is the great and glorious change which, from the beginning, has been in preparation, and which, from all the signs of the times, is now about to take place.

And when the simple and beautiful principles of nature shall be fairly contrasted with the errors on which the old world has been based, no one will hesitate to abandon the errors with all their practical evils; while all must rejoice to receive and to hold fast to the principles of nature, as soon as they shall become conscious of the inestimable practical benefits which they are calculated to produce.

But who are the parties who, from their present position in old society, are the most likely first to decide upon this subject,—a subject by far the most important that can now engage the attention of the human race?

The parties who the most immediately suffer, and suffer severely, under the old system of society, are the present working classes of Great Britain and Ireland; while the children of those classes have nothing to hope as long as this old system shall be maintained by the authorities of the world. But *their* condition, and the condition of *their* children, must of necessity become more and more deplorable, even until degradation and misery can descend no lower, if it can be supposed possible that these classes, who have all the real power of society in their hands, can be made to submit to so much error and injustice, without

all their energies being aroused to bring the whole system to a speedy termination.

The working classes in Great Britain and Ireland are now divided into three masses,—the Chartists and the Socialists in Great Britain, and the Repealers in Ireland.

These parties have been and yet are, in different degrees, ignorant of human nature and of society as it now exists. They are without experience, except of the feelings and condition of their own class, and they have been therefore easily led to believe almost anything that their leaders have desired to teach them; and they have hitherto always been misled by those who were themselves inexperienced.

Had this not been the case, the working population of Great Britain and Ireland could not, with such enormous powers of relief in their own hands, have been brought down to the degraded condition in which they now are.

But a great change has lately come over them; their attention has not only been called to their miserable condition, but also to investigate the *causes* which have brought them to it, and to search for a *remedy* that shall be effectual and permanent.

These classes are now, for the first time, in a right course; and as soon as they shall have leaders who can unite in leading them steadily onward in this right course, they will be the first prepared to abandon the principles of error and to adopt those of truth. The old world has now no temptations for them, while the new has strong temptations, not only for them, but for every other class, even to that which is now the highest.

But the Repealers, Chartists, and Socialists, have yet much to learn, before this great change in their condition can be effected. The Repealers must become Chartists, the Chartists Socialists, and the Socialists must become rational in their principles and feelings, and in their conduct to each other, and also to every other class, in their own and in all other countries. And before this great change can be effected, these parties must unite, and say to each other, “It is true *we* have grievously suffered under this old system of error, falsehood, and oppression, yet other classes, even through every gradation to the highest, have also suffered, and are now suffering, under it. These classes are

composed of men and women born with the same faculties and powers as ourselves; the present difference between them and us arises from the system in which we are all involved, and to which we are all, in various ways, the victims. Had we been placed under their circumstances, we should have been as they are; and had they been placed under our circumstances, they would have been as we now are. It is, therefore, irrational for us to be angry or displeased with the individuals of any of these classes, or to blame or to attempt to punish them for being, in their thoughts, feelings, and conduct, what we should have been had we been placed under their circumstances. We have hitherto erred in applying harsh and degrading, and often unmeaning, epithets to them. If they are in error, it is their misfortune. They cannot of themselves overcome the error; and if we are right ourselves we shall use our best endeavours, in the kindest manner and in the never-failing spirit of charity, to remove the causes of their error, and enable them, by our patient perseverance, to see the truth, in all the simplicity in which, by an unprejudiced examination of facts, it has now become obvious to us. Let us not longer oppose them in such a manner as to make them afraid of our proposed measures, and dislike and hate us; but, on the contrary, let our manner and conduct to them be such as will convince them we do not intend to injure, but to do the greatest permanent good to them and their children; and let us take pains to convince them that such is really and truly our only object in using these untiring exertions to change the system of falsehood for that of truth."

Until this spirit can be created, and this conduct can be adopted, by the Repealers, Chartists, and Socialists, they will continue to be disunited among themselves, and to widen more and more the breach between them and the middle and upper classes.

And while they continue disunited, and call themselves by these names of separation, they will continue to be comparatively powerless for good; the old errors of the old world will be their masters, and use them as they have ever yet done, that is, keep them in ignorance, division, and poverty.

But these parties cannot continue much longer blind to these

great truths. They will now soon see the justice and benefit of putting away from them all anger and ill-will against those who, for a short season, must support the errors of the old world. They must soon discover the injury which they sustain by their present divisions among themselves, and by wasting their energies in seeking for impossibilities, or for those things which, when attained, would be of little practical value.

When these parties shall acquire so much knowledge of themselves and of society, as to enable their leaders and themselves cordially to unite in asking from the upper classes those things which are obviously their right as human beings,—those things which alone can be of any substantial and permanent benefit to themselves, and to their children through endless generations,—then indeed may all rejoice ; for be assured, that then the time must be near when the human race will be relieved from sin and misery, and when all will be regenerated and born again with a new mind, or new heart, and a new spirit,—a spirit of genuine charity, that will unite the interest and feeling of the entire family of man, however diversified by clime and colour.

But it will be asked, “What are those things which are so obviously the rights of humanity, and which alone can be substantially and permanently beneficial to the human race?”

The reply must be now on the lips of every sound-thinking, unprejudiced individual. All, all who love the human race, must now admit that the wants of man are—a regular annual supply of the wholesome necessities and beneficial comforts of life, and a superior physical, intellectual, moral, and practical, training and education from birth, to enable him to produce and enjoy these necessities and comforts in health, and with pleasure to himself and all others.

Repealers! Chartists! and Socialists! then, unite in asking, in a business-like manner, the upper classes, who have for the present, by their unity, the power of society in their hands, to form national arrangements to well educate and employ you and your children, without the insane practice of compelling you to be idle, and thus to waste wealth when you desire to be occupied in its production.

Unite and ask in a judicious manner for a good education and

permanent beneficial employment, and no parties will long resist your claim, or withhold these benefits from you and your children. And with these secured to you and to your children, you would speedily be freed from poverty, from crime, and from misery.

It is not any petty or partial measure that can now benefit society in any other manner than as small aids to assist the inexperienced to advance to the condition of the more experienced.

But these attempts now upon a small scale, with limited funds and inferior practical knowledge, are not the best mode of proceeding, to effect a speedy change to save the present suffering millions from their ignorance and fears of starvation, nor are they economical of time or of capital.

It is a cordial union of the working, and industrious of the middle, classes, that is now required to effect a speedy change for the suffering millions without throwing old society during the change into too much disorder and confusion; and disorder and confusion can benefit no parties.

Let the Repealers, Chartists, and Socialists, first unite among themselves to ask for rational education and employment, and then let them ask the aid of the most talented, experienced, and best disposed, among the middle classes,—those among them who really direct all that is beneficially executed for the upper, lower, and middle, classes,—and I venture to predict that their aid will not be withheld, and that thus united in numbers, capital, and talent, all parties will be too happy to join such a league, and success will attend every step of their progress.

It may be that time must yet be allowed to the Repealers to finish their experiment, to the Chartists still further to pursue theirs, and to the Socialists to go forward with their present measures, that all may acquire knowledge, through additional experience, and be enabled to discover that these are but stepping-stones to enable these parties slowly, and with difficulty and danger, to wade through mud and mire and water, almost always ready to overwhelm their efforts to make progress, while their union, as recommended, would become a substantial bridge, carrying them speedily, high and dry, over every obstacle; and

soon they would feel themselves on a sound and sure foundation, and in the right road to permanent prosperity and happiness.

Their divided efforts are weakness itself, compared with the strength that would be acquired by their cordial and well-directed union.

Were society not now in possession of all the means to make the full change now proposed, there might be wisdom in taking these divided and short steps of the Repealers, Chartists, and Socialists; but there are now far more land, labour, capital, skill, and talent, than are requisite to effect the change for the whole of society, and it will be found to be far more easy to introduce an entire change of the system of error for the system of truth, than now to attempt to unite part of a true, with the present false and most injurious, system.

Do not, my friends, longer waste your invaluable energies and means in these petty political or practical measures, in which hitherto you have been so unsuccessfully engaged, while you have the glorious prospect before you, by one grand and united effort, to overcome all your difficulties at once, and for ever terminate ignorance, idleness, poverty, and division, and ensure a perpetual advance in prosperity, goodness, and happiness.

The time is arrived when one united effort, on right principles and in a right spirit, will ensure you all you can desire for yourselves and your children.

SIXTEENTH LECTURE.

The working classes are too inexperienced to be able to effect the change for themselves.

It must now be evident to those who have regularly attended these Lectures, that there are two modes of forming and governing society; that these two modes are so distinct from each

other, that they can never be mistaken one for the other ; that they are so different in principle and in practice, that they can never be united ;—in fact, that they are the antipodes of each other.

The one, as so often explained, is based on imaginary notions, conceived by our ancestors when their minds were crude, and before they knew how to observe facts, or to reason accurately upon any abstract or general principle ;—at a time when the human race was in its early infancy, and governed solely by the caprice of whims and fancies, often arising from the gloom, or from the over-heated imaginations, of lunacy.

This system is opposed to Nature in its foundation ; it disregards the most obvious and unchanging facts, and builds up its whole superstructure in the most glaring defiance of Nature, as expressed to the human race from age to age, and ever repeated by those facts which change not, and which all the puny power of man, when opposed to the eternal laws of Nature, can neither stay in their perpetual onward course, nor alter in their character or results.

For man, from our earliest knowledge of him, has been born as helpless and as ignorant as infants are at their birth in this deemed most enlightened age.

He receives the germs of the same faculties and powers when formed in the womb now, as were given to him in his earliest known period of his existence.

He is today, as of old, influenced to an overwhelming extent, as he increases in years, in the direction given to the growth of all his physical and mental powers and faculties, and to the mode in which they shall be exercised, whether for good or for evil.

As he was in the beginning forced to receive his belief and disbelief by an irresistible instinct of his nature, in perfect obedience to the strongest impression made on his mind, so is he compelled to believe and disbelieve at this day.

As he then could not by any power which he could then create, force a belief or disbelief in opposition to these strongest impressions, neither can he do so now.

In like manner, as long as man has been known by his past history, he has been compelled, by the irresistible instincts of

his nature, which he formed not, which he yet knows not how they are formed, to feel pleasure and pain, likes and dislikes, love and hate ; and, as he was in the beginning and through all past time, so, in like manner, is he compelled now to have these instincts, and to like that which is the most agreeable and to dislike that which is the most disagreeable to him ; that is, to be governed by the laws of his nature as he experiences pain or pleasure either from internal sensations or external impressions. Yet, in utter ignorance of these laws of Nature, or of facts which change not at the will of man, or of any other power which he possesses, and in open rebellion against these plain, simple, and never-changing, facts, or words of the Creating Power, have our ancestors devised, founded, and established, a system which has been continued from generation to generation, even until now.

But now, for the first time in the history of the human race, the notions on which this old system of the world has been based, are doubted, denied, impugned, and openly opposed, both in principle and practice.

The other mode of forming and governing society is the reverse of the one now described. It has been conceived by the calm and patient study of Nature, and especially of human nature ; by the careful investigation of the past history of our race ; and by being conversant with those facts which perpetually develope the permanent laws of human nature :—

By never contending against these laws, or supposing them to be bad ; and thus setting ourselves vainly, uselessly, and presumptuously, in opposition to that Power whence our nature and all organized nature are derived :—

By placing these never-changing facts, or laws of our nature, together, to form a standard of truth, by which to test the consistency and accuracy of human thoughts and proceedings :—

By making these unchanging facts, or laws of human nature, the foundation of a system which is to be, through its whole extent, and through all its general and most minute ramifications, in perfect accordance with those facts ; and thus building up a system for the universal education and government of man, which, in principle and practice, shall ever be consistent, and in harmony with Nature.

This latter mode of forming and governing man is, therefore, not derived from the wild conjectural imaginations of our barbarous or savage, rough and rude inexperienced ancestors, but is based on demonstrable truths, derived from the unchanged laws of human nature ;—those facts which man cannot falsify or alter, and which have remained the same from the beginning of time, as far as time is known to man.

This latter mode of forming and governing man is not in opposition to his nature, which is the characteristic of the former or old mode ; but is, in its whole extent, in its foundation, in its superstructure, and through all its ramifications, in perfect harmony with its own nature and with all nature.

As the latter mode differs from the former in its fundamental principles and its opposition to Nature, so it also differs in its classifications of the population, and in the whole extent of its arrangements for carrying on the business of life.

In short, the one is ever opposed to, and the other is always in harmony with, Nature.

The one is founded on the imagination, alone, of savage and inexperienced men, and, being contrary to facts which change not, must be based on falsehood, and is now maintained only by force and fraud. The other is founded on demonstrable facts, all consistent with each, and in perfect harmony under every new combination of them, and therefore true. It will support itself without force or fraud, by reason, charity, and kindness, and by the universal happiness which it will create among all of the human nature race.

From this explanation, the two systems must ever be distinguished throughout their whole extent, the one from the other. The first, or the old, being always opposed to human nature and to facts ; the second, or new, being always in harmony with human nature and with all known facts.

The one pre-supposes qualities to be inherent in human nature which it never possessed.

The other makes the imagination subservient to facts ; pre-supposes nothing ; but investigates the laws of Nature, and makes all its arrangements in strict accordance with those laws.

It must now be evident, that no two systems can be more

opposed to each other in principle and practice than the two now described.

It is between these two, the old and the new, that the public, when it shall be made to understand both, will have to decide.

It is vain ever to think of uniting them: as well may the attempt be made to unite the two most opposite and repulsive powers in Nature; there must be no halting between two opinions respecting them.

The world must speedily decide whether it will be longer content with falsehood, force, and fraud, and their consequences, division, crime, and misery; or whether it will for ever abandon these errors and evils, and accept truth in accordance with all nature, for the foundation, and consistent institutions and general arrangements, in conformity with the foundation, for the superstructure.

The simple question now is,—shall we have error and all its evil consequences, or truth, with all its beneficial results?

It is no longer a question whether we shall return back with the Puseyites; stand still with the Tories; move onwards, a snail's pace, with the Whigs; abandon all common sense with the Malthusian political economists; or enter into the retail, political, never-ending, contests of democracy, with the Chartists: for these are all based on the ignorance of the past,—on the errors of our inexperienced ancestors, in the crude and dark ages of antiquity. No! the time is past for these notions to engage the attention of men *theoretically* and *practically* informed; of men who are not led or turned by every new scheme or doctrine, for want of knowledge and experience to detect their fallacies; of men whose first steady inquiry is,—on what principles are these doctrines and schemes founded?—are they from Nature, known by undoubted facts; or from the imagination, and in opposition to facts and Nature? If the former, they will stop and investigate them; if the latter, they know it would be only a waste of time to attend to them.

Men of real knowledge and experience can perceive almost at a glance whether doctrines and schemes are based on Nature or opposed to it.

They now clearly see that all the doctrines of antiquity are

emanations from conjecture and imagination, arising from misconception of Nature, and that the practices of all society have been as crude and injurious as their conjectures and imaginations.

But what portion or divisions of general society are the most likely first to abandon their errors in principle and practice?

Evidently those who feel most acutely the evils arising from the present irrational principles and practices,—evils which are daily increasing, and which will accumulate until the sufferings from them will be too severe to be endured,—and many suppose that that period is not far distant.

What divisions of society are now the most immediate sufferers by the present erroneous principles and irrational practices?

The three largest divisions, and now lowest divisions, in the British Empire. 1st, The largest division, or the actual producing class. 2nd, The paupers, prostitutes, and depredators, living upon the productions of the first class. 3rd, The smaller distributors of wealth, who also live upon the productions of the first.

These three classes constitute a very large majority of society, and it is their *immediate* interest that a radical, substantial, and permanent improvement should be made throughout society.

But these are yet too inexperienced to know their position, or the real cause of, or the only remedy for, their sufferings. And unfortunately for both, the producers and distributors of wealth are yet too inexperienced to form a union of power and strength to effect of themselves those improvements which can alone permanently relieve them and their children from the sufferings of ignorance and poverty.

There are, however, now in activity, elements, of which wisdom and power may be formed.

The Chartists and Socialists begin to see and feel the position in which the producing and distributing classes are now placed by the onward progress of scientific power. They perceive that to them the contest arising from the never-ending increase of mechanical and chemical power, under its past and present direction, is a perpetual life and death struggle on their part, with

the manual power they possess; and in which strife they must finally yield to a force utterly irresistible by unaided man.

The Chartists and Socialists, who are the most advanced among the three divisions named, are resolved, it appears, at all hazards, either by one means or another, to terminate this unjust and cruel condition, in which their sufferings are so severe. But from their inexperience they will commit many mistakes, and pass from one error to another, until, like Peter the Great, they will be beaten into a knowledge of the powers against which they have to contend, and of the means effectually to overcome them.

The Chartists have been, and now are, beating the air, or, like Don Quixote, fighting with windmills. The Charter cannot be obtained until they can acquire sufficient strength to overpower the government, with its army and navy, the church and the moneyed interest; which is not likely to be the work of a day, or of a few years. And in the mean time, their sufferings and the sufferings of the mass are increasing, and thousands are pining in misery, and dying daily for want of the necessaries of life which, if permitted by ignorant man, they could easily create.

