

No 18

# ADDRESS

ON

## SPIRITUAL MANIFESTATIONS,

DELIVERED BY

ROBERT OWEN,

AT THE

LITERARY INSTITUTION,

JOHN STREET, FITZROY SQUARE,

PUBLIC LIBRARY OF VICTORIA

*On Friday, July, the 27th, 1855.*

---

LONDON:

PUBLISHED BY J. CLAYTON AND SON, 223, PICCADILLY; HOLYOAKE,  
147, FLEET STREET; SOLD BY TRUELOVE, 242, STRAND;  
GODDARD, 21, JOHN STREET, FITZROY SQUARE;  
AND ALL BOOKSELLERS.

---

1855.

*Price Threepence.*

PUBLIC LIBRARY OF VICTORIA

A D D R E S S .

ON

SPIRITUAL MANIFESTATIONS,

DELIVERED BY

ROBERT OWEN,

AT THE

LITERARY INSTITUTION, JOHN STREET, FITZROY SQUARE,

*On Friday, July the 27th, 1855.*

---

A meeting, called by ROBERT OWEN, to explain the American and European new spiritual manifestations, which have been commenced in order to reform the world by introducing an entirely new system for the government of mankind, and to make the Millennium a practical reality, was held in the Literary Institution, John Street, Fitzroy Square, on Friday, July 27th, 1855.

This meeting was numerously attended, chiefly by the more advanced friends and disciples of Mr. Owen, who presided, and conducted the proceedings in the usual superior order and decorum so conspicuous at all meetings over which he presides.

Mr. Owen, after stating his satisfaction at seeing so many of his old and much esteemed friends, said, *he* would chiefly address them this evening, as the subject was new to the British public, and required particular explanation from himself, as it was so intimately connected with the previous events of his past life, which have been a continued effort against the oldest and most

deep rooted prejudices of the human race, prejudices taught through successive generations from the least developed period of man's existence.

Knowing, he said, that these prejudices must exist in opposition to the law of progress, and probably to sift that progress of error, and make it more perfect, he always met the opposition of these old prejudices, (as they ever should be met by the disciples of truth, charity, love, and wisdom,) with a placid temper and never ending forbearance. His reception by the public at the termination of so long, so open, and so active a life, is proof of his success in overcoming the most violent prejudices by which he has been so often attempted to be opposed. He then proceeded to read the following address; but he frequently stopped at various points to give extempore additional explanations, and these were often strongly approved of by the audience, as expressed by it with unanimous, heartfelt applause.

#### ADDRESS.

The advanced minds of the world know that the existing system, by which the characters of the human race have been formed from birth, and by which it has been so mis-governed, is a human-made system, and made during a period when man was ignorant of the laws of nature, and especially of the laws of his own nature,—that it is a system formed before the rational faculties of men were developed.

In consequence, the system by which the world is now governed is irrational, and the conduct of all governments and people most irrational. Both ardently desire to attain happiness, and both have adopted and continue to adopt the most effective means to prevent the possibility of attaining their object. For proof, see the existing state of the American, European, Asiatic, and African governments and peoples. I ask in sober seriousness, can anything be more irrational than these are at this day. Possessing, as they do, the means of creating, without conflict or competition, illimitable wealth for all by the most simple general arrangements, full of beauty and harmony, yet the mass of the population is in poverty or the fear of it. Possessing, as they do, the most simple means to force on every one from birth, without the force being perceived by the recipient, a character superior in spirit, language, habits, manners, and conduct, and that would insure the peace and happiness of all, at all times, in all countries,—yet do governors and governed exert themselves continually to devise and carry into execution innumerable measures to prevent the possibility of this character being formed in a single instance.

Without union, happiness is impracticable. Governments and people readily admit that "union is strength," and that no great

result can be obtained permanently without union, and yet both are actively engaged in measures which render union in mind and action impossible. Nature through all past ages has been gradually developing the physical, mental, and spiritual faculties of man, until he is at length enabled to discover that without a permanent supply of the most useful wealth for all, and obtained without contest or competition, without a superior character for every one, and without cordial union among men, irrational minds alone will look for peace or happiness upon earth. It is now to be tried whether the human race is yet so far developed as to discover, that while the existing system shall be supported by governments and people, a full supply of wealth without contest, a good character for all, and a cordial permanent union among men can never be attained, and that under another system, based and constructed on the now known laws of nature, all these may be attained and permanently secured for the human race.

