

Z. P. Marshall
From their affectionate friend

The Author

THE BOOK
OF
THE NEW MORAL WORLD,

CONTAINING

THE RATIONAL SYSTEM OF SOCIETY,

FOUNDED ON DEMONSTRABLE FACTS, DEVELOPING THE
CONSTITUTION AND LAWS OF

HUMAN NATURE AND OF SOCIETY.

BY

ROBERT OWEN.

Sacred to Truth, without Mystery, Mixture of Error, or Fear of Man.

LONDON:
EFFINGHAM WILSON, ROYAL EXCHANGE.
1836.

2652 . d. n.



PRINTED BY RICHARD TAYLOR,
RED LION COURT, FLEET STREET.

TO
HIS MAJESTY WILLIAM IV.,
KING OF GREAT BRITAIN, &c.

SIRE,

CIRCUMSTANCES, not under your control, have placed you at the head of the most powerful association of men for good or for evil, that has hitherto existed in any part of the globe; and other circumstances are about to arise, also beyond your control, which will render it necessary for you, Sire, and those whom you may call to your councils, to decide whether this power shall be now directed to produce the good or the evil.

The book, the first part of which, with this letter prefixed, I submit to Your Majesty, contains truths, of the

highest import to you, Sire, to every member of your family; to every subject of the wide-spread empire over which you preside; to every human being, high or low, now living, and to all those who shall live hereafter. It unfolds the fundamental principles of a NEW MORAL WORLD, and it thus lays a new foundation on which to re-construct society and re-create the character of the human race. It opens to the family of man, without a single exception, the means of endless progressive improvement, physical, intellectual, and moral, and of happiness, without the possibility of retrogression or of assignable limit.

Society has emanated from fundamental errors of the imagination, and all the institutions and social arrangements of man over the world have been based on these errors. Society is, therefore, through all its ramifications, artificial and corrupt, and, in consequence, ignorance, falsehood and grave folly alone, govern all the affairs of mankind.

Under your reign, Sire, the change from this system with all its evil consequences, to another founded on self-evident truths, ensuring happiness to all, will, in all probability, be achieved; and your name, and the names of those who now govern the nations of the world, will be recorded, as prominent actors, in a period the most important that has ever occurred in the history of mankind.

The world, in its present mental darkness, will rashly pronounce this change to be impracticable; or, if practicable, that it will be the work of ages. Herein all men err. The great circumstances of nature and the existing state of human affairs, are full ripe for the change; no one material is deficient, and man cannot longer govern man, without forming a union of governments and nations to effect this change.

As the change will be permanently beneficial for high and low, rich and poor, it may be effected by wise general arrangements, in peace, in order, and with high gratification to all nations and people.

At the termination of the late war of, what are called, the civilized nations, an alliance was formed by the leading governments to protect each other from individual national revolutions; and it was a wise measure to prevent premature changes in each state,—changes desired by the people before they had acquired wisdom to give such changes a right direction.

The world has undergone a revolution of principle since that alliance was formed; the folly and wickedness of all wars, civil or national, have become too glaring not to be opposed by the cultivated mind of Europe and America. The empire, Sire, over which you preside can no longer be governed by party proceedings, and, in consequence, your present Administration, as well as any

other that can now be formed, must be one of mere necessity; because in the present state of society individuals cannot be found to constitute one that shall be efficient. Difficulties of a similar character are arising in all countries; the old prejudices, or errors of the world have been shaken to their foundation, and are tottering previous to their fall and final destruction.

A union of governments and nations is now required, to re-constitute society, upon a new and solid basis, and to secure to the human race peace and happiness through the right application of the discoveries both scientific and moral, made within the last century.

Your ancestors, Sire, a hundred years ago, directed a mixed manual and scientific national power for the production of wealth and happiness, equal together to the exertions of about fifteen millions of men, to supply a population of about fifteen millions; the population and power being equal, or as one to one. You, Sire, have the direction of a mixed national power of production more than equal to the exertions of six hundred millions of men, with no assignable limit to its rapid increase, to supply a population of twenty-five millions, or as twenty-four to one. This enormous new power, of the British Empire, may be most advantageously given to all other populations in proportion to their number, and it is the immediate interest of Great Britain that this

new power should be spread, as rapidly as possible, over all the nations of the earth. It is a boon that will be more beneficial to the givers than to the receivers.

The British Nation is in the most advantageous position to propose and negotiate this alliance, now called for by an irresistible necessity, arising from the progress of knowledge. This alliance is imperative, to protect, alike, both the governments and people from the effects of ignorant violence, and to ensure their progressive improvement and happiness.

Two conditions, only, are required to found this alliance upon a basis that will ensure its permanence and success; conditions, too, that will be highly advantageous to all governments and people.

The first, That the contracting parties shall abandon, by the most public declaration, the fundamental error on which society has been hitherto based: and second, That they shall adopt the opposite truth for the base of all their future measures.