But if the Charter were obtained, what then?

Would an unenlightened, democratically-chosen House of Commons do more for the people than the Congress of America has done, and is now doing, for our brethren on the other side of the Atlantic?

It is more probable that the time of many Parliaments would be consumed in personalities, in contending for individual or class interests, and in blundering, even worse, if possible, than past Parliaments, from one error in legislation to another, and no real relief for the millions be obtained.

But long before the Chartists can acquire the knowledge how to use their power to obtain their Charter, they may acquire the knowledge and power to well educate and employ themselves and their children most beneficially for themselves and all other classes. And if they had the Charter tomorrow, could they effect more by it than to well educate and employ themselves and children?

My convictions are, that while they seek the Charter, which

the other classes cannot give them without previously consenting to be governed by the present most inexperienced in extensive and complicated practical measures, they will keep class divided against class, and the whole of society in a state of ferment and high excitement, most injurious to their own cause and to all above and below them.

The Socialists are a little, and but a little, wiser in their generation. They see the inutility of all political changes that do not at the same time effect social changes.

They now know that means exist to enable any population to produce wealth abundantly for all; and to distribute it, for all, well and wisely.

They also know that before arrangements can be formed to effect these results, most desirable as they are, other arrangements must be combined to well educate and employ all.

But the Socialists, like the Chartists, are without a knowledge of any extensive combined operations to produce important distant results.

They are yet totally ignorant of the ordinary known means to well educate and employ the many; and how much more deficient must they be in the knowledge of the means to unite, in one arrangement, new, delicate, combined, and comprehensive operations, to produce and distribute wealth abundantly and well,—to educate all, physically, mentally, morally, and practically, well and wisely,—to govern all justly and most beneficially for all,—and yet to unite these operations, in their due proportions, into one superior machine, for performing all the business of life far better than it has ever yet been executed; and at the same time, that all the parts of this new, complicated machine shall, without risk of failure or mistake, ever work harmoniously, not for a day or a year, but through all future ages.

From what has been stated, it will be evident to the experienced, that the next step of knowledge which the Chartists and Socialists have to attain, is by far the most difficult in their onward progress. This one most important obstacle overcome, the following steps will be easily attained, and their future path will be plain before them, and every new step in it will be taken with increased pleasure.

But both parties will be some time before they can be reasonably expected to overcome this next and most difficult step.

With many who are only partially acquainted with human nature, it will appear to be the "slough of despond," out of which neither Chartists nor Socialists will ever advance to take the succeeding steps.

The Founder of the Rational System has no such fears; he has the utmost reliance in the goodness and future steady advance of human nature; and feels assured, that with great patience, forbearance, and perseverance, ultimate success, to the extent of the most sanguine wishes and desires, is certain.

That, with the qualities just enumerated on the part of their leaders, this next most difficult step will be taken by the whole body of Chartists and Socialists, in a reasonable time; and time must be allowed them. Neither will it be well to use any harsh or hasty means or measures to induce them to adopt a premature course on the subject.

This step can only be well and effectually taken, through their calm and settled conviction of its truth and importance; and this conviction can be made in no other manner than through their own experience. This important step is, to become fully aware that, however severely they may feel their own sufferings and be conscious of the sufferings of their class and of other classes, they of themselves are too inexperienced in a knowledge of the world, as it now exists among all classes, and in the mode of carrying into practice extensive changes which must materially affect the present position and interests of the upper classes throughout the civilized world, to be competent to effect the change.

The Socialists imagine that they shall accomplish the great task which they have undertaken,—the greatest task that man has ever yet undertaken, by such puny efforts as the working man's experiment at Manea Fen in Cambridgeshire, or at Tytherley in Hampshire. By such efforts as these, when they are stated to be experiments to carry into execution the Rational System, such as the Founder of it has always conceived it to be, they only give a false and most injurious direction to the public mind; distract its attention from the proper consideration of

the subject, and prevent the public from obtaining an accurate knowledge of it, and of the only means by which it ever can be successfully introduced into the world.

That subject and those plans, which require the full attention of the highest intellects and of the most experienced men of business to comprehend, even after much study and deep application, have been taken up at a glance by the uneducated, inexperienced, and ordinary minds throughout society, and a judgement pronounced by them without hesitation, that they are this, that, or the other,—good, bad, or indifferent ; and thus are their minds made up, when even the elements of the subject are not understood, and when the application of those elements to practice is much misconceived. But when the change in principle and practice of the past and present state of society is to be made, for other and totally different principles and practices, and for other arrangements throughout society, altogether new in their combinations and in their intended effects, how is it possible that untrained and undisciplined minds can form a clear and practical conception of such a subject ?

It is from well knowing what qualifications and experience are necessary to effect extensive beneficial changes throughout society, that I have now stated the necessity for the Chartists and Socialists to be convinced in their own minds that they do not yet possess the knowledge or experience to devise and execute extensive permanent measures for the relief of society, and to lead it quietly and peaceably out of the intricacies and difficulties by which it is now on all sides surrounded.

No ! the public mind must be disabused on this subject ; it cannot have parts of the two systems united to work harmoniously ; and nothing short of a full experiment, which shall show the results of the principles and practices of the new proposed system in their natural combination, can be sufficient to exhibit not only the practicability of the new system, but its superiority over the old.

What is here meant by “natural combination,” is the union, in their due proportions, of the four elements of society ; and nothing less than one full combination of these elements, formed in the best manner to produce and distribute wealth,—

to well educate and employ,—and to govern, without force or fraud, such population as would be required for these operations, can give the public, in its present state of prejudice in favour of old notions and practices, a correct impression of the character of the change between the two systems.

But from the excited state of the suffering classes, and from the increasing poverty and consequent misery arising from the increasing competition between scientific power and manual labour, it must be now evident to those who reflect, that the present system cannot be longer maintained except by an increase of tyranny and oppression, or, in other words, of force and fraud; while the other will require only reason, justice, and charity. The one ere long will be impracticable to be maintained, while the other will be easy of introduction, and more easy to be permanently continued.

SEVENTEENTH LECTURE.

By the adoption of a System of Truth for the government of mankind, all anger, ill-will, jealousy, and revenge, would be permanently eradicated; and knowledge, charity, kindness, and affection, would be made universal.

It has been stated in these Lectures, that there are two modes by which to govern the world.

The one a system of error, leading to falsehood, and all manner of evil, crime, and misery.

The other a system of truth, leading to virtue and happiness.

The race of man has hitherto been involved in the former. It is now proposed to change it for the latter.

And this proposal is now made by reason of the disadvantages which all parties, sects, and classes, have experienced, through

the past history of mankind, from the system of error and evil which alone they have yet known. For whatever changes have occurred, in the past progress of the human race, have been but changes from error to error, and evil to evil, always on the same base, even until now. At this day the language of the world is a language of folly, of irrationality, and of insanity—a true transcript of the mind of the world; and it explains the stage to which we have arrived in our progress towards truth and a rational or sane state of human existence.

This is strong language to use in addressing the world, when it has been taught that this is an enlightened age, and full of wisdom and knowledge. But is not the language of the human race, even in the most civilized portions of the world, “*You ought to believe this, that, or the other*”? when the party addressed has no more power of himself to change his belief, or to have it changed, without new and stronger evidence can be forced into his mind, than he has to change the colour of his eyes.

Again, “*You ought to feel as you are directed; you should like this and dislike that; you should hate one thing and love another;*” when the party thus addressed has no more power to like or dislike, love or hate, than he has to change human nature into some other unknown nature.

For it appears to be a law of animal life, that all animals shall feel, by the instinct of their nature, the strongest impression made upon them, and be influenced in their actions by that strongest impression, whether the impression is made on the brain or on any other part of the animal. The impression on the brain is a feeling or instinct of animal nature, the same as the feeling or instinct created on any other part of the body. All animal instincts are feelings which the animal must have by the laws of its nature.

The past and present languages, religions, laws, governments, and institutions, being all based on the supposed power of the individual to create his own convictions or feelings of the mind, and also his own feelings of likes and dislikes, loves and hatreds, are erroneous, false, irrational, and insane—if perpetual inconsistency of thought, word, and action, and a general conduct di-

rectly opposed to the desired happiness of the individual, constitute insanity.

The consequences of this irrational state of mind and proceedings of the human race are witnessed in all the daily and hourly evils experienced over the world;—witnessed in the divisions, contests, ignorance, poverty, all the bad passions, and the endless crimes recorded in the calendars of all nations, and those which are not recorded or publicly known.

This is a brief outline only of some of the disadvantages of the universal error and falsehood which pervade the human mind, and all the past transactions of men. To enter upon the detail of the miseries with which the system of error and falsehood has afflicted the race of man, would be to give the history of the life of every one who *has* lived, or who *is* living at this day. The narrative would be endless; while each individual evil experienced might with ease be traced to one or other, or to some combination, of the fundamental errors which are at the base of this mode of governing society. In fact, these fundamental errors have hitherto prevented the human race discovering that it has ever been in the mental bondage of insanity; that all its actions have been opposed to its own well-being and happiness; or that there is no chance of ever attaining a rational or superior state of human existence, while these errors shall be taught to be truth, and, as such, applied to govern the affairs of men.

If these are a few only of the disadvantages of a system of falsehood, let us now inquire what will be the advantages of a system of truth. In considering this division of our subject, it is difficult to decide where to commence. The announcement of the open abandonment, by the nations of the world, of the system of falsehood, and the open adoption of truth, for the foundation of society, would, at once, produce such a change in the mind, manners, conduct, and spirit, of all men, that it would create an effect greater, in its immediate beneficial results, than all the miracles said to have been performed in the early ages, or in the miraculous periods of the histories of all countries, when miracles abounded in proportion to the ignorance of the many and the cunning of the few. The announcement of such change, by the governing powers of society, would terminate all fear, diminish

disease, create universal confidence, prepare the mind to receive rapidly the most useful knowledge, and engage all in active measures to supersede the present mal-arrangements of society over the earth ; to supersede them by other arrangements, which will ensure health, riches, peace, charity, and kindness, to every people and nation, and make the earth rejoice in its improvements, and in the new spirit that will arise and pervade the human race.

These would be some of the immediate general results that would arise from the proclamation to the world, that its rulers had abandoned the old errors by which they had hitherto governed the nations of the earth, and adopted the new system based on truth, and by which all the affairs of men should be henceforward directed.

Then would spring up, as it were by magic, arrangements to give the new and rational character to all the infants of the human race ; to ensure to them, in all their instruction, the absence of all mystery and falsehood, of all fear of punishment, or expectancy of individual reward. Then real substantial knowledge, derived from facts and experience, would be alone given to them, and given in such order and gradation, that each layer of knowledge, if the expression shall be admitted, will naturally follow the preceding layer, as the faculties of the infant gain strength and capacity to receive and understand it ; each new idea and new layer of knowledge being in perfect unison and accordance with all the ideas and layers previously received.

Thus will new minds be built up for the human race, of a character which has never yet existed, or perhaps never yet been even imagined ;—minds so formed that no one idea will be found in them opposed to any other idea ;—minds created, for the first time, in full and complete consistency ;—minds in which, under every varied comparison of these single ideas, or layers of ideas, there will be no discordance between them, whatever may be the subject, or however lengthened the train of thought, or however extended the reflections upon them may become. In every case their perfect accordance and harmony will be always evident. Their stock of knowledge will ever prove itself to be but one association of consistent ideas ; and thus demonstrate, by the

harmony among themselves, and their accordance with all external nature, that, at length, man has attained a knowledge of truth, as far as his faculties have yet enabled him to investigate facts and acquire real knowledge. And he will be thus prepared, in the best possible manner, to advance in his progress to the attainment of more, and higher and higher knowledge, to the extent of which, by the human faculties, there is no assignable limit; for the human mind appears to be capable of unlimited expansion; and when it shall once have truth for its base, and for every portion of its superstructure, its further progress in knowledge may be expected to be rapid, beyond any old-world notions of mental progress.

The happiness of human existence appears to depend upon everlasting advance, when the advance is satisfactory at the time and on future reflection. The progress of the human mind in real knowledge is of this character; and it is not to be calculated upon, that at any future period, however distant, man will ever attain the summit of all knowledge, to which his increasing powers of mind may be enabled to extend. Movement and progress, and harmony in the progress, are the constituents of permanent happiness to the human race; and in the rational system of truth, now under consideration, every facility to progress, in all kinds of knowledge, will be around and at the command of every member of society. And the education of the individual will be continued, without ceasing, through all the eight stages or divisions into which, from birth to death, life will be divided. (These divisions have been explained in detail in the lectures delivered in Manchester in 1837.) Another advantage of the system of truth will arise from the external objects around every one being formed on the principles which the knowledge of the science of society will make familiar to every one who shall be educated as previously stated.

This science will direct to the formation of such external arrangements as will of necessity produce upon human nature the influences which are requisite to form man, through all periods of life, to be, for his age, the most useful, the most intelligent, and the happiest being, that his original organization will admit of, until further knowledge shall be attained, by experience, in

this new science of the influence of circumstances in forming the character of the human race.

Another advantage of the System of Truth will be, the speedy termination of all anger or ill-will from one human being to another,—of the anger and ill-will now so prevalent among all classes, sects, and parties, and which are too frequently seen to diminish the small enjoyments which are experienced in families under the system of falsehood. When all shall be instructed, from birth, in a knowledge of human nature, and in the mode by which the natural qualities of men are formed, trained, and cultivated, and how he is compelled thus to become what he is, at every moment of his life, from the germ in the womb to the last moment of his existence, no one trained to be rational will ever be angry with his fellow-men.

A rational human being will ask himself, “For what shall I be angry with, or bear ill-will to, any one?”

“Shall I be so very irrational as to be angry with my neighbour for any one of the qualities, or combinations of qualities, which he was compelled to receive at his birth?”

“Or shall I be displeased with him, because those qualities were made to receive certain impressions from external objects—external objects which were not created by the individual, but which were placed around him by nature, or by society; that is, by powers that, united, had the most full and complete control over him to compel him to become what he is?”

“Would not anger or ill-will, to a being so formed at birth, and through life, be a sure proof that I am not yet, at least, a rational creature?”

But would it be possible for beings trained from birth in a knowledge of truth, and to become rational, ever to be angry?

The anger itself would be a sure proof of the irrationality of the angry person.

Here then is a sign, and a most unerring one, of the progress of man to become rational. In proportion as anger, ill-will, and displeasure diminish and die away in any society, in the same proportion will it make a progress toward a rational or right state of existence. All anger, then, being irrational, it will cease altogether, and be unknown, in a system of truth. And, for the

same reasons that anger cannot be known in a system of truth, neither can jealousy or revenge exist. In a system of truth there will be no motive for secrecy. All will know the feelings that all must have for all. All will desire that all should acquire those qualities that will give the most happiness to all, and that will, therefore, make them the most beloved. All will, therefore, desire that every one should be sincerely beloved; and, instead of any being jealous on this account, all would be disappointed that any one should not be beloved, if it were possible that beings so trained, educated, and surrounded, from birth, could grow up without those qualities which would ensure love from all. It would be the great business of society to train all to acquire the most lovely qualities, that they might be sincerely loved by all; and in that condition of society, when *all* would possess, in a high degree of perfection, truth, knowledge, and charity, which of themselves would always produce lovely qualities, there could be no feelings of jealousy; and without anger and jealousy there could be no feelings of revenge.

In fact, anger, ill-will, jealousy, and revenge, are feelings generated in the human race by ignorance and falsehood. They, therefore, are necessary parts of the old immoral world; but could have no existence in a system of society based on truth, and formed throughout to be consistent and rational.

It has just been said, that, in the System of Truth, *all* would acquire knowledge and charity, in addition to the general quality of truth, pervading every thought, word, look, and action, of every individual.

In this new mode of existence, surrounded alone, as all would be, on all sides, by superior circumstances, which include superior persons, all would be enabled to receive knowledge so easily, and, as they advanced in years, so extensively, that all, of every ordinary capacity of natural faculties, would be, generally, well informed on the most useful and important subjects; and especially would they be well and accurately instructed in a knowledge of their own nature and of society, through an early training in the knowledge of the sciences of human nature and of society.

This knowledge of human nature would, from an early period

in the life of each individual, implant, in a soil previously well prepared, the germ or seed of charity ; and which seed, as knowledge advanced and increased, would gradually extend, until each individual would be compelled to make the full natural allowance for all the varied thoughts, feelings, and actions, of the human race, however widely these may have been made to differ one from the other, by the various geographical circumstances in which they may have been placed from birth through life ; these circumstances, with the organic differences at birth, being always sufficient, in the mind of a being trained to be rational, to account for all the variety of human character, in appearance, in mind and in conduct.

In the System of Truth, under these circumstances, it must now be evident, that each one trained within it must imbibe the pure and general principles and feelings of charity for the human race, from the savage of New Holland, to the most false or artificial characters formed in the most civilized, or least honest, nations now in existence ;—a charity so pure and extended, that it will include in its wide embrace every individual of every class, of every sect, of every nation and people of every colour.