All who possess the first rudiments of common sense in the earliest stage of rationality, know that the existing system is now only continued by material force, falsehood, fear, and fraud, and that without the constant support of these agents of evil, it would immediately, hideous as it really is, lose its power and crumble into dust.

Obvious as these facts are made to be by the debates and disputes continually recurring in the British Parliament and in the Congress of America, the most advanced public assemblies in the world, this force, fear, falsehood, and fraud, have so cowed the human mind, and perplexed and confounded all its faculties, that there has yet been no power or moral courage to discover and avow the ignorance and evil of the system which creates so much universal misery, and prevents so much happiness to the human race.

The accumulation of facts, the progress of science, and the increased knowledge of the laws of our own nature, have prepared the population of the world for an entire change of system; in creating character, producing wealth, and infusing a spirit of cordial union among men. But to effect this change in practice, new conditions for the human race are absolutely necessary.

And nature has declared at this time, that a new power was required to act upon man, to enable him to discover the evil of his present condition, and to induce him to arouse himself to the necessity of creating new conditions in accordance with the laws of nature; laws which have been and are directly opposed to the existing system; and which system is therefore compelled to be enforced upon humanity by daily continued fear and falsehood.

This new and all conquering power will be now given to man, until the entire change of system shall be completed over the

earth. This new power was commenced in the United States, whose population was the most prepared to receive it.

It is true it did not commence with the artillery of heaven, by thunder and lightning, or earthquakes, nor yet with the artillery of men, by the roar of cannon and human slaughter, to frighten mankind and make them dread the coming change; but it commenced so late as 1847, and with gentle rappings, to the gentler sex, to announce that a new, and for a time invisible power, was coming to assist man to discover the cause of evil, and to teach him to remove it for ever from the earth.

It came to open gradually, by stronger and stronger evidence, first to the sense of hearing, and then to feeling, and now by conversing face to face, so that there can be no mistake upon this all important subject.

This new power, so astounding to the learned of the present generation, has been, like all new discovered powers at first, disbelieved and opposed.

This disbelief and opposition are natural and to be expected; but, like other new discoveries, this power will, by its reiterated facts, and its beneficial influences upon its recipients, gradually make its way, and overcome all ignorant educated prejudices. This new power comes to inform us, that there are other laws of nature, acting in spheres invisible to us, of which, until lately, all men were ignorant, and which possibly also until lately were unknown to the spirits of departed men, in the spirit spheres nearest to the earth.

However this may be, it is now declared by facts, which put the matter beyond all doubt in the minds of millions who have been favoured with a knowledge of these facts, that there is now a continued daily communication between departed spirits and their friends and relatives living upon the earth, in whose well-being, well-doing, and happiness, these spirits appear to retain or have acquired a deep and most affectionate interest.

This intercourse is not solely confined to the immediate friends and relations of the spirits, but is often commenced and continued by stranger spirits long since departed from this earth, and who have some affinity and attraction for the living persons with whom they desire to communicate. And spirits of great antiquity, of high standing in their day while living as men upon the earth, give their names as being the spirits communicating.

These manifestations, to us at present so wondrous, are so varied and extraordinary, that it is impossible yet to say how far they may proceed, and what other developments may be made known to us, to aid in promoting the great object which all the most advanced or developed spirits say they will obtain by this new direct spiritual intercourse with man, that is, the reformation of the human race from sin and misery, and the universal establishment of charity, forbearance, and kindness, and ulti-

mately of love and wisdom; by which the population of the world is destined ere long to be governed.

But men learned in the literature of ancient and modern times, and in some of the sciences, owing to the natural effects of their old erroneous system of education, cannot believe these, to them, new and strange things, not within the circle of their limited philosophy. This is not, however, of the smallest consequence; it always has been so with every important new discovery.