The ERROR is unsupported by a single fact, and opposed by all facts bearing upon it; the TRUTH is supported by every fact, and opposed by no one fact having reference to it. The necessary consequence of acting upon the error is misery; the necessary consequence of acting upon the truth will be happiness. The change may now be effected from the one to the other without

injury to the mind, body or estate of a single individual of any age, class or rank in any country; and every material to effect the change now, is at the control of society, almost without effort, but certainly, with only agreeable and beneficial exercise. Neither will it be necessary to disturb private property, as now existing, or to require any labour from those who have not been trained to employment.

I offer to make all these matters plain in principle, and easy of practice, to your Government and to all civilized Governments. The whole subject has been long familiar to

Your Majesty's faithful Friend,

ROBERT OWEN.

4, Crescent Place, Burton Crescent,
1st August, 1836.

AN ADDRESS

FROM THE

ASSOCIATION OF ALL CLASSES OF ALL NATIONS,

TO THE

GOVERNMENTS AND PEOPLE OF ALL NATIONS,

BUT ESPECIALLY TO

THE FIVE LEADING POWERS OF EUROPE, AND TO THE

UNITED STATES OF NORTH AMERICA.

YOU are now in the midst of a conflict which involves the deepest and dearest interest of every individual of the human race ; and upon its result depends the misery or happiness of the present and future generations.

It is a contest between those who believe, that it is for their individual interest and happiness that man should continue to be kept in ignorance, and be governed, as heretofore, by force and fraud ; and those who are convinced, that for his happiness, he should be henceforward governed by truth and justice only. The increase of knowledge renders the ultimate re-

sult of the contest no longer doubtful; but it is greatly to be desired that it should speedily terminate to the satisfaction of all parties: and it may now be made so to terminate, by the union of the six leading nations of the more civilized part of the world. For were they united to adopt simultaneously national measures, to give a wise direction to modern discoveries in the sciences of physics and of mind, they could accomplish the most magnificent results, for themselves and for the entire family of man.

The inexperienced will hastily conclude that these results are impracticable, or if practicable, that men are too ignorant, vicious, and selfish to promote a change which would ensure equal privileges to all, although the benefits, thereby arising to each, should far exceed the advantages which any one can enjoy, under the existing constitution of society. We believe, that through the self-interest of man, these objections may be overcome. For the experienced know, that all nations might, now, easily adopt arrangements to produce more of all kinds of wealth, essential to human happiness, than would satisfy all to the full extent of their desire, and, also establish new institutions, in which the natural faculties and powers of each, might be cultivated from birth, to be greatly superior to any character ever formed, or that can be formed, under any of the old institutions of the world. This vital change in the condition and character of the human race, may now be effected with

only light, healthy, beneficial, and agreeable manual labour, combined with the most desirable and pleasant mental exercise : and this change may be effected in peace, with universal consent, without injury to the mind, body, or estate, of a single individual, in any rank or country.

This is the revolution which the progress of knowledge now requires from those who have hitherto ruled the destinies of nations ; a revolution in the fundamental principles, and in the arrangement of society, which will essentially promote the interest, and secure the progressive happiness of all, from the highest to the lowest.

We undertake to explain the principles of nature, and to unfold the practical measures consequent upon them, by which this great revolution in human affairs, may be now effected, without disorder, or evil of any kind, not even disturbing existing private properties.

We proceed one step further ; and confidently state, that the progress of knowledge now renders this revolution, in the general condition and character of mankind, so irresistible, that no earthly power can prevent, or much retard its course ; and it will be effected either by reason, or by violence forced upon society by the mental degradation of all, and the extreme misery of the many. We, therefore, as the disinterested friends of all Classes of all Nations, recommend to all Governments and People, that the old prejudices of the world, for or against class, sect,

party, country, sex, and colour, derived solely from ignorance, should be now allowed, by the common consent of all, to die their natural death ; that standing armies of all nations should be disbanded, in order that the men may be employed in producing instead of destroying wealth ; that the rising generation should be educated from birth to become superior, in character and conduct, to all past generations ; that all should be trained to have as much enjoyment, in producing as in using or consuming wealth, which, through the progress of science, can be easily effected ; that all should freely partake of it ; and that, thus, the reign of peace, intelligence, and universal sympathy, or affection, may, for ever, supersede the reign of ignorance and oppression.

ERRATA.

Page 33, line 14, *for man read men.*

— 57, line 10 from bottom, *for were read was.*

— 102, line 3 from bottom, *for constitute read constitutes.*

D E D I C A T E D

**TO THOSE WHO PREFER A SYSTEM
OF SOCIETY WHICH WILL ENSURE THE HAPPINESS OF THE
HUMAN RACE THROUGHOUT ALL FUTURE AGES,
TO A SYSTEM WHICH,
SO LONG AS IT SHALL BE MAINTAINED,
MUST PRODUCE MISERY TO ALL.**

P R E F A C E.