Then, in this System of Truth, thus uniting in every individual great knowledge and universal charity, with the constant cultivation of the most lovely qualities in each man, woman, and child, kindness and affection will naturally and imperceptibly arise in every one. All will and must love others as they love themselves ; or, as is more probable, better than themselves, in one sense of the expression ; that is, all will have more pleasure and sincere gratification in contributing, directly and immediately, to promote the happiness of his neighbour than his own, in any case in which the one must yield up to, or do something for, the other. Or, in other words, the training, education, and rationality of all will be such, and so true to nature, that every one will derive much more real enjoyment from making a fellow-being happy, than he could experience from any individually-selfish mode of acting.

And in the System of Truth, under rational arrangements, there will be no difficulty in making this character for man gradually to extend over the earth. Nay, to the Founder of

this Rational System, it appears to be far more easy to form this general character, of truth, knowledge, charity, and love, than to form and govern the characters now created for the human race, under the existing system of error, falsehood, and universal deception.

Were the advantages of the System of Truth to be pursued in this kind of detail, the subject would not be exhausted in many lectures. Suffice it now to say, that a system of falsehood could proceed originally only from very gross ignorance; but when established through countless generations, although its endless sins and miseries shall be, as they are, most glaring and appalling, so as to be condemned by all parties who have any feelings of humanity left, it will require, on the part of those who are active, and lead the way to effect the change from falsehood to truth, interminable patience, forbearance, and unyielding perseverance. For at first all may be expected vehemently to support the old, and violently to oppose the new, before they inquire in the slightest manner whether the old is bad and the new good, or the reverse.

They will naturally, under a system of error and falsehood, oppose truth, as though it were in reality the greatest enemy of the human race. This opposition is now active and in force over this deluded country. It must proceed for a time, and carry thoughtless or erroneously-thinking public opinion with it; but the excitement thus created will ultimately be favourable to the cause of truth. The excitement will cause and fix attention to the subject; knowledge will be thus elicited, and knowledge will gradually, step by step, lead to truth.

The more violent the present opposition, the more speedily will existing errors be detected and abandoned, and the sooner will the value of truth be known, and the public be prepared to desire the change, and to carry it into execution.

Falsehood is not natural to the human race; it has been introduced through error; for children now, as through all past time, would greatly prefer to speak the truth on all occasions to falsehood. But the system of the world—the old system of falsehood—will not admit of any rational proceedings with children, any more than with those advanced in age. Great

pains must be early taken, and are early taken, to make children learn the absolute necessity of falsehood in their intercourse with a world of falsehood.

Without a systematic training in a regular course of deception, no one could live in this old world under a system in which deception has to contend against deception, through the life of all individuals, and in all transactions between nation and nation. Yet truth is the language of nature, and the only real source of happiness to the human race.

EIGHTEENTH LECTURE.

The discovery of the new science of the influence of external circumstances over human nature, opens an exhaustless mine of wealth ample to enrich the human race for endless ages.

THE term education is very commonly used, but very variously understood.

By education the Lecturer means the cultivation and exercise of all the faculties of our nature, by all the circumstances, including persons, which surround the individual, from the pregnancy of the mother to the hour of his death; for all these circumstances have their influences in forming the character of every human being.

In this view of the subject every child of man is educated; and the meanest pauper, as well as the most powerful sovereign, receives his education from those hitherto accidental external circumstances which have thus influenced the one or the other. And the chief difference between the sovereign and the pauper arises from these varied circumstances. For man ever has been, is, and ever must be, to a very great extent, the creature of circumstances;—of those circumstances, previously stated, which

act upon the germ of his nature, and upon the individual from his birth.

That which *appears* not to be subject to this universal law of nature is the germ of man, or that wonderful compound of nature which contains within so small a compass the seed of all the qualities of humanity.

It is probable, from the experience acquired by attention to animal life and progress, that by surrounding the parents of future generations with superior circumstances for the development and expansion of the best qualities of humanity, in temper, mind, form, and conduct, an improvement to an illimitable extent may be gradually made at the birth of each infant, and perhaps even in the germ itself of humanity; and that future generations of men may become at some distant period so superior to the present, physically, mentally, morally, and practically, that they will be scarcely recognized as belonging to the same species.

To what extent this improvement in the human species may proceed, no one can now say; but, from the facts already known, it is beyond a doubt, that by acting wisely upon the now ascertained influence of external circumstances in forming the character of nations and individuals, there is now at the disposal of society a mine of inexhaustible wealth ready to be worked which is beyond all price or estimate;—a mine which, if judiciously worked, is ample permanently to enrich the human race for endless ages;—a mine, the entrance to which the ignorance of our ancestors, from inexperience, has closed and covered with rubbish, which they have left for the present generation to remove.

But this mine cannot be worked with any reasonable prospect of success under the existing arrangements of society, in this or in any other country.

Before a commencement can be made to work this mine advantageously, a new combination of circumstances must be created. Those which now exist have emanated from error, or have been formed at random.

Previous to working this mine with effect, and to obtain the pure ore without dross, a science, of which the human race has been ignorant, must be acquired.

This is the "science of the influence of circumstances over human nature in the formation of the character of nations and of individuals;"—a science, the knowledge of which will give society the power to recreate the individual character of man, but not humanity itself, although it may probably improve it;—a science that will enable society at once to commence the creation of an entire new character for the human race, in mind, manner, and spirit, in their form and expression, and in their conduct from infancy to old age.

Under this change the old man of this old world will gradually cease from the earth; he will die his natural death, and be remembered as the races now are, which for ages have been extinct.

He will be remembered and recorded as an animal of inferior human form, who existed for many thousand years in a state of mystery, doubt, and gross irrationality, making at the same time great pretensions to profound wisdom;—an animal made, like all that has life, to desire its own happiness, but yet for ages so insane in all its thoughts, words, and actions, that, during the long period of its previous existence, all the individuals through all the succeeding generations were most actively engaged in producing misery to each other, and in preventing, by all the means in their power, the attainment of that happiness which all ardently desired.

And he will therefore be recorded in future history as an animal so opposed in conduct to the new race about to be formed, that it was constantly doing that which it ought not for its happiness to have done, and leaving undone all that for its happiness it should have done.

The knowledge of the science of the influence of circumstances over human nature, can alone account for this preliminary stage of the future rational being, about to spring up from the seed of this irrational race.

By the attainment of this new knowledge, the book of a new life will be opened to man; he will clearly learn in it the *cause* of *good* and of *evil*, and thence perceive how happiness is to be attained and misery avoided.

The knowledge of this new science is a new and most important circumstance in the progress of humanity.

It is that new circumstance which will create and influence the new man to destroy the present irrational animals, having the inferior form of man, with the germ of a future rational mind ;—a mind that will ensure future rational conduct in the whole race ;—a mind that will not violently or *prematurely* destroy the *irrational* and *inferior man*, but that will allow him peaceably to die his natural death.

This new science, or book of knowledge of good and evil, will explain to all how the past national characters were formed ;—how men became Egyptians, Assyrians, Persians, Greeks, Romans, Asiatics, Africans, Europeans, and Americans :—

How these characters have been formed in later times to become the present English, French, German, Russian, Spanish, North and South Americans, Hindoos, and Chinese, etc., etc. :—

How these again have been united and separated by the various mysteries, and divisions of mysteries, with which these irrational-made animals have ever been prone to afflict themselves and each other.

But this new science, or book of knowledge of the cause of good and of evil, will also disclose the means by which all this irrationality shall be made to terminate for ever.

It will instruct man in the cause of error, past and present, throughout Europe, Asia, Africa, and America, and among all the nations and people occupying these districts ; show, to all, the endless evils arising from the past and present mysteries of the world,—those mysteries which have perplexed and confounded the intellects of the human race, and which, until this day, have kept all men in a state of mental bondage and of suffering degradation.

This new book of knowledge of good and of evil will explain the nature and character of the moulds in which have been cast the various national characters of antiquity, of the middle ages, and of the present times ;—of those in which the Hindoos, Mahomedans, Jews, and Christians, and Chinese, and Pagans, are now cast. And also of those smaller moulds in which the various sects of these larger divisions are now cast.

But that which makes this new book of knowledge of good and evil of inestimable value—far beyond all price in silver or in gold—is the new knowledge which it discloses how to form new moulds in which to amalgamate all these irrational-made national or more or less general and local characters, and to re-cast them into a new mould, out of which they will all come cleared of the dross of geographical and all other prejudices, in such a state that, as they will increase from infancy to full maturity, they will become full-formed men and women, rational in mind and conduct, filled with a new spirit of charity and love, which will perpetually contribute to their own happiness and to the happiness of every one around them, or within the sphere of their influence.

This is that book, the knowledge of which can alone regenerate man, and make his “mind to be born again.”

Here, in this new book, we have the chapter and verse beautifully explanatory of the *practical* steps necessary to be taken to effect this *new birth* in man;—this new cast of the mind to give the power to put off the old man, with all his mysteries, and prejudices, and passions, and to become the innocent, the beautiful, the enlightened, the good, and the happy, child of nature;—of nature highly cultivated, in perfect accordance with her own everlasting laws; and thus producing, for the first time in the history of the progress of humanity, unity and harmony between man and nature, between man's laws and nature's laws.

It is through the study of this book alone that man can be made into a rational or sane being,—that he can learn the *cause* of his miseries, and how to remove those causes.

It is through the study of this book alone that he can learn the causes of happiness to his race, and how to create and bring those causes into daily action.

It is through a knowledge of this book alone that he can acquire the knowledge of the right means and mode by which to train and educate his offspring, to become healthy, enlightened, wise, and happy.

But this book, far beyond all price in silver or gold, will also make it evident that the superior state of existence now described

cannot be attained in any degree of perfection until man shall be trained and educated, from his birth, amidst those external arrangements which alone can form him into a consistent, rational, and superior being;—amidst those circumstances which the science of the influence of circumstances over human nature will suggest, and speedily make familiar, to all who will study and acquire a knowledge of it.

The study of this science will also speedily disclose the extent of error to which the human race has attained in this, deemed most enlightened, age. It will exhibit in their true colours the folly and irrationality of all the existing arrangements of man, made with a view to ensure the health, riches, union, knowledge, virtue, and happiness, of the human race. It will demonstrate that there is nothing appertaining to a rational state of existence in society as it is now constituted, and in practice, over the world.

Let us briefly glance at some of the more general arrangements which now exist in this most enlightened country in this most enlightened age, to produce health, riches, union, knowledge, virtue, and happiness, to its population.

And first to produce health:—health of body and mind is the foundation of happiness in man. Without a sound mind in a sound body there can be no healthy enjoyment of our physical and mental powers and faculties; no delightful action and reaction on each other, producing those alternate sensations of pleasure which can be derived only from the highly cultivated and regular temperate exercise of body and mind.

Then what are the existing arrangements in this “most enlightened” country to promote and secure the physical and mental health of its inhabitants?

Under existing arrangements these live in cities, towns, villages, and country residences.

The first and most essential requisite to health is pure, fresh, or dry and uncontaminated, air.

To obtain this our cities are built up of streets, lanes, courts, alleys, and of squares surrounded by streets, lanes, courts, and alleys, accumulating in these forms and arrangements buildings added to buildings, until the country and pure air can be con-

veniently obtained by those only who live in the outskirts of these places; and even the streets and lanes thus situated are frequently undrained, and so filthy that the only chance for the occupants of breathing pure air is to leave their dwellings, (for which they have seldom time to spare from their incessant labour and toil to obtain, now, a most precarious living,) and walk out of the smoke and dirt farther into the country.

These cities were not established where they are by foresight and experience, in the most dry and best situations for the health of the inhabitants, but have grown up by chance, or for the supposed convenience of commerce or manufactures; it being always deemed, in an irrational state of society, much wiser to attend to the chance of obtaining some little temporary individual gain, than to make foreseen and judiciously-prepared arrangements to secure, in the first instance, the general health of the population.

Cities and large towns are therefore often built on the low banks of rivers, barely beyond high-water mark, and frequently in the neighbourhood of low marshy land.

These cities are occupied, generally, by the most wealthy in the large squares, by the superior of the middle classes in the wide or more open streets, and by the great mass of the population in the narrower streets, lanes, courts, and alleys; while many of these lanes, courts, and alleys, and even some of the narrower streets, are ill-drained or undrained; while also, yet as much as possible hidden from sight, are carried forward all manner of the most unhealthy trades and operations of life, producing in the atmosphere and through the drains, or along the open gutters of the narrow streets and lanes, and other such confined places, various effluvia, which, mixing with the smoke continually issuing from countless chimnies, create an atmosphere in the more densely occupied districts most injurious to the health of young, middle-aged, and old; and which infected air circulates, more or less, through the streets and squares occupied by the more wealthy.

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Then, in these confined and often damp districts, in which the houses are generally small or ill-contrived, the population is crowded within in such a manner, that if the atmosphere with-

out was pure and good, the air within is filled with impurities most unfavourable to health. In consequence, this arrangement of dwellings for the poor and inferior working class, as lately officially made known to the public by Drs. Arnott, Southwood Smith, and others, is most unfavourable for their health of body or mind, and would not be permitted to exist in a country approaching to rationality.

Then in the midst of this dense population of moral and physical disease are seen, in all directions, palace-like buildings for the sale of temporary excitements and permanent poison to increase the diseases generated by the deteriorated atmosphere of the dwellings of these deteriorated beings in human form.

Now, next to air, *food* is the most essential ingredient to health,—food wholesome in quality and sufficient in quantity.

It is well known that, in these large cities, there is every inducement to the vendors of food, liquid and solid, to change that which in its original state was pure and wholesome into all manner of compounds, most of which are deleterious and injurious to health.

And thus, in addition to the destruction of health, arising from ill-arranged, congregated dwellings, forming large cities and towns, do these irrational combinations of human beings induce each other to deteriorate the articles of food which they vend, and thus diminish the health of each other imperceptibly, to an extent only imperfectly known and imagined even by the members of the medical profession.

Employment is, perhaps, the next consideration to the health of man.

The employment in cities and large towns, as these now exist, is generally most injurious to the health of body and mind of the greater part of those who occupy them.

Space, within these cities and large towns, increases to so great extent in artificial value, that none of the working classes, and few of the middle classes, can afford to purchase or rent sufficient room for their business and the tolerable comfort of their families.

Their business operations and their families are therefore frequently intermixed and crowded together in such a manner, that

the health of many who have splendid outside appearances to attract customers, suffers severely from want of space for the ordinary physical comforts of their families, and especially their poor cooped-up children, whose confined space and deteriorated atmosphere will scarcely permit them to acquire ordinary strength of body or mind.

These evils alone will account for much disease in large cities and towns; but when is added the loss of health, arising often from want of employment, through the increased and increasing competition in all the cities and towns in the United Kingdom, it will be surely admitted that the arrangements in cities and large towns are not formed with a view to the health of the population.

The smaller towns and villages are better in regard to space and air, but in these places the residents are seldom more than half employed. They therefore occupy their leisure in making inquiries about their neighbours' private affairs and in little petty scandal, which generally keep the population divided among themselves, creating family differences and neighbour disputes, which, with the competition in business, keep them in a feverish excitement, or sullen separation from each other, most unfavourable to their physical and mental health.

In the country the arrangements for health are better, but yet far from being such as might be formed, or that will be formed, in a rational state of society.

But to pursue this detail would occupy many lectures. Let what has been said suffice to illustrate the utter want of wisdom and foresight everywhere exhibited in the arrangements, if they can be so termed, of the present random, chaotic, and most absurd system of society.

The subject of education, too, would require a long course of lectures for its development. At present a general outline must suffice; and until this is clearly understood, detail would only confuse and perplex the mind. That which is the most important is a clear perception of the errors of the old system, and of the truths of the new. Education, in the Rational System, will be the first, chief, and highest department of the business of society; and provided the true principles of the formation of

character are well understood, and the practice carried fully and fairly into detail, no difficulty can arise.

Hitherto infants have been placed under the charge of the most ignorant and inexperienced; *any one*, in fact, has been considered competent to take care of them during the first, second, and third, years. No practice can be more injurious than this. In the new system, on the contrary, infants will be placed under the superintendence of the individuals who possess the highest qualities, who best understand human nature, and whose powers of perception and judgement are the best; and great care will be taken to remove from around them every inferior circumstance. Truth will be carefully implanted in their minds. Truth is most natural to children; and if they were not taught falsehood they would never think of expressing it in thought, word, or action. But as they are now taught, falsehood is often implanted in them before they are two months old; for no one seems to be aware how early the influence of improper treatment operates upon the infant mind. The knowledge, too, which will be taught to them will be that which is of the greatest value to them, and which they can clearly and accurately comprehend. They will never be spoken to of mysteries, or anything their minds are incompetent to understand. Not even ordinary objects will be spoken of to them until they have been submitted to their examination; for mere sounds or names can never produce accurate ideas in the mind of a child. They will be taught, by familiar conversations, to examine objects, and to understand their qualities and uses; or, if the objects themselves cannot be procured, the best models, drawings, or paintings, that can be obtained, will be employed. Nature instructs through the eye, and that must be our course.