It is a waste of precious time to attempt to reason with men so prejudiced as learned men are, and usually the more learned in old things, the more prejudiced against new truths arising from new facts unknown to them. The spirits say "that these discussions are productive of anger and ill-will, and tend to close the mind against new truths. Avoid these injurious proceedings. State your facts simply to the public, and they will, as the conditions become more and more favourable for our acting, add fact to fact, and demonstration to demonstration, until all will be compelled to believe; for their belief does not depend upon their own will, but upon the strongest evidence which is made upon their minds. The faithful believers in these new spiritual manifestations need to have no anxiety respecting those who cannot yet believe them, for in due time all will be made to become converts." I will on the present occasion merely state facts within my own experience, regardless who believes and who disbelieves, knowing that in either case it will not depend upon the will of the individuals whether they believe or disbelieve. I will give others who have had valuable experience an opportunity on this occasion to state their experience arising from facts. And when these facts and experiences are placed before you, each one will, of course, after calmly considering them, come to the conclusion which he cannot avoid, and for which he will have no merit or demerit. This consideration, when it shall be understood, will prevent all anger or ill-will for differences of opinion, and lay the foundation for a new spirit of pure undefiled universal charity between men of all colours, creeds, countries, and classes.

This is the spirit which all the superior invisible spirits most strongly desire to pervade the mind and conduct of all, as the solid groundwork on which to commence the change of system over the world, which will introduce the real, true, practical, Millennium, that is to insure universal prosperity, peace, and happiness, to all nations and people. It is this spirit which is to terminate this most irrational war, which can effect nothing for the benefit of the human race, except to disgust all nations with its horrid cruelties and barbarities.

What is the naked unmasked object of this war, as seen by superior spirits?

Merely to give one set of irrational powers more power to ig-

norantly oppress the ignorant masses of Asia and Europe and other parts of the world.

Why do I make this statement? Because if Russia were to be victorious, rough barbarism will be the result over Europe and Asia. And if the Allies succeed, refined barbarism will become the order of the day throughout what is called the civilised world.

It is refined barbarism to keep the mass of the people in ignorance, and to force upon them an inferior and injurious character, when with far less trouble and expense all may be made intelligent and to have a good and superior character formed for them.

It is refined barbarism when the great mass of the people are kept in poverty or the fear of it, while by the most simple, and natural, and rational arrangements, they might be so trained and placed, that to produce, at all times, abundance of the most valuable wealth for all, would be but necessary exercise for health of body and mind, and pleasurable pastime for one and all.

It is refined barbarism to devise and support artificial arrangements, such as creeds, and classes, and countries—to divide man from man, to give the appearance of separate material interests, and to fill their minds from birth with opposing and absurd notions, calculated to create repulsive feelings, and to prevent the possibility of unity among men—when their permanent prosperity and happiness can be attained and secured only by union, and by such union as will unite humanity and make of one affectionate family the whole brotherhood of man, knowing no exceptions of colour, creed, country, or class. And this glorious union may be now most easily effected, and by the same simple and beautiful arrangements as would insure a superior character and abundance of wealth to all.

It is refined barbarism to sustain with great material force and an equal amount of cunning and fraud, a system based on gross palpable falsehood; a system which of necessity generates a language of falsehood and conduct of deception; when a system based on truth may be adopted which would as necessarily generate a language of truth and conduct of honesty, and when this language and conduct can alone create among men goodness and happiness.

It is refined barbarism not to adopt one language for the human race, because a difference of language creates difficulties and disunion among men, which could not exist with one language under a universal natural system of forming the character of all.

All the Russians are governed by rough barbarism.

Africa generally, and some other parts of the world, are also governed by rough barbarism. While America, Europe, and some other countries and districts are governed by refined barbarism.

There is no example yet of any country or district being governed by the simple dictates of common sense ; that is, under arrangements to secure a good character, abundance of wealth, union, health, and happiness for all.

Yet, my friends, how cheering is the thought in anticipation, that to effect this glorious change for humanity, you have but to abandon the unwise and most injurious laws of undeveloped man, adopt the plain and simple laws of God and nature, and make all your external conditions in strict accordance with those laws.