Children will always be permitted and encouraged to ask questions, and will never be refused such an answer as may be intelligible to their young minds; or if they cannot comprehend the necessary explanation, they will be told that their minds are too tender and inexperienced yet to understand the subject; but never in any way must any species of deception be practised towards them. Fear will never be excited within them. Fear, instead of stimulating, diminishes, the powers of their minds, and

destroys many of the higher and finer faculties; and it is only when entirely free from any kind of fear, that their faculties can be in the best state for acquiring knowledge and for improvement.

I do not speak from theory alone; these principles I have proved in practice, ten years in Manchester on a population of 500, and for thirty years at New Lanark on a population of 2500; and I speak from the beneficial results which I obtained in practice in these situations.

The children, instructed as I have explained, always surprised me with the extent of knowledge they acquired, and with the rapidity of their progress in its acquisition. Let but a good system of education be established in any country, and there can never be any difficulty in afterwards governing the population; all will clearly see and understand what is most conducive to human happiness, and will at all times act in accordance with the true interests of society.

NINETEENTH LECTURE.

The difficulties and sufferings of the industrious are continually increasing; while the most successful enjoy but an inferior state of happiness, and are conscious that society is based on a false foundation, which cannot produce individual or general happiness.

THE most advanced nations of the civilized world are now in a state of excitement, and of more or less discontent, arising from a general impression that there is something fundamentally wrong in society, while such brilliant physical and mental discoveries in various sciences have been latterly made.

The populations of these countries have experienced adversity daily increasing, while, from these advances in physical and mental knowledge, they expected a decided general improvement in their condition.

Instead, however, of being relieved from the cares of life, and the fear of sinking in the scale of society, they find their difficulties increase.

The mass of the people feel the necessity of labouring with greater exertion, and of living more economically, to maintain the appearance of their former position ; and yet great numbers are daily sinking in the scale of society.

In Great Britain and Ireland, the peasantry are sunk as low as human nature can descend. They labour hard and long when they can obtain work, fare ill, and their ultimate hope, or dread, is the workhouse. But with hard and low fare, they frequently cannot obtain employment, and then their condition and that of their families is bad indeed, and most pitiable.

The working classes in the manufacturing districts are also in a far worse condition than they were previous to the great discoveries and improvements of modern times. The difference between the condition of the employer and employed, in agriculture, trades, and manufactures, since the introduction of the new reign of mechanism and chemistry, is most pernicious to both parties.

Previous to this period, the peasant sat at the same table and lived with his employer ; the apprentice to trades was always looked upon as one of the family of his master, and considered more in the light of one of his children than as a slave of an inferior cast.

The operative manufacturers were generally of the master's own household, and all looked forward with confidence, that, by steady and good conduct, which was general among the working class, they should in due time succeed to the situation of their superior employer.

There was then a kind, friendly, and family feeling among all these parties. Poor-rates were low, and seldom resorted to ; it was considered by all the working classes to be a disgrace to apply for parish relief ; and it was a severe reproach to any one who did.

Now the working classes belong to no party who is immediately interested in their conduct and condition. They are, in fact, worse than slaves with masters ; for they are, in the mass,

sunk to the condition of slaves, without masters to provide or care for them.

They are slaves to the system of money wages ; and when they cannot find employment to obtain wages, money will do nothing for them but send them to the workhouse, force them to commit crime to maintain a wretched existence, or permit them, without remorse, to starve, even for want of the most common necessities of life. The system of money wages for labour, when work is difficult or not to be obtained, is the lowest and worst slavery that has yet been known.

The next class above these, the superior workmen in all the different departments of life, who are few compared with the mass, are, of course, in a better position ; their services being required by the large and small capitalists, who, without their services and agencies, could not work their funds advantageously.

It is to this small division of the working class that the modern political economists always refer, when they extol the improved condition of the industrious working class. But this reference gives the public a very incorrect notion of the real condition of the mass of the degraded suffering labouring classes in Great Britain and Ireland.

When we ascend a degree higher among the industrious classes, and examine the present state of the small distributors of wealth,—of the shopkeepers over the kingdom, in what condition are they now ?

Everywhere do they now complain, that with unremitting industry, care, and great over-anxiety, they cannot make what they themselves consider to be an honest livelihood,—a living such as their fathers used easily to make. They acknowledge, many of them with deep regret, that they are compelled to adopt various means and tricks in trade which they much dislike, but to which they have been obliged to come, step by step, to save their families from ruin and starvation.

The condition of this class is most pitiable ; their daily labours, and the labours of their assistants, from early to late, are often incessant and continued for years ; and then, frequently, in their declining years, with a large family, they must either compromise with their creditors, or become bankrupts.

Little do the wealthy know or suspect the struggles and sufferings of such families, before they reach that stage in which they must see their creditors and friends unpaid, and feel themselves, in the estimation of the public, degraded, and that they are rapidly sinking in the scale of society, not knowing how low they may be compelled to descend, and dreadfully fearing that want and misery may ultimately be the fate of themselves and children.

Do we ascend a step higher in the scale, among the wholesale distributors of wealth, and the learned professions, what shall we now find there?

Among the mass, a continued struggle, a severe competition, a violent rivalry, and much bitterness of feeling, when a few of the more esteemed fortunate are passing them, and rising into wealth; while there are innumerable young men, well educated for these occupations and professions, who are anxiously watching for some opening chance to enable them to increase the competition and lessen the prospect of success to all, except the few favoured by accident or peculiar talent for their occupation or profession. And with all this competition, contest, and struggle, when the few attain the summit of their ambition, even beyond, perhaps, their most sanguine expectations, what is their prize and reward?

Ask the Archbishops and Bishops, with the other high dignities of the Church; the Lord Chancellors, Judges, and other high dignities of the Law; the leading medical men, who have scarcely time to eat, drink, sleep, or think; and the millionaires, whose wealth is almost unknown to themselves. If they are intelligent men, and could speak their real thoughts and feelings, what would they say?—I will tell you. They would say,—

“We are disappointed in the results of our own success. We have been deceiving others, and we are now deceived ourselves. Our *professions* are one thing to the public, but the realities of them are another.”

The dignitaries of *the Church* would say,—

“Our profession has been ostensibly established to make men wiser and better, and to give a good and superior mind, spirit,

and conduct, to the human race, and to unite them, and make them happier through their lives; but in looking back to our proceedings, and the results of those proceedings, we discover that, from some cause or other, our labours have been in vain; that men are not wiser and better; that they have not yet acquired a good and superior mind, spirit, and conduct; that they are not more united now than formerly, in charity and love; and that the human race is as far as ever from being satisfied or happy. On the contrary, when we examine all our past proceedings, without the natural prejudices of our high profession, dispassionately and fairly, we must acknowledge that there is now almost universal division among the human race; that there is great ignorance and want of charity for variety of opinions and character; and little kindness from man to man, sect to sect, class to class, and nation to nation. It is true we are in possession of wealth, and can purchase, with the labour of our flocks, all the ordinary animal gratifications, which many of them cannot obtain but to a limited extent compared to us, and many more cannot procure the common necessities of life, except through incessant toil and corroding anxieties.

“We therefore feel our position to be a false one,—most injurious to society at large, and very far from being beneficial to ourselves or our children. We must be weak in mind to be made, as many have been and are made, to believe, most conscientiously, that we are now of use, as a class, in society, and doing good to our fellow-men. And if we are *not* weak-minded, and have discovered the truth, so as to perceive that we are teaching error that is greatly injurious to the human race, robbing the industrious of the fruits of their labour, and that we are now the great stumbling-block in the way of most extensive and rapid improvements in the general condition of human life, in which we also should be large partakers, then is it impracticable that we can have inward satisfaction, or that peace of mind which can alone give and secure the higher enjoyments of our nature, and unite us cordially with a race of men made intelligent and superior in spirit, mind, and conduct. No!—our position in society is false and artificial,—not calculated to make others or ourselves good, wise, or happy. We

must be weak-minded to be made *conscientious* in our professions; or hypocrites, if we are *not* made conscientious, the reasoning and higher faculties of our minds not being entirely destroyed by our geographical education. And, in either case, it would be now the greatest blessing to the human race, that other and superior arrangements were formed to supersede the necessity for the continuance of our profession;—arrangements that would enable all, most economically and advantageously, to receive a far more useful and a far better education and formation of character than any of us have had, or could have, under the system of error and deception in which we have hitherto been educated and placed.

“The error of our position is not in us; we did not form the characters we possess, or our profession; society formed both; and if a change is to be made by society in our condition, it will be but common justice that society should not place us in a worse position than we now are.

“Let this be done in good faith, and, as we see and feel that we no longer can, without the most severe and injurious struggle with the growing knowledge of the human race, maintain our present, and much less regain our late, standing in society, we will cordially give our assistance to forward the great change, which we cannot avoid seeing is in rapid progress, from error to truth, and from vain and useless mysteries to the most useful and valuable knowledge.”

Such, in spirit and effect, would also be the language of the dignitaries of *the Law*, were they in a position to permit themselves to express openly to the world the convictions and feelings which they have been compelled, by the irresistible instincts of their nature, to receive. They would also say,—

“We are aware of our false position in society; that we have been trained and placed by society to administer laws, made by our inexperienced ancestors and ourselves, which do not and cannot effect the object professed by them. Lawgivers have, through ignorance, always hitherto assumed qualities to be inherent in human nature which it never has possessed, nor ever can possess; and under this error they have, from age to age, made their ancient and modern codes; each age, as it acquired more expe-

rience, becoming, of necessity, dissatisfied with the previously made codes.

“But not only have lawgivers imagined humanity to have faculties which human nature never possessed, but they have also assumed that it is, by its nature, bad ; that its real qualities, made permanent in man by that Power which gives him life, can be greatly improved by laws made, purposely, to counteract the wise and eternal laws of Nature, as they have been made to exist in the human race, as well as in all that has life.

“With these assumptions of inexperience, lawgivers have been ever busy at work to improve upon, or rather to oppose, the works of that Universal Creating Power which gives motion, life, and mind, to all the motion, life, and mind, within the universe ; although their puny efforts have proved themselves vain and useless, almost as soon as tried, in their application to practice. And when the evils arising from these fruitless attempts have become too injurious to be longer submitted to, as much time has been occupied in altering, unmaking, and repealing, these presumptuous laws of ignorant man, as was required to make and introduce them. And now the chief business of legislators is to change, alter, and, as they think, amend, these laws ; or to make others, to be proved equally more injurious, and to be repealed in their turn.

“All this we know well ; and that all modern laws, especially, are made for the supposed benefit of the rich, to enable them more easily and effectually to oppress the poor, and to keep them in poverty. But as society is now constituted, laws and lawyers, as well as mysteries and the priests, are necessary to its support. Society has trained and placed us as we are ; we and our families are thus maintained. We daily know, and many of us deeply regret, the misery which, by the practice of our profession, we are obliged to inflict upon many of our fellow-men and their suffering families ; and were a better system of society offered, and we and our families would not be made to sustain loss, or experience evil by the change, we would most willingly aid to assist in building up another system for the government of society, in which there could be no need for litigation or for lawyers. We are too well aware of the evils of the present

system, and of the injustice and inutility of law to the helpless, to those who want protection, to desire its continuance when a system can be devised and introduced to supersede it. Let us not suffer by the change, and you shall have our hearty co-operation."

Such are the feelings, and such would be the language, if external circumstances permitted it, of a large proportion of the profession, and of all the best and most enlightened members of it.

Nor would the members of *the medical profession*, if permitted by society to express their convictions and feelings, be less honest in bearing their testimony to the errors and evils which their experience enables them to detect in the present constitution of society, and especially in their own, worse than useless, profession, in a well-organized, or rational, state of society.

Were these men, who lead the profession, and who are deeply versed, by their medical education, in the unchanging laws of human nature, placed in a position to enable them freely, without any fear from worldly consequences, to speak the genuine feelings and convictions which their knowledge compels them to have, they would say,—

"We have been educated to discover the physical laws of human nature, and know some of its mental laws; and we have had much experience, by our professional practice, among all classes, as society is now divided.

"Our profession is, professedly, to secure the health of the population; but society has placed us in a position in which it is not for our worldly interest that the people should be generally healthy; on the contrary, we are so placed, not by our own desire, but by the laws and customs of society, that we and our families are maintained by disease; and the more disease, the more we are employed, and the greater are our gains.

"This arrangement of society we know is fundamentally erroneous; we see the endless evils which it daily creates; we would alter them if we could; but hitherto no efficient means have occurred to us, or been presented by others, equal to effect the extent of the change that would be necessary to remedy the evil.

“We know that the natural state of the human race is, as with all animals when in their natural state, to be in health; error and ignorance alone create and perpetuate disease.

“We know the laws of health in man, and of disease. It would be far more easy and æconomical to keep the human race in health than in disease. It would be far better for us, as men, that another system existed; one in which it would be the immediate and permanent interest of all, that all should be made healthy from birth, and retained in health to extreme old age.

“This change could be effected if children were trained, educated, and placed, from their birth, according to the now ascertained laws of their nature; if they were physically and mentally employed, daily, as they might be employed; if they were surrounded by those objects which alone were beneficial for them to have around them; if they were not artificially disappointed in their natural affections; if they were not subjected to pecuniary difficulties; if their children were well trained and educated, and there was no risk of their happy existence through life; and if all were trained in the knowledge of the effects to be obtained by the exercise, at all times, of all the faculties of our nature to the point of temperance, in each individual, and with sufficient strength of character to adopt this practice through their lives.

“We cannot avoid seeing the gross ignorance of society in all that regards our profession, in the same manner that the more intelligent lawyers and priests must see it in all that appertains to their professions.

“We perceive the obvious causes of disease in most of our patients when we are informed of their habits and dispositions; but generally we are obliged to be silent respecting them; nor would it be for our interest, as we are now situated, to have them corrected.

“We cannot avoid knowing that disease among the wealthy arises generally from the want of satisfactory exercise of body and mind,—from over-eating or over-drinking, or both,—from eating or drinking rich or unwholesome meats and drinks,—from the disappointment of the affections,—or from injurious and in-

temperate habits, arising from an erroneous education, and the general mal-arrangements of society.

“In the middle classes, disease arises from the same causes to some extent, with the addition of periodical pecuniary difficulties; our practice always increasing in the mercantile and trading class when the trade and commerce of the country are under adverse circumstances, and competition for an existence, or to maintain their position in society, increases.

“In the lower classes the cause of disease arises from other, yet most obvious sources. Such as inferior dwellings, in confined and damp situations,—too many crowded into a small space,—want of wholesome food,—over-employment,—want of employment,—unwholesome occupations,—want of reasonable exercise in the open air,—the oppressions of the other professions and of the wealthy,—the want of sympathy for their feelings and sufferings,—the class, political, and sectarian, quarrels and dissensions—and, above all, perhaps, the constant and harassing fear of want for themselves and their children; while, as these latter grow up, they are incompetent to give them a useful education, or such a training as will prevent their being a frequent cause of misery to them. All this we know, perhaps, better than the members of any other class or profession; but what can we do as society is now constituted?

“We are called in to a new patient; we know nothing of his or her constitution, or previous habits; we put on a grave countenance, ask the patient to tell us all they know, or rather all they will tell us, respecting their complaint and the cause of it. We, in return, tell them in our language what they have previously informed us; and then they deem us very learned and very clever. We know that, in general, a little fasting, or a little plain and simple eating and drinking, with regular and temperate exercise and other habits, would soon restore them to health; but were we to tell them so, we should seldom be called in a second time, and should be deemed very useless as professional men.

“No!—whatever is in accordance with Nature must be avoided under the present condition of society. As all constitutions differ, we cannot tell previous to trial, what will or what will not agree with any particular constitution; the patients

alone can discover this by their own feelings and sensations, and they should be trained from their birth to become the conservators, as they grow in years, of their own health, by observing what agrees and what disagrees with their constitution of body and mind.

“But as the population are trained to be most irrational in respect to their health, as they are in so many other things in which their well-being and happiness are involved, we are often, very contrary to our wishes, compelled to prescribe something that shall have the appearance and taste of medicine, and which, simple as it may be, in almost all cases, is much more likely to do injury than good. And it would not be for our interest that our more wealthy patients especially should recover too soon.

“In some few cases, in this highly artificial and most ignorant state of society, we do good, and, if the public would allow us, we could do much more; but when men shall be trained to be rational, and educated as it would be for the interest of all that all should be educated, then will every one be trained to become his own physician, lawyer, and priest; and be far superior, for his own health, peace of mind, and permanent prosperity, than he can ever become under the direction and advice of all the priests, lawyers, and physicians, in the world.”

Sentiments similar to these have passed through the minds of all the most intelligent medical men for ages past. Society has created, fostered, and now maintains, the evil. The members of the profession are no more to be blamed for this irrational division of society, than are the other portions of the population for the other irrational divisions of it. And the members of this profession are equally ready with the members of the other professions to assist in creating a superior and rational state of society.