And now for the application of what has been said to practice.

Talk of conferences about peace, such as lately occurred at Vienna—of a treaty of peace written in words, while all parties by their false education and position are filled with the spirit of falsehood, disunion, and repulsion ! Instead of this trifling with the immediate happiness of the millions in every class, let the war at once cease, the armies return home, and, as a first measure towards common sense, let the parties of refined barbarism, in the best spirit they can immediately acquire, of charity, kindness, and political honesty, declare to the party of rough barbarism that the time approaches for the population of the world to be at peace, that an entire change of the system of society over the earth, from falsehood to truth, from bad to good conditions, and consequently from misery to happiness, may be now effected, to introduce the Millennial State of life into all countries, to secure the true enjoyment of existence in this world, and by a life of truth and goodness to prepare for a future high existence in the next.

This is the true object of the superior spirits who now communicate with man through these now extraordinary manifestations, which are increasing daily in number and variety of developments.

Let us now attend to their teaching of the laws of God and nature, and soon the knowledge of the Lord, or human happiness, will cover the earth as the waters now cover the seas.

When Mr. Owen had finished reading the address, leaving his written documents, he came forward and addressed the meeting as follows :—

I will now state to you some of many very extraordinary manifestations which I have witnessed, and afterwards some which have been witnessed by friends who are present, and by others now resident in or near London, who are near to confirm the statements which I shall make.

My attention was first attracted to this subject by reiterated and apparently very anxious raps made upon a table when no one was near it, and when I was an entire stranger to these new manifestations, and had called at a house occupied by an American Medium, to purchase a book advertised to be



sold there, explanatory of the American spiritual manifestations, written by a gentleman of high standing for ability, truthfulness, integrity, and a sound, calm, cautious judgment, not likely to be carried away by any new fancy, doctrine, or facts, except by irresistible and overpowering evidence, and a gentleman from whom I had received the most liberal and kind hospitality when I was in America. The subject of the work mentioned was the history of modern spiritualism, so far as it had then progressed in the United States, from its commencement in 1847, to 1853. I knew I could rely upon whatever was written or published by my friend, the Rev. A. Ballou, who is universally known and esteemed throughout the United States.

When Mr., now Dr. Hayden, the husband of the medium, brought me the book, and I was paying for it, he said, "Mrs. Hayden, having heard much of and about you in America, is very desirous of seeing you, if you can conveniently give her a few minutes of your time," to which I consented, and was shown into a large room in the midst of which was a plain large dining table, and it being a very cold morning in March, a good fire. I had an opportunity of seeing while alone that there was no machinery in the room, or under the table. Presently Mrs. Hayden, the medium, came in, and we sat near the fire at a distance of several feet from the table. We entered into conversation about our mutual friends in the United States, and while both were much interested on this subject, I heard repeated raps on the table, which increased and appeared determined to attract my attention. Nothing had been said about spirits, or spiritual manifestations, for I was at this period very sceptical on the subject; but the raps were so loud and incessant that they interrupted our conversation, and I said—what makes this noise upon the table? Mrs. Hayden, unmoved, said it was made by spirits who seemed very anxious to make some communication. I replied—"this is very strange"—for I did not come with any expectation of having anything to do with spirits. The raps continued. I said—"have you the means of learning what spirits these are?" Mrs. H. said she would ask, and try to obtain answers. She now went to the table and asked the question, and by the alphabet the reply to that process was, "Friends of Mr. Owen." I said—"that is most extraordinary, for I came here without intending to say a word about the spirits or their communications with the inhabitants of the earth, for I have no faith whatever in these matters." The raps were continued, apparently most anxious that I should attend to them. I then said to Mrs. Hayden—"could you learn who these friends of mine are?" She said she did not know, it depended upon the will of the spirits rapping whether they will give their names or not; but, she added, if you will take this alphabet and ask them to give their names, they will probably answer your questions. The spirits will rap at particular