Let us next proceed to examine the position and condition of now the more influential class in society—the directing practical men of the world; those who direct the practical operations of all classes above and below them; the real men of business, as they are usually denominated. This class consists of the merchants, master-manufacturers, and builders; engineers, bankers, and the monied interest generally.

This class, when united in any one measure, could easily and

speedily carry it into execution, even to the entire change of society both in principle and in practice; and without the concurrence of this class no great or beneficial change can be accomplished, except by very slow degrees, and great and incessant perseverance, such as few are enabled to practise.

It is from this class that the Founder of the Rational System of Society expects the first decided practical measures, for the great improvement of man and society, to be carried into execution.

This class is wise in its generation. It possesses the true instinct, that that which is not profitable cannot be durable or beneficial to themselves or to the public; and they are correct in this conclusion.

When, therefore, any measure can be proved to be profitable, or to have a very plausible appearance of being so, the capital, skill, and influence, of this party, are, by instinct as it were, speedily united to carry it into extensive practice, and to continue it until, by its own competition, it ceases to be very profitable; and then the members of this class look out for some other improvement, or profitable mode of investing their capital and applying their practical talents.

To this class one argument is necessary, and without that, all others would be vain; but to this argument others may be beneficially added.

The groundwork must be, "That the measure proposed must offer a safe investment for capital, and promise a profitable, or, technically, a good, return for its employment."

The Founder of the Rational System having been a practical man of business for many years, upon an extensive scale in many departments, has thus been made acquainted with what is necessary to accomplish great results. And as the result which he is desirous to attain is the most extensive and important that has occurred in the history of man, he knows that the preparation for its adoption must be equal to the result to be effected in practice. His proceedings and measures have all had this character, although hitherto incomprehensible to the inexperienced classes, and but imperfectly conceived yet by the more experienced and prime minds of old society.

He is, therefore, now preparing to enable the more practical men of the world—those accustomed to investigate and direct large combinations of various operations to obtain, by extensive arrangements, great results, as to profits and public benefits—to understand the changes which he contemplates, and the mode of carrying them speedily into general execution. To demonstrate to them, by that which is already in practice, that the measures which he has to propose are sound in principle, most beneficial for practice, safe as investment of capital, and sure to effect a large profitable return for it. He is at the same time conscious that it is utterly hopeless for any party, sect, or class, in this or in any other country, to attempt to form an intelligent, virtuous, and superior society, among any portion of the human race, while the fundamental notions on which all society has been hitherto based shall be maintained.

It must now be evident to those whose minds have not been overwhelmed with early geographical prejudices, that all religions, governments, laws, and institutions, known to man, have hitherto failed to make man a rational being, or to secure even a low state of animal happiness or mental satisfaction to a reasonable creature ; and that while these institutions shall be based on the errors on which all society has hitherto been founded, they must ever fail. And any other theories or practical measures founded on the same errors must equally fail. Upon a false foundation no superior permanent superstructure can ever be raised. It is as hopeless to expect otherwise as that inferior external circumstances will form superior men, women, and children ; or that if you have not obtained superior children, you can ever have really superior men and women.

TWENTIETH LECTURE.

All nations and people are deeply interested to effect the change without delay, from the old crude notions of error and the practices which they produce, to the principles of Nature and the practices which they will create, and, through kindness and knowledge, enforce upon all.

THE change in the condition of society which is now proposed, differs from all other changes which have yet been made in the history of man. All former changes have had in view the supposed interest of some class, some sect, some party, or some country;—some change for the particular advantage of some portion of the human race, to the exclusion of, or in opposition to, some other portion or division of it.

This change has no such exclusion or division of interest: it contemplates no separate advantage for the members of any sect, or class, or party, or of any one country, or particular colour. Neither is it opposed to any individual of any one of these divisions; but it steadily contemplates the permanent high advantage of every child of man that shall be born after the change shall have been effected.

It is true that the change is intended, ultimately, to terminate all existing religions, governments, laws, and institutions—all the existing external arrangements of man's formation;—to give an entire new character to the human race;—to imbue man with a new mind, that will create a new and very superior spirit within him—a new spirit, that will change, or rather regenerate, the old man, and make him in feelings and conduct a new man, or a rational being. But this change is not intended to be effected by physical force, or the slightest approach to it. On the contrary, it is intended to terminate for ever all anger, ill-will and contention among the human race; to exhibit in the most vivid colours the error of all contests between man and man, or nation and nation; and to make evident to all the wisdom and individual advantage of universal permanent peace: but, yet, not a peace

of sloth, indolence and monotony, but a peace of continued mental progress and of joyous activity ;—a peace, in which there will be, throughout the population of the earth, a perpetual contest, stimulated by highly cultivated physical and mental powers in each, to effect the greatest amount of good for all, and to ascertain who can the most improve society, and add to its happiness.

There will be no deception in this change : all will know, from its commencement, the ultimate object intended to be obtained, and how it is to be obtained ; and thus will none be deceived.

This change, like all previous changes, will be the effect of necessity—an unavoidable change, gradually prepared by the past and present state of society. Necessity stimulates to action by pain and pleasure. The old institutions of society have produced, and are producing, so much pain in the body politic of this and of other countries, that a necessity for great changes is strongly impressed on the minds of the mass ; and when this feeling attains a certain extent, the necessity for the change will become irresistible and unavoidable. It is the work of nature,—of that Invisible, Mysterious and Incomprehensible Power, which eternally composes, decomposes, and recomposes, the elements of the universe ; and not the work of man, who is no more than one of the necessary agents made to facilitate the progress of all human changes, from the first crude formation of man, to the ultimate high perfection to which, by his past progress, he appears to be destined.

None, therefore, of the human race, after they have attained a knowledge of the formation of their own character, and of that of their race, will ever claim individual merit or reward, or suffer their name willingly to mislead future ages.

No ! the change now proposed will for ever destroy all individualism ; and, soon, the whole human race, living at any particular period, will be alone considered to be full manhood, and the individual to be no more than a mere small fraction of it.

From the explanation of the change which has been now given, it must be evident to those who have previously studied the subject, that the entire change proposed is intended equally for the benefit of all nations and people, and that all have an

overwhelming interest to procure its universal adoption at the earliest period that is practicable, consistent with order, foresight, wisdom, and the general conviction of the necessity for it, and of its advantages to the governed and the governments of all countries.

It must not be—indeed, it cannot be—a sudden and unprepared change. It must not be made in opposition to the religions, governments, laws, institutions, and other errors and present prejudices of the human race. It must be effected, of necessity, by gradually convincing the population of one country after another that the foundations of old society are prejudice, and that the entire superstructure raised thereon is an heterogeneous mass of conflicting errors, most injurious to all of the human race, in whatever rank or station they are placed within it;—that the Queen of England, the Emperor of all the Russias, and every other sovereign in the world, one and all, are real sufferers to an enormous extent, under the existing system of error, compared with the mind, manner, conduct, and spirit, which would be given to them under the new system. Neither are the external circumstances, including persons, by which they are now surrounded, to be compared, in any degree, with the superior new combinations of external circumstances and superior persons by which they, and all others, will be surrounded when the proposed change shall have been effected.

But this change in human affairs has many new peculiarities in its character.

The change in the principles from the one state of human existence to another will come upon the world suddenly, “like a thief in the night,” when no one comparatively is looking for, or suspecting, any such change in the minds of men.

The world must, and will, speedily admit, and openly acknowledge, that man does, or does not, form himself, by an original free will permanently within him, to be, physically, mentally, morally, and practically, what he has been and now is individually;—that man has, or has not, the power, by this imagined free will, to believe, or not to believe, anything, as he may desire to do the one or the other;—that man has, or has not, the power, by this same imagined free will, to feel pleasure or pain, likes or dis-

likes, love or hate, in obedience to his wishes ;—that there is, or there is not, merit or demerit, entitling the individual to praise or blame, reward or punishment, here *or* hereafter, or here *and* hereafter, for any convictions or feelings which individuals may have, beyond the rewards and punishments of nature, which necessarily follow all the actions of sentient beings—of man, as well as of all other tribes of animals.

These are principles which are at the foundation of all human society ; and now that they have been fairly propounded to the world, it follows, of necessity, that the world must come to a decision respecting them. And as it can, at any time, be demonstrated, in a few minutes, to any one, that he has no free will to believe, disbelieve, feel or not feel, or to form body or mind different from what they have been formed and will be formed for him, it is most evident that the time has arrived, in the due course of nature, according to the laws of necessity, when the human race must be purged suddenly of these vile, gross, and most irrational, notions ; and when the mind of man, over the globe, must be born again, and, in consequence, the old man be regenerated, and a new man arise, with a mind freed from these infirmities and gross inconsistencies ; and when all his thoughts and feelings will be in accordance with, and never opposed to, the laws of his own nature.

From all the signs of the times this change in the mind of man is immediately at hand. The old notions respecting our belief and feelings are already become, in the estimation of many, too absurd to admit of argument or doubt ; and when any question of previous doubt has arrived at that stage, it must be given up, and will be given up, by the leaders of all classes, sects and parties, over the world, and their followers will soon imitate their example.

The fundamental theories of all errors will be, therefore, speedily abandoned ; and all men will become astounded that they could have been so duped as to have been made ever to entertain them.

But the *practice* of the change of system is another and very different affair from the change of the *theory*. The one may be almost instantaneously effected by a simple action upon the

mind. A proof of the error alters the conviction, and compels the mind to change. But the *practice* which will follow must be a work of time : many concurring circumstances are required. These must be gradually collected, arranged, and recombined, under the direction of experienced minds, in all the various departments of life. New habits have to be formed in all, and this is a work of slow progress. New associations of ideas have to be acquired, that will produce truth and create a new language, expressed in a new tone of voice, and influenced by a new spirit—a spirit that will alter the expression of every countenance.

Before this *practice* can be attained, the causes of the existing inequalities of language, manner, mind, and conduct, must be removed. Arrangements must be formed, in which the old languages, habits, spirit, mind, and conduct, can be made gradually to die their natural death, and in which arrangements the new qualities of mind and conduct may be easily attained.

These changes can be effected beneficially for all parties only in a transition-state ;—a state purposely devised to produce these changes, and most delicate and difficult results—delicate and difficult only by reason of the false, inferior, and irrational, character which has been forced on the human race under the system of error in which it has been alone formed. It is much to be desired that society could at once pass from the principles, practices, and effects, of error, to the principles, practices, and effects, of truth ; for it would prevent the feverish excitement, the discord, and the various kinds of antagonism, that will, of necessity, arise while the human race is putting off the old man, with all his ill-formed feelings and habits, and acquiring the new feelings, and mind and spirit, to be consistent with the new habits of the new-formed man.

The difference between these two states is so great, that it cannot be suddenly made ; and it will be a waste of feeling, time, and capital, to attempt its sudden attainment. When the true principles and practices of society shall be made generally known, all will desire hastily to effect the change from great imperfection to great comparative perfection. But this cannot be : the present habits and states of mind of the different artificial divisions into which old society is divided, will create an obstacle

not to be overcome without a previous new training of all parties—a training that shall give new feelings, thoughts, and conduct, to all parties ; a training that shall imbue all with a new spirit, and that will change the language of all to all.

The Founder of the New or Rational System for man has been well aware, from the beginning, of the difficulties and evils which will be unavoidable in this transition-state. His great object, for many years past, has been to prepare his measures to diminish, as much as possible, these obstacles, and to shorten the duration of this feverish period. It may, indeed, be compared to the gulf said to exist between the everlastingly made miserable and the everlastingly made happy, in the, thus described, no-very-rational state of future existence.

It is, however, a gulf that must be passed ; a period—it is to be hoped and expected, the last period—of pain and suffering, which the human race will experience before it enters into the millenium, or full rational state of society.

There can be no millenium—no rational, or permanent general happy state for the human race, until they can be trained for, and placed in, a superior condition of equality according to age.

Until this change can be effected, there can be no justice, no truth, no sincerity, no charity, no satisfaction, no enlightenment, no virtue, no happiness, for man.

But, as society has been formed, this equality, to the extent necessary to attain a rational state of human existence upon earth, cannot be accomplished to its full extent in the present generation. But most advantageous measures may be adopted to diminish the unavoidable evils of the inequalities now existing, even in the present generation. And this progress may be made to be a very great improvement in the condition of all classes ; and one with which, when so explained that all can understand the necessity for this state of intermediate arrangements, every class will become satisfied.

Let there be no deception practised by any party in this proceeding ; let the full truth be openly declared to all ; and the necessity for this transition period, in passing from the present pandemonium to the millenium state, be fully explained ; and

all will, from necessity, acquiesce in carrying it into speedy execution.

This period of change from the bad to the good, this half rational and half sane state, may be mitigated and shortened by measures being adopted to place all parties under those new external circumstances that will the most speedily imbue all with the rational spirit, or the genuine spirit of charity for man, of every colour, and of every varied shade of thought and conduct.

By these external arrangements being formed—and now they easily might be formed—by this new spirit being created—and now it easily might be created—the transition-state may be made, for this generation, spoiled as it has been from birth by irrational training, and by being surrounded by irrational circumstances only, into a very tolerable purgatory;—a purgatory that, compared with the present pandemonium state of society, will be a state of enjoyment approaching to rational happiness.

The principles on which the new system is founded will, under the new-formed external arrangements now proposed to be created, rapidly prepare the minds of the present generation to abandon their irrational thoughts of, and feelings for, each other;—their insane language to each other;—their pride, jealousy, revenge, and individual ambition;—their love of individual gain, and their wish for individual privileges. Under these new arrangements the attachment to class, or sect, or party, or to colour, or to some smaller or larger district of the earth, would cease; the repulsive feelings between men and nations would die a gradual natural death; and, year by year, month by month, and even week by week, a ratio of progress would be made cheering to all; and this progress would proceed in a continually increasing ratio. Yet many parties will be, at first, too irrational to perceive the unavoidable necessity for this transition-state; because they cannot have, at once, the condition of those who have been trained and placed so differently from birth, that their language, association of ideas, habits, manner, and conduct, are so opposed, that an immediate union between them is impracticable without injury to all parties. And any premature attempt to force equality, without passing through a prepared transition-state,

will render the more perfect or united state of society more distant and difficult to be attained.

Let no one be afraid to enter upon this prepared transition-state; although it cannot, from the present condition of habits, both of body and mind, of the various classes in society, as it has been hitherto constituted, be otherwise than composed of several classes, yet will these be so placed and trained in a short time, that they will be mutually beneficial to each other in their respective divisions; and the new training of all their children to form the full new state, will be a strong bond to unite all parties more speedily in the genuine spirit of the Rational System to create the charity, forbearance, and kindness, requisite to speedily overcome and over-rule the irrational passions, prejudices, and feelings, which have ever been produced in man by the fundamental errors on which old society has been based, and the crude notions which they have engendered in all the generations which have passed, and which now pervade the population of all countries. ↩

This transition-step is the last and most difficult that society has to make in its progress towards the millennial state. This collision of habits and prejudices, of poverty and pride, within sight of each other, will alarm the fears of many as to ultimate success; and more especially those who have imbibed strong erroneous political theories, and who know not from experience the plastic qualities of human nature, under the directing influence of minds trained to acquire a knowledge of the science of the overwhelming power of circumstances in moulding human nature to any general character of good, bad, or mixed, in every individual.

Many of these parties look only at human nature as it has been moulded into individual character under a system of gross error—a system which they believe is unchangeable; and therefore they have no thoughts, ideas, or notions of any kind, of any other system founded on other principles; and much less have they any conception of the practice that will arise from those other principles on which society might be based.

These parties have never been so placed as to have witnessed the practice arising from these other principles; and with their

feelings upon the subject, prejudiced as their minds have been by witnessing only the mal-practices of the old system, they cannot form any conception of practices and a state of mind totally different to their own very limited experience. These theorists, whether of sect, or class, or political party, are now the chief obstacle to the great change from error to truth: they are the last dependence of the old citadel of party prejudice in religion, politics, and political œconomy. With these, this last step will be most difficult for them to make: they will contend long and hard for their favourite theories and practical nostrums. And many will be unable to give them up and be willing to enter upon the transition-state until, by their own experience, they shall witness the failure in practice of their respective theories. And those who have had the least extensive practice in forming the human mind, and in the general business of life, will be the most tenacious of their own crude theories, and the first to say that anything opposed to their notions must be impracticable; that is, because they do not know the practice.

But the opposition even of these strongly prejudiced parties and individuals will be at length, by patience and perseverance, overcome. That which is true in principle, and permanently beneficial in practice, will ultimately prevail; and the time rapidly approaches when the system possessing these qualities must become evident to the few, and these will make it known to the population of the world.

TWENTY-FIRST LECTURE.

To attempt to begin the change by imperfect measures, will only much retard its efficient introduction. A union of the most advanced and enlightened of all parties should be formed, to require and assist existing governments to provide education and employment for the population. *All* would thus be most materially benefited.

It may be expected that those who have the highest offices, the most influence, and the most wealth, in old society will, at first, the most oppose the introduction of the New System.

This opposition will arise from three natural causes:—

1. Whatever is new, that is not in accordance with existing habits, customs, and prejudices, is always opposed; and opposed in proportion as these prejudices and old habits are opposed by the changes proposed to be made.