letters, which you must take down, and see what word or name they will make. I did so, and the first name given was "Robert Owen." I said—what Robert Owen? and the reply was "your father." I enquired if any other spirits were present. "Your mother is with me." I said,—give me her maiden name. "Anne Williams." Quite correct. I then enquired when and where they died, and put several test questions, all of which were answered correctly. I confess I was greatly puzzled and astonished. I took the book home, and read and studied it thoroughly. I found it, as I expected from A. Ballou, replete with well-attested facts, and sober, sound reasoning upon those facts. I then determined to investigate this all-important subject for myself, and had, I suppose, not less than twenty-five or thirty *seances* with Mrs. Hayden, whom I found always truthful and simple-minded. These *seances* were uniformly interesting and satisfactory to me. I had also *seances* with several other mediums less developed than Mrs. Hayden, and with one yet more developed than Mrs. Hayden was before she left England the first time; but I learned from her, that after her return to the United States, the spirits developed her so far as to enable her in her normal state to see and converse with them. Had she remained in England on her second visit, she would have made these facts evident to the British population, and it is to be regretted that she left us so soon. Through Mrs. Hayden's mediumship, and that of the medium yet more developed, I had many highly interesting, and to me very important, communications for the public. Many of them I have published in my "Review," in 1853,—in a pamphlet entitled "*The Future of the Human Race*,"—and recently in No. 6 of "*The New Existence of Man upon the Earth*," and I shall as soon as convenient publish in another volume of this work the progress since made in these matters by myself and friends.

I will now state some of the many manifestations which I have witnessed, made by invisible powers when there was no motive on the part of the mediums to attempt to deceive me, or any probability that they could succeed in imposing upon me, if such attempt had been made, for I was very suspicious with public mediums for a considerable time, until I became well acquainted with the integrity of their proceedings. With the superior medium mentioned, at a time we were both engaged in conversation, after a long and most interesting *seance*, when fourteen superior spirits had given me valuable information on important subjects, and while we were several feet distant from a large round heavy mahogany table, which stood in the middle of the room, this table moved upon the carpet towards us, who were near the door, as I was about to depart and take leave of the medium, who is so timid that she dreads being known to be a medium, and only sits to two or three especial friends and to myself. She

appears to be a great favourite with the spirits, whom she sees in her normal state, and converses freely with them face to face. From her early youth the spirits have been with her, and always most kind, advising her respecting her health, which has been delicate from her childhood. Upon a second visit the same table was again moved, and on this occasion I had taken a lady with me, and who being previously unacquainted with spiritualism, was greatly astonished—but the medium informed us that the spirits had often lifted that table several feet up from the floor. I could state many minor material manifestations, but time will not permit; and lately manifestations of a new character to me have occurred through the mediumship of Mr. Home, lately arrived from the United States, who in his trance state is an extraordinary medium; not in the dark, as many state, but under strong light. I had my handkerchief fairly drawn out of my hands, carried away, knotted, and returned to me, all in an instant. A flower on the table was taken up by invisible means and thrown to one of the company at a distance. A lady had her silk apron untied by invisible power, made up into a ball, and tied hard and firm with the strings, and then thrown to the person on the opposite side of the table. A hand, the fingers naturally warm, took hold of mine to shake hands—it was said by the invisible to be the hand of a lady lately deceased, who had lived many years in the house in which these events were occurring, who shook hands with all present, being when she was in the material form an especial friend of these parties. I then heard several tunes played on the melodion by the invisibles, and, at the request of the medium, the instrument was brought by them and given to me, raising it from the floor to my knees. The table was then lifted from the floor about a foot, and then higher than my head as I sat upon my chair. After these and several other demonstrations had been made by the invisibles, Mr. Home was put into a trance by the spirits, and then a spirit through him delivered while he remained in that state a most beautiful address to me, most eloquently spoken and most appropriate to my proceedings, giving me full notice of the opposition and difficulties I should have to encounter in carrying the Millennium into practice, but yet strongly encouraging me to proceed onward with vigor and to persevere to the end. A lady now present and ready to confirm what I shall state, has through Mr. Home's mediumship experienced several material manifestations by the invisibles, besides valuable and interesting communications by rappings and by Mr. Home's clairvoyance. Her apron has been several times untied and taken from her, said to be by the spirit of her brother. She saw and heard the same manifestations which I have described. On one occasion she asked the spirit of her brother if he could take off her shoe; he said he could, and he not only took off the shoe, but tickled.

the bottom of her foot until she could bear it no longer, causing her to laugh immoderately. She then said—"can you put the shoe on again?" "Yes" was the reply of the invisible, and the shoe was re-placed, but at first the heel part was down, and she felt the finger rising it up, and part of the front being lapped under, she again felt the finger raising it and making it smooth and right. At another sitting, the spirit of her mother was announced. The lady herself is in the family way, and for several months had suffered much and severe pain in one side near the hip joint, and it was daily becoming more severe. The spirit, said by the spirit's own announcement to be the spirit of the lady's mother, said—"I am going to mesmerise you," and immediately a female hand was felt under the dress, approaching the part pained, and the regular process of mesmerism commenced, and continued, with an interval of ten minutes, for more than half an hour. When this operation ceased, the lady said to the spirit of her mother, "How is it that you now know how to mesmerise. At your death mesmerism was unknown to you and the public generally?" "Yes," was the reply of the spirit, "I was ignorant of it, and now I have with me the spirit of a physician, who instructs me what to do and say to you. He tells me you need not take any medicine, or go for medical advice, but you must night and morning foment the part pained with hops as hot as you can bear them." The advice was followed, and now the lady is quite recovered. The husband of the lady saw the operation of the hand during more than half an hour, for it was done in broad daylight, between six and seven o'clock, about ten days since.

At a *seance* in another locality, with different parties present, the following occurred. Mr. Home was entranced, and while in that state he was directed by the spirit influencing him to have six rings put upon the table. They were placed there, and the invisible was then visible so far as a distinct hand and arm extending to the elbow. The hand took up the rings, placing one on each finger and one on the thumb, then the sixth ring on one of the fingers in addition to the ring first placed. The hand with the rings on then turned with the fingers upwards, showing the rings, fingers, hand, and arm, deliberately to those present. Then the hand put the rings on the fingers of those present.

But even these are trifling material manifestations, compared with those now daily exhibited in some parts of the United States.

It may be perhaps asked,—What are the objects intended to be effected by these new and extraordinary spiritual manifestations?

It is not merely to startle and astonish the public, or to amuse the idle.

It is to arouse the attention of all to the present deplorable condition of our race, to the unnecessary ignorance, poverty, disunion,

crime, and misery, now so prevalent throughout the world, and to prepare all for a total change in the mind and practice of the human race :—to make immortality a palpable fact, create a new character for each, and open to all the plain, peaceful path to an entirely new existence of man upon the earth, in which no inferior character will be formed—no one be allowed to grow up in ignorance, with bad or inferior habits and manners, in disunion with his fellows, in poverty or the fear of it, or to be placed in or surrounded by any injurious conditions. On the contrary, the population of the world will be governed by love and wisdom, influenced by illimitable charity and forbearance, so long as any part of the present errors remain ; or until the fatal evils of the existing system based on falsehood shall be removed.

In fact, this divine spirit of universal charity and forbearance will guide the change, until the present system shall be absorbed by the Millennium, or die its natural death, and give place to the new order of things, when a superior character and happiness permanently progressing will be secured for every one.

The present perplexed and excited state of all governments, and the present divisions of religious and civil parties over the world, are the forerunners and certain indications of the great and glorious change immediately before us.

Under this false system all governments are becoming effete, and all people, by their divisions, powerless for good ; they know their governments are in a maze, have lost their way, know not how to proceed ; and yet are the people incompetent to instruct them and put them in the right way. Yet if the spirit of ignorance, arising from early false instruction, could be removed, the right way to universal union and happiness is simple, plain, straight, and easy to follow, from its first principle through every department of life in practice.