2. Because those who direct the present system imagine they possess great advantages over those whom they direct.

3. Because they are as yet unacquainted with the new position in which they will be placed when the change from the old state to the new shall be effected.

None of these parties can be reasonably blamed for their opposition to the change for either of the causes stated. For whatever is new ought to be resisted, until the proposers of it shall show good cause for its introduction, and why it should supersede that which is old and intended to be rejected for the new. This opposition is quite natural, and is necessary to prevent frequent useless changes:—

1. As it compels those who desire to make changes to well consider them before they can be introduced, and to be prepared to meet every objection to the new theory, as well as to overcome every obstacle in the way of its successful practice.

2. Because those who are, under the old system, in possession of that which they deem beneficial advantages for themselves and immediate connexions, cannot be expected willingly to relin-

quish them, or to part with them without a struggle, until they can be convinced that the change will be more beneficial for them than their presently possessed privileges ; and,

3. Because they yet know not what will be the state of the new society with which it is proposed to replace the old, and their position in this new state.

For these reasons, the members of the existing governments, religions, professions, and those individuals at the head of the money influence, throughout society, may be expected to exert their powers in opposition to the change proposed, until these natural objections can be overcome. And it is the first business now of the Founder of this new system, and of those who support it, to remove all these objections ; and unless they can do so, it must become evident to themselves that the natural period for the change has not arrived. But the Founder of the New System of Society, and its supporters, are confident that the time has arrived when all these obstacles may be overcome ; and overcome, not by force, nor by any other means than by plain statements of facts, and self-evident deductions from those facts.

Now as to the first objection, that the system proposed is new and untried, and therefore ought not to be encouraged by any parties until its principles shall be proved to be true, beneficial for practice, and that the practice is attainable :—

It has been again and again stated, in these Lectures, what the principles are on which the New System is founded ; and they have been as often proved to be the unchanging, and, by man, unchangeable, principles of human nature. That there may be no mistake on this vital part of the subject, these principles shall be again briefly stated. They are,

1. That the individual cannot form himself to be, physically, mentally, or morally, what he is ; but that he is made to be what he is by his peculiar individual organization at birth, and by the external circumstances existing around him from his birth—external circumstances formed to act upon him, directly by nature, or by human society, past or immediate ; and that, for the effects thus produced, it is irrational to attribute merit or demerit to the individual.

2. That the individual has no power within himself, at the

control of any faculty which has been given to him by nature, to force belief of anything in opposition to the strongest convictions that are made on his mind ; and that he is, therefore, always compelled to believe as he does believe ; and, consequently, that for such belief there can be no merit or demerit justly attributable to the individual.

3. That the individual has no power of himself to create the feelings of his individual nature, his pleasures or pains, his likes or his dislikes, his love or his hate, for persons or things ; that these depend upon the influence which the external objects make upon the peculiar qualities, physical, mental and moral, which have been formed for the individual ; and for which, as they are necessary and unavoidable instincts of his nature—instincts which he is compelled to have—there can be, justly, no merit or demerit attributable to the individual.

4. That society has great influence in *forming* the *convictions*, and some influence in *directing* the *feelings* of all individuals, and might have an overwhelming power in forming their character, for good or for evil, for misery or for happiness.

5. That man ever has been, and is now, to a great extent, the creature of the external influences of the persons and things which have acted upon the peculiar organization of each individual from his birth, and of those persons and things which have been placed around him by his fellow-men.

6. That the time has arrived when the knowledge of the influence of external objects over human nature has become so well known, that it may be now applied to ensure a very superior general character for the human race, and the enjoyment of much happiness for all the individuals of it.

7. That all the materials necessary to accomplish this great change in the condition of the human race are in abundance over the earth, and at the control of all governments and people.

8. That all that is now necessary to effect this change over the earth in, comparatively, a short period is, that the people and governments should will it to be done.

9. That the governments and people cannot will this change until a conviction shall be made on their minds that it will be beneficial for both, and that it is practicable to effect it.

Now these are the base on which the great change, from the old universal system of society to the new, in principle, in all external arrangements, and in practice, is intended to be made.

And of the truth of this base, and of the practicability of applying these principles to form a very superior state of society to any that has been hitherto known, the Founder of the New System is convinced; and so are many individuals in all civilized countries.

But the onus lies with the Founder and the supporters of this New System to convince a sufficient number of the wealthy and influential members of old society to entertain the same impressions, that the latter may be induced cordially to assist the former in carrying the measures into execution to create this very superior state of society.

With this view, such practical measures must be adopted as experience has proved to be successful, when new discoveries or extensive improvements have to be introduced.

Effective plans must be devised and adopted to make the principles known throughout all classes of society, and especially among the leading and superior minds in every department of life.

Then similar measures must be adopted to enable the scientific and most extensively-experienced men in forming arrangements upon a large scale, to examine and fairly investigate the plans proposed for applying these new principles to practice.

When these two measures shall have been accomplished by the promoters of the proposed change, the chief difficulties to its adoption will have been removed.

And these measures have been kept steadily in view by the Founder of the System through the whole of his past proceedings. He made the principles on which the proposed New System is founded first known to the governments of Europe and America, that they might be well informed of his ultimate views. He then communicated freely with the leading minds in these countries, in the various practical departments of life. Having also adopted measures to try the principles practically, in extensive practice, first in a more limited manner, for about ten years, in Lancashire, in England, and afterwards more largely

for about thirty years in Lanarkshire, in Scotland, and finding the beneficial results of these experiments to exceed his most sanguine expectations, he invited the curious of all nations to "come and see" for themselves the extraordinary results produced by the most simple means, when pursued steadily on right principles. This invitation was responded to by some thousands annually for many years, and all who came with a view to investigate for themselves without prejudice, were convinced of the beauty of the practice which they saw, however imperfectly they made themselves acquainted with the more beautiful principles, from which alone such extraordinary practice could proceed.

Having adopted these measures to convince the leading minds throughout civilized society of the truth of the principles, and the beauty of the practice, even in a very imperfect state, and under many disadvantages, he found it then necessary to adopt new measures to remove the incubus of ignorance, superstition, and social prejudice, which overwhelmed the mass of the working classes, and which made them at first his most formidable opponents. To effect this step in his progress he held public meetings, formed various progressive societies, and lectured in America, France, and extensively throughout Great Britain and Ireland, until now, when the most reflecting, temperate, and best conducted, of the working class in Great Britain, are deeply imbued with the conviction that the principles are true, and that the practice of them can alone save themselves and families from ruin, and the country from scenes of the most frightful disorder and confusion.

Many of these parties, who have abandoned all hopes from political changes, but who have a limited and most imperfect conception of the extent of the subject, of the magnitude and magnificence of the change proposed, when it shall be rightly made, are most impatient to have some inefficient practical measures prematurely introduced;—measures that would give to the public the most false and erroneous notions of the principles and practical arrangements of the New System, as they exist in the mind of its Founder.

The feelings of these parties may be easily accounted for: in

their present position they and their families are in want, or in the fear of it; they are strongly impressed with the errors, in principle and practice, of the existing system; they cannot bear its injustice and oppression; and they have become most impatient under their sufferings, both of body and mind. They are, therefore, most desirous of having some change; and as they do not perceive the extent of the system which they have adopted in theory, or that which is necessary for its successful practice, they are easily led into premature experiments by any parties who promise them immediate relief from their pressing difficulties; although these partial and impracticable measures, with their limited means, should materially retard the period for their effectual and permanent relief. And nothing less than dear-bought experience will convince them of their error.

While other and numerous bodies of the working class, who are also convinced of the necessity for great social changes, are led to believe that these social changes can be alone introduced and established through great organic political changes, and changes which must be made in direct opposition to the present feelings of those who have the power of the government in their hands, and who possess the control over the physical force, the laws, and the wealth, of the country, with strong old prejudices also for its support. These parties do not reflect upon the fact, that when they have the power to effect these organic changes in the policy of the country, they must have the whole control of the government and moneyed interest at their command; and that it would be far more easy, by their union with the friends of immediate social organic changes, to obtain their own ultimate views, than to accomplish their first political revolution; the result of which, if entered upon, no one can foresee. None of these parties seem to be aware that, as society is now constituted throughout Europe, there is a strong general alliance, from necessity, among the governing powers, and especially among the governments of the first class, who are become the conservators of the peace of nations; in fact, that Europe is now really governed by a congress of governments, in opposition to which no one government or nation could now contend with any probable chance of success.

The principles put forth by the Chartists are in direct opposition to the present policy of Europe ; and not likely, even in a long period, to be carried into practice in defiance of the European alliance of governments.

There is a much shorter, a much more effectual, and a much better, mode of accomplishing, not only all that the Charter, if attained, could give, but far more ; and in a manner that would, to the greatest extent practicable, benefit all parties, from the highest to the lowest. And this mode could be made to secure the benefits now sought for by the working classes, in a short period ; and made with the hearty concurrence of all the good minds throughout all classes ; and these are numerous in every class.

All really good men, of every class, must, of necessity, desire that a better physical, mental, and moral, character should be now given to the mass of the hitherto neglected people in all countries. Or, that there may be no mistake, in other words, that the time has arrived when efficient measures must be adopted to give a good, useful, and intelligent, character to the human race. The decree, to this effect, has gone forth ; and necessity wills it to be done : man must therefore obey.

There is no power in society now to prevent the education of the people in all countries. Some delay will arise from the parties who are pushing forward the instruction of the masses not yet knowing how they ought to be educated ; but this defect will soon be corrected, the error overcome, and then the progress will be most rapid.

The delay arises from the inutility and impracticability of the people being well educated, without being, at the same time, well employed ; the proper kind and mode of employment being an essential part of a good and useful education, and without which no really beneficial education can ever be given to the people.

But the parties who now most interest themselves in promoting the education of the people, know not how to combine education and permanent beneficial employment ; and until they shall acquire this knowledge, they will be baffled in every step of their progress.

The education and employment of the population of the world are now to be introduced and established. This step

is necessary to put an end to poverty and the fear of it, to the motives which lead to civil and foreign war, to crime and misery. It is now necessary to introduce and establish a real civilization over the earth ; it is necessary to raise the human race from its present degraded state, to become a race of superior rational beings ; to which, hitherto, they have had no just pretensions.

A rational education and beneficial employment are necessary to relieve society from its present difficulties ; difficulties arising from a system which, according to present appearances, is nearly at a stand ; and at a stand because, at the same time, it produces too many people, and too much production for them ; and, therefore, many who could, under another system, add greatly to the real wealth of society, are compelled, under this old system, to waste their productive powers in idleness.

Rational training from birth, and permanent beneficial employment, are now absolutely necessary to set *right* all that has been, and is, wrong, and most injurious to society ; and, for the first time in human history, to put society on a base that will give it strength and stability ;—give it a new power, that will, for ever, secure the happiness of the human race.

To introduce an efficient, substantial, and permanent beneficial change throughout society, and to put an end to class government and legislation, which are injurious to every class, there must be a cordial union of the best and most advanced men and women out of every class, to claim, in a rational manner, from all governments, *the right of universal education and employment* ; a right which, when properly combined in practice, will, for ever, terminate all the real evils of human existence, and rapidly prepare the means to make this globe an earthly paradise, and, truly, to introduce that state which men have been taught to expect under the name of the millennium.

And the preliminary to this change in the general condition of the human race will be, *the union of the most advanced of all parties, in the spirit of charity for the opinions and conduct of all ; the abandonment of all angry feelings and insane language from these, to those less advanced members of society ; and the exhibition of persevering kindness to them, until they shall be won*

over from their present irrational state of mind, feelings, and conduct.

Let this union be now formed, and let the members composing it make a rational application to the leading governments of Europe and America, to establish new arrangements in their respective dominions, in order to well educate and efficiently employ the populations within these dominions; and those arrangements will, of necessity, become a new combination of external circumstances, that will form the millennial state of human existence. It will not be the interest of any government to oppose such application.

Under arrangements to well train, educate, and employ, the population of the world, all motives to war would cease; and the application to the governments should be, not to disband the existing armies, but so to arrange and dispose of them that they should be the most efficient conservators of the peace of the world during the change from its present pandemonium of division and suffering to the full millennial state, when armies could be no longer required.

Nothing in practice could be more easy than to form each regiment into a rational nucleus of new society;—a nucleus to well educate and employ officers and men, and to enable them, in a short period, with delight to themselves, to produce, in every country, for man and horse, and for the family of every man, far more than they would require for the full enjoyment of human nature when trained to become rational.

This would be by far the most easy and rational mode by which gradually to effect this mighty change in the condition of the human race. Here are the funds, the men, the horses, and the temporary buildings, necessary for the preliminary measures; and the pauper children, trained as they are now at Norwood and at Battersea, under the direction of the Poor Law Commissioners and superintendence of Dr. Kay, would soon become most efficient assistants in creating this new millennial state.

And for the characters which are now given to these pauper children by the new mode of training, another and a better world will be required for them, or they will be lost in this old irrational world.

From the reports published by Dr. Kay, of these establishments, the children are educated to become united, kind, and charitable, to each other ; attached to their instructors and superintendents ; industrious, and prepared to enter into a rational colony of a rational world.

But where, in the name of common sense, is such a colony to be now found ? Not anywhere in this old, divided, immoral world.

And Dr. Kay, like the Founder of the Rational System of Society formerly, is now preparing human beings for an honest world, when he, and the Poor Law Commissioners, and the government, will discover that no such world now exists ; and that, if they will make industrious, moral, clever, charitable, kind, and united, children, they must immediately bestir themselves to make a united, kind, charitable, and honest, world for these children to live in.

And if these parties will turn their attention to the subject, they will soon discover that an honest world may be as easily created, as honest and good children can be formed by casting them in a proper mould for the purpose, at Norwood, Battersea, or in any other part of the world.

The floodgate of knowledge has been thus opened, to exhibit to the world the overwhelming influence of external circumstances of man's forming, to produce good or evil throughout society ; and now, no earthly power can shut it again. The waters of truth have begun to flow, and soon they will increase and become a mighty torrent, that will overwhelm and carry off the ignorance, superstition, immorality, and all the accumulated errors, of past ages ; and thus clear away from the earth the rubbish now in the way of laying a permanent and solid foundation for the millennial state of man, and for the happiness of the human race.

All the signs of the times indicate that this glorious period is near at hand ; and that man shall not be disappointed of his high destiny and future happiness. The theoretic transition is now in rapid progress in the minds of many ; it is fermenting, even in the mass, and it sorely provokes and perplexes governments and people of all classes. But this evil is temporary, and will soon be overcome.

All are made conscious that great errors exist somewhere in society. The governments say, it is in human nature; the people say, it is in the governments; while it is now evident that it is in the constitution of society itself, the very foundations of which are now discovered to be most palpable errors.

To overcome the unbearable evils which now hourly arise in all countries from these errors, necessity will force the best men and women to form unions of strength and power, in order to apply to governments efficiently, and to assist the governments to make the organic changes rendered unavoidable by the progress of knowledge, and the consequent dissatisfaction of a large majority of the people in all countries with the present confused and disordered condition of man and of society.

And such unions are now required to lead, to guide, and direct, this change, through the difficulties of the transition-state.

It is useless and unnecessary to attempt to change governments for this purpose. One government will do just as well as another: if there is any difference in this respect, the most despotic, perhaps, will be the most efficient, and will be enabled to effect the change the soonest, and in the best manner.

And although all governments have been, and are now, from dire necessity, governments of force and fraud, yet may they now become, with ease, governments of truth, honesty, and kindness; and most efficient instruments for changing an ignorant, divided, and bad world, into an intelligent, united, and good world. They should not be virulently and irrationally opposed, but enlightened for their own benefit, and for the permanent advantage of all.

The existing machinery of the established governments in all countries will be found to be the best to assist to bring about this change, and conduct it, through its transition-state, into all the advantages of the full new or millennial existence.

TWENTY-SECOND LECTURE.

The change is rapidly approaching with continually accelerated speed. No one is interested in opposing it, for all will be greatly benefited by it. Man has only to apply the knowledge which has been acquired, and the faculties which have been given to him, to realise an earthly paradise.

THE present system of society is one, in principle, arrangement, and practice; and its divisional departments are all necessary to enable it to sustain itself even in the extremely defective manner in which it has been hitherto exhibited in the history of all nations.

This system has ever been a compound of physical force and mental fraud, both rendered perpetually necessary for its support, by the inexperienced and false notions on which it has been based.

It is a compound system in practice of religion, law, and government of physical force; the latter necessary to raise the means of maintaining those in power who keep the mass in physical and mental bondage.

This has been and is the system of the world; the present generation received it from their immediate predecessors, as the latter, in their day, had it from those who immediately preceded them; and thus has it come to us by a regular law of necessity; the past being as necessary to produce the present, as the present is to produce the future. It is therefore a waste of time and of words, and a sure proof of inexperience and a want of knowledge of human nature, and of the causes operating throughout society, to blame any parties for the system as it now exists in this and in every other country. To blame these parties is not the true or natural mode of proceeding; or rather, it is the most erroneous and irrational course to obtain the desired change, from the present inferior and injurious system to another superior and beneficial.

To blame existing parties for the errors of this old system, is to prove that we ourselves are yet in a state of great inexperience and error.

This ignorance, and the spirit which it engenders, must be overcome, before any decisive change and improvement can be effected in the general condition of society.

The present system cannot be maintained except by the priesthood, the lawyers, the army, and the government.

It is true that these parties are now formidable obstacles in the way of great organic changes in society. But I ask the most experienced in human nature, whether these obstacles are more likely to be beneficially removed by violence of language and force of action ; or by mildness of language, and by reasoning with them prove the fact, that the arrangements of which they form a part are not only highly injurious to society at large, but to themselves individually.

And that when they naturally reply,—“ It may be so ultimately, that is, to our children or grandchildren, when the great change shall have been accomplished ; but what is to become of us and our present families during this change from the one system to the other ?

“ Show us the certain means by which we and our little ones shall not suffer by your proposed changes, and we will fairly and calmly examine the principles and practices of your system ; compare them, as far as we are capable, with the existing principles and practices ; and then, if we should discover yours to be true and good, and ours to be false and injurious, as you say they are, we shall be too happy to assist you to effect the change peaceably and beneficially for all classes and parties. But, as a preliminary, we must be assured that we, as individuals, shall not be made to suffer, in our persons or families, for the errors and evils of a system—if errors and evils they can be proved to be—which we did not make, but which we were obliged to receive from your ancestors and ours.”

This is reasonable language, and ought to be met in a similar spirit of fairness and justice. It would then be readily discovered that society may easily acquire the means to make this arrangement most advantageously with all the priests, lawyers,

military, governments, and all others who are naturally now apprehensive that they must suffer in this generation by the proposed entire change of system.

The inexperienced reformers of existing evils have used such language towards these parties, that they have increased the power opposed to their views an hundred-fold. No course could have been more unwise, impolitic, or opposed to common sense, or to the success of their own measures.

Reason and justice will now dictate another proceeding ; especially when such mighty changes for the good of all are the only objects in view.

When a great change for the benefit of mankind is intended, all avoidable causes of anger and irritation should be removed ; and the parties desirous of making the change, should themselves smooth the way for its peaceable and quiet introduction.

As the new system contemplates the termination of all the existing arrangements, in which so many individuals have their present support, and whose habits, notions, and feelings, have been long trained in accordance with these arrangements, it is but common justice to all these individuals—

1st. To cease to blame them for the system of which they are themselves victims and severe sufferers.

2nd. To convince them that no individual injury shall be sustained by them.

3rd. That the changes proposed shall, ere long, essentially benefit them and their children, through all succeeding generations.

By the changes proposed these three things may be promised and easily performed. For the new system, to be consistent, must ensure to every one the most full and complete civil and religious liberty, without the parties being, under any circumstances, amenable to any human being for expressing the convictions which they cannot avoid having ; or, in other words, for speaking that which to them is the truth ; and which they are compelled by the laws of their nature to believe to be the truth, until a stronger impression can be made upon their minds to convince them that their impression is an error, and that something different from this first conviction is more true or the full truth.

All anger or blame, therefore, respecting opinions or belief, will, in this new system, be unknown, and truth, without dread or fear of any power whatever, will gradually become the universal language of man, while falsehood, or any attempt at deception, will speedily die their natural and much-to-be-desired death.

In the next place, wealth, of the most beneficial and superior qualities, will be so easily, pleasantly, and abundantly created under the proposed system, that arrangements may be at once made by new society to ensure to the members of old society a better and much more advantageous position in the new, than that which the change of system will take from them in the old. All the professions, for instance, will be not only unnecessary, but far worse than useless in the new or rational state of society. That, however, is not the fault of any of the existing members of these professions. Society formed them to become members of their respective professions. And when society shall, for its improvement and great permanent advantage, render these professions unnecessary, it is called upon, in strict justice, to make each of these members of all the professions ample compensation for the change thus created for the general benefit of every member of society. And it will be greatly for the interest of all, that the members of these professions should receive, if required, even double advantages, when placed under circumstances in which they could be permitted to teach real knowledge and valuable truths, instead of the injurious mysteries and errors, with which, through the irrationality of old society, they are now obliged to afflict the human race. By this just and rational mode being adopted and perseveringly pursued, these professions would gradually diminish as new society increased, to the great advantage of the members of the professions and of society at large.

These professions, like the other mal-arrangements of old society, would be required, to some extent, during the transition from the old to the new state; but when the transition shall be passed, and the full new state shall have been attained, these professions and other mal-arrangements of society will have quietly died their natural death, and their errors and evils will soon not be remembered.

For the change, when effected, and the transition-state shall be no longer necessary, will be most delightful to all. Then there will be none ignorant for their age—none in poverty, or the fear of it—none unjustly treated or in any way oppressed—none compelled to be silent or to speak falsehood; but all well trained and educated from birth—all beneficially and pleasantly well occupied, alternately physically and mentally, in their due proportions to well form body and mind, and to keep both in the best health and active enjoyment of all their faculties.

Instead of any parties being afraid of the results of this change, or being in any degree alarmed for the consequences that may arise in their imaginations from its introduction into all the nations of the earth, they will greatly rejoice when the dark glass of ignorance and prejudice shall be removed from their eyes, and they shall, for the first time in human history, begin to see things as they really exist in their own natures, freed from the distorted and gloomy superstitions derived solely from the ignorant, inexperienced, and dark, ages of our early ancestors.

This glorious change is rapidly approaching—it must come; for no human power can now stay its advance;—an advance daily increasing with accelerating speed. And soon it will appear that there is not one individual who has a real interest in staying its progress. The transition-state will terminate in the long-looked-for and much-desired millennium, or that period when truth, in look, manner, and word, shall be the universal language of man; when charity shall pervade his mind; when knowledge shall be universal among the human race; when one interest shall be alone known, and when the whole business of life shall be to promote and secure the happiness of all.

But how is this glorious change to come upon the world?

Will it descend from the clouds without the agency of man?

Will it come without human foresight or active exertions?

Will prayers—useless and unmeaning phrases—ignorance, and idleness, ever produce it?

Will it ever come, except by sound knowledge, extensive experience, and well-directed industry?

No!—before this state of truth, goodness, knowledge, and happiness, can be attained, man must exert the faculties which have been given to him ;—he must collect wisdom from the experience of all past ages ;—he must exercise his inventive powers of mind, and combine the good of the past and the present, rejecting the evil of the past and present ; and thus, by the wisdom and foresight which have been given to him by that Power which directs the atom and controls the aggregate of nature, will man become the immediate agent to make for himself and his race a new, progressive, happy state of existence—the millennium or imagined earthly paradise of our ancestors.

The Founder of the Rational System of Society being about to publish a work explanatory of this New System, and of the practical measures necessary to be adopted before it can be attained, will now read the preface to that publication, in which this part of the subject is more fully developed.

[NOTE.—In this and the subsequent Lectures, the Lecturer read copious extracts from proof sheets of the “Development of the Principles and Plans on which to establish Self-supporting Home Colonies ;” but as that work is now published, it is deemed inexpedient to introduce these extracts here.—ED.]

TWENTY-THIRD LECTURE.

No permanently beneficial change has yet been introduced. No earthly power can now prevent the introduction of the new system. A transition-state is necessary ; and this will be best effected by superior colonies containing four distinct classes.

THE most experienced and best men and women now in society admit the errors and evils of the existing system, and acknowledge that it is incompetent to satisfy the convictions or feelings

of those who have the powers to observe facts and compare ideas accurately, to reflect calmly and steadily upon these comparisons, and then draw true, self-evident, or rational conclusions from them.

But, from want of more experience, higher mental and moral powers, and from ignorance of the general practice in the various departments of life, so as to enable them to comprehend what society is in the aggregate, even these minds, the most advanced that the old system has yet produced, have not seen how the evils of this system, great and erroneous as they perceive them to be, can be remedied in practice. They know that this dissatisfaction has been experienced through all past ages; that the evils experienced by each succeeding age have stimulated the most active and advanced members of each generation to make incessant changes, to endeavour by each change to discover a permanent remedy for them; but that every change, hitherto made, has disappointed the expectations of all who placed faith in those changes, or who anticipated permanent benefit from them in practice.

None of these parties have yet been placed under those circumstances which alone could enable them to detect the real causes of evil and misery to the human race, and to discover an effectual permanent remedy for them.

It is only in this our day that the accumulated experience of ages has led to the development of the cause of evil to man, and of a safe and easy mode to remove the cause of it for ever from the human race.

The cause of evil to man has been again and again stated in these Lectures, and also the errors which they have continually engendered in practice.

These causes of evil, and the errors which they have ever produced in practice, need not be now again stated; but we will proceed to consider what measures are necessary to overcome these causes of evil to the entire of the human race, and to put a stop for ever to the errors with which they have, from generation to generation, afflicted all nations and people.

To the men of the world, to those who hitherto have had the most extended experience in the general business of life, the

difficulty which to most of them will appear insurmountable is—how can the present disunited, disjointed, and opposing classes, in ideas, feelings, and habits, be united into one society, with sufficient charity, kindness, and forbearance, for each other's opinions, feelings, habits, and manners, to produce the necessary harmony of action and conduct, and create sufficient good-feeling to induce all cordially to unite in such practical measures as shall, in a reasonable period, result in a superior state of society, based on an equality of education and condition from birth?

It is readily admitted, that at the present day this change appears to be impracticable even to the most advanced and experienced men of the world; but did not all the late great improvements and discoveries in mechanics and chemistry appear but a short time before their invention and introduction into actual practice, equally impracticable to the most advanced and experienced scientific men who expressed their opinions on these subjects?

This argument of supposed impracticability has now no real weight—it is weakness itself; and it has been, times out of number, refuted by the full and complete success and the general adoption in practice of so many previously-stated-to-be impracticable measures.

So will it again prove in the present instance. The difficulties of changing *an entire system of society in principle and in practice will be overcome.*

The extent of the change was distinctly foreseen by the discoverer of the new system, at an early period of his life—at a time when he knew he had not one who understood him, or could then assist him in his wild, visionary, and mad attempt, as it was called, to change an ignorant, divided, and bad world, into an intelligent, united, and good world.

He did not miscalculate the amount of obstacles in the way, the number of difficulties to be overcome, or the risk, patience, and perseverance necessary to overcome them.

These were all foreseen and steadily contemplated before the resolve was finally made to meet them all, and to conquer happiness for the human race or to die in the attempt.

The chief difficulties have now been overcome; and whether

the Discoverer and Founder of the system shall die in the attempt, or live to see its further rapid and successful progress, it is now certain that no combination of earthly power can prevent the new system of truth and happiness, in its due time, becoming the system of the human race, and gradually, and peaceably, superseding the system of falsehood and misery.

But there are difficulties yet to be overcome; not any longer difficulties of principles—the error of the foundation of the old world, and the truth of the foundation of the new, are now too palpable for even young children much longer to be deceived by the former, or not to be attracted by, and made converts to, the latter.

The difficulties now to be overcome are those which must arise in every attempt to unite parts of the two systems together. And in consequence of the old erroneous notions, and the habits and prejudices which they have created, various attempts will be made, by those who are endeavouring to leave the old world and to gain the new, to assimilate the two systems, for want of sufficient experience, by impracticable unions of various parts of each, which cannot, in the nature of things, ever be united, or ever work together with the harmony necessary to ensure success.

Among these premature attempts to introduce the new system into practice, will be the desire, of many, to commence at once a union of all classes on a system of equality, without passing through such a preliminary state as will, without pain to any parties, gradually train the children of the parents of all ranks in this old world to become fit members of the full and superior state of society.

Those who are unacquainted with the various associations of ideas, of habits, of manners, and with the difference of feelings, which now exist among the various classes, sects, and parties, especially in British society, cannot conceive how opposed many of these divisions are to other divisions; and the utter impossibility of inducing them now to think of uniting these opposing divisions in one family arrangement of equality and close association.

The Founder of the new system has been always aware of the

impracticability of this kind of premature union between classes brought up from birth in totally different habits, manners, and feelings, and he has therefore never proposed to carry his principles into execution by any such inexperienced proceedings.

He was for some time divided in his mind between having two distinct colonies near to each other ;—the one colony formed for, and of, the working class ; the other formed for, and of, the wealthy and more highly educated class. That the former should derive advantages in this mode of transition from the one state to the other, by producing wealth for both, and performing the practical measures requisite for both ; while, at the same time, they enjoyed all the advantages of the new system which their previous habits and education would admit ; and while their children were acquiring the new association of ideas, the new habits, manners, and feelings, to prepare and ultimately fit them for the full and superior colony of equality in education and condition. Or to commence with only one colony, in which the present divided classes could be so arranged, that, without injuriously opposing each other, they could more effectually aid and assist each other through all the difficulties of the transition-state. And after much consideration he was obliged to come to the conclusion, that the transition from the old to the new state of society could be the soonest and the most easily effected by one colony on a scale sufficiently large to admit of four distinct classes.

That these four classes should be as much *separated* as would admit of the business of the colony being well conducted and executed, and as much *united* as the previous habits and association of ideas of the four classes would admit, without being unpleasant to the feelings or prejudices of any class.

These four classes are necessary to each other to form the transition colonies ; that is, to create and distribute the wealth in buildings, agriculture, and manufactures,—to educate and form the new and superior character,—and gradually to refine and elevate the spirit, manners, and conduct, of all the parties.

They are necessary in order to pass through the transition-state with the least loss of time, and to render unnecessary the building of inferior colonies which must afterwards become use-

less, especially when the superior colonies, owing to their more perfect and extended arrangements, will be the most æconomical. These latter will all present the least appearance of inequality in the condition of the four classes, that the present state of education, minds, and manners, of the parties will admit.

In the publication referred to in the last lecture, and in the conclusion of which the preface was read by the Lecturer, there is an explanation given of this transition-state. We cannot better conclude this lecture than by giving extracts from the proof sheets, sent from the University Printing-office in Edinburgh, in which the work has been printed, and by explaining the drawings before you, which represent the ground-plans and elevation of part of both the transition and full colonies of the proposed new system of society.

[The reader is again referred to the book itself for the extracts.]

TWENTY-FOURTH LECTURE.

Sin was *invented* in the crude state of the human mind, and hence the irrationality and misery of the human race. Knowledge will speedily introduce truth and happiness, by means of new external circumstances, which will encourage all the higher qualities of human nature. The aid of governments should be sought for.

THE system which has been, hitherto, alone known throughout the world has, of necessity, brought forth all the inferior qualities that could be cultivated in human nature.

A system based, as the old system has been, on a compound of error, has required a regular system of falsehood and deception to support it; and to maintain it in continuance an increase of falsehood and deception, in every succeeding generation, has been necessary, to cover, stifle, and misdirect the knowledge of new facts, which the growing experience of each age has elicited.

As human nature advanced from its most infant state, these facts accumulated, at first by slow degrees, yet in a continually increasing ratio; and soon it became necessary to repress the consequences that real knowledge derived from facts would have produced had it been permitted to have taken its natural course.

The knowledge of a few facts, if not misdirected by previous errors, creating prejudices in favour of those errors, would soon elicit sufficient truth to destroy error.

It appears, however, to be a law of human nature, that error should precede truth, and maintain strong hold upon the mind of inexperienced man, through the effects produced by habit and custom.

Certain fundamental errors having been, in the earliest and most crude state of man, conceived to be true, and being acted upon, constant habit and custom created prejudices in their favour, and all the proceedings of society were gradually made to accord with those fundamental errors.

Yet experience continually elicited new facts in opposition to these errors, and a perpetual conflict in the human mind was a necessary result.

But numbers, and therefore power, was with error, and in opposition to any conclusions drawn from new facts, that did not support the prejudices which had been created by error.

Truth, therefore, or real knowledge, became more and more obnoxious to the ignorant many, and to those who had the most influence and power of society at their control.

Truth was then deemed an enemy to the happiness of mankind, while man, through these fundamental errors, gradually became a most superstitious animal.

In this crude state of the human mind *sin* was invented, and made to consist in acting in opposition to these fundamental falsehoods, and in the belief that these gross errors were not divine truths never to be doubted.

By the invention of sin, and making it to consist in believing in facts in opposition to wild fancies of the imagination, in mysteries incomprehensible to the human faculties, and in actions in accordance with the laws or instincts of their nature,

utter confusion was introduced into the human mind and into all human affairs.

This *invented sin*, and invented solely by inexperienced man, made him an irrational animal,—the only one known upon the earth. Sin introduced endless error and misery, both the necessary consequences of this irrationality ;—irrational, because man can do no good or evil to God, the great creating and preserving Power of the Universe.

Man now became a furious, frantic bigot ; a fighting madman, in favour and support of unmeaning sounds and names ;—of sounds and names in which there was not one rational or sane idea to be found ; and fighting in opposition to other unmeaning sounds and names equally destitute of common sense and of all rationality.