The prejudices of what is called a religious, and also a learned education, are opposed to the right way. Even now, I am informed, statesmen and men of science, from a very little knowledge of these new and extraordinary facts and most interesting and important manifestations, ignorantly, and unwisely for their own reputation, call them curious tricks of jugglery. How can there be any appearance of sound and calm judgment in supposing that thousands of mediums and millions of people, unknown to each other, can be united in a system of jugglery to deceive the public ; or that an extended population now spread over the civilized world have agreed to be deceived in opposition to their senses, or to endeavour to deceive others, whose senses and knowledge of human nature are, to say the least, equal to those of these statesman and scientific men ;—for both are often limited in mind to a narrow circle of peculiar ideas, and but little familiar with the general laws of human nature, or

with society as it ought to be constituted for the benefit of all classes? They are, however, to be pitied for their learned prejudices, and for their ignorance of facts substantiated on evidences as good and as strong as can be given to man.

As previously stated, it matters little who now believes or disbelieves in these new spiritual manifestations; for the facts are so multiplying in all directions, that soon all will be compelled to believe in the certainty of these material and mental communications.

## MR. OWEN'S PUBLICATIONS.

- THE MILLENNIUM IN PRACTICE. 4*d.* (1855.)  
INAUGURATION OF THE MILLENNIUM. 8*d.* (May, 1855.)  
REPORT OF THE GREAT PRELIMINARY MEETING ON  
THE COMING MILLENNIUM, on the 1st of January, 1855. 6*d.*  
TRACTS ON THE COMING MILLENNIUM. Two Series.  
1*d.* each Series; 7 Copies for 6*d.*; 100 for 6*s.* Also the first Tract  
separately. 6 Copies for 1*d.*; 42 for 6*d.*; 100 for 1*s.* (Jan., 1855.)  
THE NEW EXISTENCE OF MAN UPON THE EARTH;  
PART 1, with an outline of Mr. Owen's early life, and his  
Addresses, &c., in 1816 & 1817. 2*s.* 6*d.* (March, 1854.)  
PART 2. With Address on opening the Original Infant School,  
(1816); Memorials to the Congress at Aix-la-Chapelle, (1818); and  
Essays on the Formation of Character, (1812-13.) 2*s.* 6*d.* (June, 1854.)  
PART 3. With Report to Lanark County. (1820.) 1*s.* 6*d.* (1854.)  
PART 4. With Proceedings in Dublin. (1823.) 2*s.* 6*d.* (1854.)  
PART 5. With Evidence respecting New Lanark. 2*s.* 6*d.* (1854.)  
PART 6. With Record of Spiritual Manifestations. 2*s.* 6*d.* (1855.)  
ADDRESS on 84th BIRTHDAY; and Legacy. 6*d.* (May, 1854.)  
THE FUTURE OF THE HUMAN RACE; to be attained  
through the Agency of Spirits. A fine edition. 2*s.* 6*d.* (Nov., 1853.)  
A cheaper Edition, with considerable additions. 1*s.* (1854.)  
RATIONAL REVIEW, &c. 4 Parts and 1 Vol. 1*s.* and 4*s.* (1853.)  
JOURNAL. Four Vols. 2*s.* 6*d.* each volume. (1850-2.)  
THE REVOLUTION IN MIND &c. 9*s.* 6*d.* (Nov., 1849.)  
A Cheap and Revised Edition. 1*s.* (1850.)  
LETTERS TO THE HUMAN RACE. 1*s.* (1850.)

Earlier Works:—

- BOOK OF THE NEW MORAL WORLD. 7*s.* (1836-44.)  
LECTURES AT THE EGYPTIAN HALL. 3*s.* (1841.)  
MANIFESTO. Eighth Edition. 1*s.* (1840.)

### TRACTS.

- CALCULATIONS. (1823.) 1*d.*; or 9*d.* per doz. (March, 1852.)  
TRUE AND FALSE RELIGIONS. 1*d.* (August, 1851.)  
WORLD'S FAIR ADDRESSES, &c. 3*d.* (July, 1851.)  
LETTERS ON GOVERNMENT. 2*d.* (May, 1851.)  
LETTERS ON EDUCATION. 2*d.* (April, 1851.)  
FAREWELL ADDRESS. 1*d.* (May, 1850.)  
CATECHISM OF THE RATIONAL SYSTEM. 1*d.* (April, 1850.)