These insane contests, the necessary result of the invention of sin, introduced wholesale murder and robbery into the world, destroying lives by millions, and property to an incalculable extent, for many hundred years. And this robbery and murder were for the glory of God, and the love of the cross or the crescent, the lion or the eagle, or some other name or sound that only indicated the extent of the wretched state of the human mind, to which the introduction of sin into the world had reduced it ; of sin created solely through man's vain imaginations ; of sin which has disordered, and yet disorders, all the faculties and powers of the human race.

These fundamental errors stimulating man to invent sin, and thus to introduce for unnumbered ages misery of the most frightful and appalling character throughout the world, has rendered a system of universal falsehood and deception, and of the most cruel and unjust force and fraud, necessary to depress, keep down, and destroy, every attempt to introduce truth ; for a knowledge of truth would immediately terminate the reign of sin and misery throughout the world, and make man an enlightened, charitable, kind, good, and rational being. If truth can now be made to supplant error, the demons of sin and misery will be for ever annihilated, and their evils no more experienced by any portion of the human race.

Yes ! sin has been the insane invention of man ; and this in-

vention was the necessary result of the fundamental errors which first entered the human mind respecting its own faculties and powers.

And this misconception of man respecting the faculties and powers of his own nature has been the sole cause of all the misery which has been experienced by our ancestors since sin was invented to give influence, wealth, and power, to the priesthood of the world.

The day of great things is at hand ; for now shall not only sin and misery be stayed in their career, but the causes which created them shall be removed for ever from the earth.

By man was sin invented and misery introduced. By man shall they be destroyed, and replaced by truth and happiness.

Ignorance and idleness introduced sin and misery. Knowledge, and due exercise of mind and body, will now introduce truth and happiness.

Behold the period when the reign of superstition, fanaticism, and bigotry, must terminate for ever !

Behold the period, rapidly approaching, when falsehood shall no longer deceive man, and when its power upon earth shall cease for ever !

For the day of the destruction of sin and misery, of superstition, fanaticism, and bigotry, and of all falsehood and deception, is near at hand.

Truth and knowledge, and charity and affection, and all the best, the highest, and most lovely qualities of human nature, are about to be introduced, in order to dispel division, poverty, bad passions, and all the millions of evils produced by the invention of sin—the sole work of ignorance.

For ignorance alone could seduce the imagination of man to entertain the irrational notion that he could think or act of himself,—that he could believe or feel in opposition to the instincts of his nature,—that he could have merit or demerit for these instincts which he formed not, but which are ever formed for him by the creating and preserving Power of the Universe,—by that Power which alone sustains his organized existence through every moment of its duration.

Ignorance alone could make man imagine that that Power

formed man to counteract its own ultimate designs, or that man could overrule, stop, or change, the eternal will or law of necessity.

Sin, therefore, in the vulgar sense of the term, is an absurdity.

Man through ignorance,—an ignorance proceeding from the everlasting law of necessity,—has been made to produce misery or pain to himself and his race; but the same law which inflicts the pain urges the suffering party or parties to action, in order to remove the pain, that pleasure may be enjoyed.

The law of necessity has been in action through the past history of man; it has made him the slow-growing child of experience. This law has made it unavoidable that he should pass through the past period of ignorance, sin, and misery, and that he should be now enabled, by the progress of knowledge, to terminate this period of ignorance, sin, and misery;—a period during which the inferior qualities of human nature could be alone cultivated.

This law of necessity has, in like manner, removed the causes which have hitherto retained the human mind in mental darkness, even to induce it to call evil good, and good evil. Also to withdraw the veil of ignorance, in order to permit man to discover the error of the past, the causes which have hitherto made the habitations of men and their proceedings no better than a pandemonium, and to perceive a new path by which a paradise, or the promised millennium, may now be gained for man,—gained and also continued to his race as long as he shall possess rational faculties, and the earth shall retain its fertility.

It is only in this earthly paradise, or millennium, that the higher and best faculties of our nature can be called into action and allowed their natural exercise. Man ever must be the creature of circumstances.

The external circumstances around man, and of man's immediate creation, have been especially calculated to create, foster, and encourage all the evil passions and the miseries of a pandemonium.

The new proposed external circumstances, which will also be of man's immediate creation, have been especially formed to

create, foster, and encourage, truth, knowledge, charity, love, all the higher qualities of human nature, and the happiness which may be anticipated from an earthly paradise without sin or misery.

Now the question arises, how can this paradise be immediately commenced, that the present grievously suffering population of this and of all other countries may soon partake of as much of this happiness as the errors inflicted upon it by the present pandemonium will admit?

The answer is easy and upon the surface.

By the union of the people of all classes, in the rational spirit of union, without class or individual divisions of interests or feelings.

By the people, thus united, making a rational statement to their respective governments, to induce them to adopt national measures, well devised and prepared, to carry this great and glorious change into execution, and to commence without loss of time; and in such manner, that not a human being shall be injured by the change, in mind, person, or property; but, on the contrary, to effect it in order, and with such foresight, that no confusion shall arise, or any collision between the old and new world; that none shall be displaced or disturbed from their present position, until, by their own free consent, they shall desire to remove from the old to the new state of existence.

This change is not to be effected by any of the present insane divisions of society, in this or in any other country.

Toryism, Whigism, Chartism, Sectarianism, or any other ism, founded, as all isms are, upon ignorance of man and of society, can do nothing for the permanent well-being and happiness of man.

This change must be commenced by the cordial union of the most advanced in mind, and best in disposition, of the men and women of all these parties and divisions.

These are all originally of one flesh and blood, and are made to differ in belief, feelings, person, and manner, by the difference, chiefly, of the insane circumstances in which they have been placed from their birth.

Let all these be now united in the spirit of charity derived

from the knowledge of what human nature has been and now is. And, thus united, let all ask from their respective governments for full and efficient arrangements, to well educate, and permanently beneficially employ, all the industrious classes; which education and employment may be now easily arranged to be advantageous for every class during the transition from the present pandemonium to the millennial state.

Let the more advanced of the people thus unite, and request this change from the governments; and request it in the right spirit, and in a business-like manner, so as to enable the governments to know that what they ask is attainable; to enable them to understand all the practical measures, step by step, in the order by which the change can be made; and to show them, also, with how much ease the funds may be raised to carry these measures into execution. Thus asking, be assured there is not one government in the civilized world that will now refuse to attend to such request, or that, in due time, will not cordially accede to it.

Let, then, all anger, violence, and insane epithets, cease for ever; let all now exert themselves to form this union of parties; let all individual considerations merge into one united effort to attain great and immediate good for all, and let him that would be heretofore the greatest in this old pandemonium, become the least in the new world; and thus the individual obtrusive feelings would cease, that the greater happiness of the whole may be permanently secured.

But it is time to attend to the further practical details of the system, which we will do by referring again to the proof sheets of the new work mentioned in the last two lectures. [See Work.]

FIRST CONCLUDING LECTURE.

Few minds are yet prepared to estimate the loss sustained by society under the old system as compared with the new. An approximation to the direct amount may be made : the indirect is incalculable.

In the preceding Courses of Lectures the attention of the audience has been drawn to two most opposed *Systems of Society* ; —opposed in principle and practice, and in all external arrangements.

The old system has been demonstrated, in these Lectures, to be a system of error ; a system which has required a continued succession of error, increasing as the knowledge of new facts increased, to sanction and sustain the original error. The result of these errors has been to produce the pandemonium state of the earth as it exists at this day.

This state of human existence is opposed to the well-being and happiness of every man, woman, and child, from their birth ; for the errors on which it has been based have required for their support governments compounded of an aristocracy, priesthood, and professions, to control, by force and fraud, the industrious masses in all countries—the masses who are made to produce and distribute wealth for all.

This system further requires, that the masses should be kept in ignorance that they may be made and retained slaves, for the supposed advantage of the governing classes.

But the masses can be no longer retained in ignorance ; neither is there any longer the necessity for, or utility in, keeping the masses slaves to any party or portion of society.

This necessity has ceased through the discovery of the science by which to form any character for man, either inferior, mixed, or superior ; and of the science to create wealth to an illimitable extent, and far beyond the wants of the human race,—and to create this wealth, not by manual servitude or slavery, but by new mechanical and chemical combinations, invented and di-

rected by man, trained and educated, under new arrangements of external circumstances, to become a rational and superior being in spirit, mind, manner, and conduct.

Seeing the difference between the two systems to be so decidedly in favour of the new, why should any parties now desire to retain this old system ?

Let us examine the cost and loss of this old system as it now exists in Great Britain, among that population which is the most advanced in this miserable system ; a population which, in consequence of the unbearable sufferings daily produced by the system, will be goaded on by necessity to effect a change, and to commence the new system, based on the truths now elicited by the past experience of the world. No other change is now practicable than the open abandonment of error and the adoption of truth.

The advantages of this change will be discovered by the estimate of the loss which arises from the continuance of the present insane system, as it exists in our own country, when compared with the gain of the system which has been advocated in these Lectures.

It is to be regretted that there are so few minds yet prepared to understand this new arithmetic, and to duly appreciate the value of the following estimates between the systems of error and of truth. We will, however, endeavour to make these estimates as easy to be understood as the magnitude of the subject, its complexity, and its newness to the public, will admit.

The legitimate and professed object sought to be obtained by society, is the happiness of all its members from their birth to their death.

This object cannot be attained except by ensuring, first, a superior training and education, physical, mental, moral, and practical, for every one, from their birth through life ; and, second, by the annual production of a superfluity of the most useful and valuable wealth for all, and its equal distribution to all, according to the natural wants of each individual, when previously trained to become a rational being.

Now to form this character, create and distribute this wealth, in order to produce the greatest sum of happiness to all, the old

system has been formed into a priesthood, an aristocracy, and professions, to form the character of all and to govern society; while the producing and distributing classes create and distribute the wealth. And such is now the state of society in Great Britain and Ireland.

The priesthood of the Churches of England, and Scotland, and of Rome, with the chapels of the dissenters from these churches, are a direct expense to the population of at least twenty millions annually. The indirect expense is incalculable.

The education that is given by the priesthood, and in the schools under the direct or indirect influence of the priesthood of some of these churches, instead of the education which now might be given, is, in loss of faculty and power for creating wealth and happiness, so enormous that, previous to consideration, it must appear incredible: it is beyond estimate, but may be stated, greatly within bounds, to exceed three times the wealth now annually produced in Great Britain and Ireland; or say fifteen hundred millions.

The expense of the government, say civil and military, exclusive of the Church, but including the poor, and the private and public charities of all descriptions, direct and indirect, is not less than seventy or eighty millions annually.

The expense of universities, colleges, and schools not less than ten millions annually.

The direct and indirect expense of the profession of the Law to the population is much more than five millions annually, besides the loss of time, and the anxieties and sufferings of the clients of the Law, which are beyond estimate in money value.

The direct and indirect expense of the medical profession and medicines may be also estimated at five millions.

The aristocracy at one hundred and fifty millions. Government, priesthood, law, and medicine, united, seventeen hundred and seventy millions; but this is but a small part of the evil created by these most injurious divisions of old society, as will be seen in the following extracts from the new work mentioned in the previous Lectures. [See Work.]

CONCLUDING LECTURE.

NEW society will be formed of one superior class, superior in mind, manner, and conduct, to any class ever formed, or that can be formed under the Old System: this class will be divided into eight series of ages, each age to have its appropriate physical and mental occupations. The advantages of this arrangement are too numerous to be now given in detail; but, generally, they may be stated to be,

1st. In the *production*, in the best manner for the producers and consumers, of the largest amount of the most valuable wealth, in the shortest time, and with the least waste of capital in its production:—

2nd. In the *distribution* of this wealth beneficially, justly for all, without waste of time and capital, most economically for society, and without immorality or degradation of character in any way on the part of the individual distributors:—

3rd. In *forming the body, mind, manners, and conduct*, of every one from birth, to become, compared with the best under the existing system, superior beings, enlightened in all respects, and filled with the true spirit of charity and kindness for their race:—

4th. In *governing paternally*, without force, or fraud, or false ambition, or desire for individual superiority in name, honour, or privilege, except as age shall give these to all at their suitable period of life:—and,

5th. In the *external arrangements* of society, which will ultimately ensure to all the advantages of cities, of universities, and of country residences, under new and scientific combinations, which will prevent the manifold disadvantages now experienced in cities, universities, and country residences.

The general results of the system advocated in these Lectures may be thus shortly stated:—

1st. That unlimited space and the elements of nature constitute the universe.

2nd. That a Power pervades the universe which stimulates these elements to eternal action.

3rd. That this action eternally composes these elements into organized forms and existences,—decomposes,—and recomposes them ; and thus creates, preserves, and destroys, all that is created, preserved, or destroyed, throughout the universe.

4th. That this Power, which creates, preserves, and destroys, is God, or the Great Spirit of the Universe ; and that this Power, by its eternal action, causes all the operations and changes which occur throughout the universe.

5th. That this Power ever has been, and now is, incomprehensible to man ; but that, through the accumulation of facts, and the progress of science arising from the knowledge of new facts, man may, at some future period, be enabled to discover what this power is, and how it operates.

6th. That man has already discovered much preliminary knowledge of the chemical affinities of the elements of nature in the most simple form in which he has yet been enabled to analyse them : for instance, that caloric, or heat, under some modification, is the immediate cause of motion ; that motion is the immediate cause of composition or organization ; that organization is the immediate cause of mental capacity ; that mental capacity, when acted upon by external circumstances, is the immediate cause of reasoning ; that reasoning correctly from facts is the immediate cause of rationality ; and that rationality, when sufficiently extended, will be the immediate cause of permanent happiness to the human race, and may lead to the discovery of the Great Spirit of the Universe, and its mode or modes of action.

7th. That all of the human race have been stimulated to feel, think, and act, by the instincts of their nature ; which instincts they have been forced to receive immediately by their individual organization acted upon by external circumstances ;—and that they cannot feel, think, or act, contrary to these instincts, which form part of their nature.

8th. That man can effect no good or evil to the Great Spirit of the Universe by anything he can say or do ; or by any forms of worship he may institute or practise.

9th. That it is irrational in man to say to his fellow-man, "You shall, or you shall not, worship the Great Creating, Preserving, and Destroying Power of the Universe," or, "You shall worship it according to my notions."

10th. That the irrationality of man on this subject has produced and is producing endless evils throughout society—evils which must continue as long as the world shall be divided by theological mysteries incomprehensible to man.

11th. That man, as well as all that has life, has been formed to desire and to seek for happiness.

12th. That that which produces misery is vice, and that which produces happiness is virtue.

13th. That the Great Spirit which pervades the universe urges man, and all that has life, to avoid *vice*, by the pain and misery which it is made to produce, and to seek and practise *virtue*, by the pleasure and happiness which it is made to create.

14th. That the pain and misery, and the pleasure and happiness thus produced are the punishments and rewards of God, the only punishments and rewards competent to ensure ultimate knowledge and happiness to the human race.

15th. That man is born ignorant of vice and virtue, and made to acquire a knowledge of both by his own experience and the experience of others.

16th. That ignorance and error alone lead to misery, and real knowledge to happiness.

17th. That ignorance and error are now the only obstacles to happiness; and that the theology of the world has been, and is, the most lamentable and afflicting error that has ever entered the human mind; because it is an error which has opposed man to man throughout the nations of the earth, filled his imagination with unreal existences, and made him in all his thoughts, feelings, and actions, to become an irrational and an inferior being.

18th. That the greatest good that can be performed for man, is now to give the most useful and valuable knowledge to all of the human race from birth, that the organization of each is capable of receiving under the best experience that has been acquired by society.

19th. That man is of necessity the creature of causes which exist before and after his birth ; that is, of those circumstances which act upon and influence the parents previous to the birth of the infant man, and of external circumstances which act upon the infant at birth and through life to death.

20th. That such as these causes or circumstances are, both before and after the birth of each infant, so will be, of necessity, its varying character through the whole period of its existence.

21st. That owing to the errors of our ancestors respecting human nature, man has hitherto existed, previous to and after his birth, in the midst of most inferior circumstances for the attainment of knowledge and happiness : and, in consequence, he has ever been afflicted with vice and misery.

22nd. That it is now the evident interest of all, that henceforth the circumstances existing around parents and children should be the most superior that can be devised and executed.

23rd. That land, labour, science, skill, and all other materials, exist in great superfluity, at the command of society, to effect the change at once, from all that is now inferior and vicious, to all that is superior and virtuous ; and that this change may be now most easily effected by a cordial union of the governments and people in the most civilized and advanced nations.

24th. That the extraordinary progress latterly made in the increase of scientific power to create wealth, and in the knowledge lately acquired of the overwhelming influence of surrounding objects, animate and inanimate, in the formation of individual and general character, now make it the evident interest of all, from the sovereigns to the paupers, and of every class and sect, in every country, but especially in our own, that this great and glorious change should be now effected, in peace, in order, with foresight, and by the cordial consent of all ;—a consent made to arise from the undoubted conviction, that the change from all that is erroneous and inferior to all that is true and superior will be greatly for the immediate and permanent benefit and happiness of the individuals composing the governments and people of all the nations of the earth.

THE END.

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