THE time approaches, when, in the course of nature, the evil spirit of the world, engendered by ignorance and selfishness, will cease to exist, and when another spirit will arise, emanating from facts and experience, which will give a new direction to all the thoughts, feelings and actions of men, and which will create a new character of wisdom and benevolence for the human race.

The present work, the first part of which is now given to the public, has been written to hasten the period of this all-important change, by explaining the cause of human evil, the means of removing it, and by unfolding a **NEW MORAL WORLD**, in which, evil, except as it will be recorded in the past sufferings of mankind, will be unknown; a New Moral World, in which, truth alone, will govern all the affairs of men, and in which, knowledge, unchecked by superstition

or prejudice, will make an everlasting progress; —a world, in which, justice, for the first time, will be done to human nature, by every feeling, faculty and power, inherent in each child, being cultivated, from its birth to its full extent; and cultivated too, by the concentrated intelligence and goodness of the age. By these measures, all the external circumstances, under the control of man, will be re-arranged, and so wisely combined, that they will give full efficiency and excellence to every thought, feeling and action of the human race.

Thus, by the superior arrangements, which, through experience, man will be enabled to make, all will attain the best dispositions, habits and manners, and the most valuable knowledge that each can be trained, from infancy, to receive.

In this simple, straight-forward, and rational manner; in peace, and by universal consent, through conviction of its incalculable advantages to each individual, will the great change be effected, from evil to good, from misery to happiness.

To explain the principles and practices which will work out, and which must be consequent upon, this change, and to make their vast superiority over the existing imaginary notions and consequent practices of all the nations of

the earth, apparent and familiar to man, is the object to be now accomplished.

The perusal, however, of this work, will be unavailing to those who are incapable of viewing the subject as comprehending an entirely new system to re-form man, and to re-constitute society. For a more limited conception of this all-important subject will only perplex the intellect, between old prejudices and new truths, and, therefore, make it less competent to understand arrangements designed to constitute a new state of human existence, one founded on the laws of nature, in direct opposition to the erroneous notions on which the arrangements of the world have been, hitherto, conceived, based and constructed.

New and strange as this statement will appear, even to the most learned and experienced of the present day, let no one rashly pronounce it to be visionary; for, it is a system the result of much reading, observation and reflexion, combined with extended practical experience, and confidential communication with official public characters, in various countries, and with leading minds among all classes; a system founded on the eternal laws of nature, and derived from facts and experience only; and it will be found, on full examination, by competent

minds, to be the least visionary, and the most easy of practice, of all the systems which have been proposed, in ancient or modern times, to improve the character, and to ensure the happiness of the human race.

INTRODUCTION.

THE religious, moral, political and commercial arrangements of society, throughout the world, have been based, from the commencement of history, upon an error respecting the nature of man ; an error so grievous in its consequences, that it has deranged all the proceedings of society, made man irrational in his thoughts, feelings and actions, and, consequently, more inconsistent, and perhaps more miserable, than any other animal.

This work is written to explain, first,—the cause of this universal error, which has produced the derangement, degradation and misery of the human race : and, secondly,—to open to the present generation, a **NEW MORAL WORLD** founded on principles opposed to this error ; and in which, the causes producing it will cease. In this **NEW WORLD**, the inhabitants will attain a state of existence, in which a spirit of charity and affection will pervade the whole human race ; man will become spiritualized, and happy amidst a race of superior beings.

The knowledge which he will thus acquire, of himself and of nature, will induce and enable him,

through his self-interest, or desire for happiness, to form such superior external arrangements as will place him within a terrestrial paradise.

As in this New World, all will know, that far more happiness can be obtained by union, than by disunion, all opposition and contention between man and man, and nation and nation, for individual or national advantages, of any kind, will cease.

The overwhelming power, which, through the progress of knowledge, may be now obtained, by the external circumstances under the control of society, to form the general character of the human race, will become evident to all, and in consequence, no child will be permitted to grow up in ignorance, in superstition, or with inferior dispositions or habits ; or without a knowledge of his own organization, of its laws, of the laws of nature generally, of the useful sciences, and of the practical arts of life.

The degradation, therefore, of mind and body, hitherto produced by a general training in error, regarding the organization, or natural powers of man, and the innumerable errors thence arising, will be altogether unknown.

The evils, also, which are now produced, by the desire, ignorantly created, to obtain individual superiority in wealth, privileges and honours, will not exist ; but advantages, much superior to these, will be secured to all, and feelings of a higher character, than individual distinctions can create, will be universally experienced.

Scientific arrangements will be formed, to make wealth, everywhere, and at all times, superabound beyond the wants or wishes of the human race, and all desire for individual accumulation, or any inequality of condition, will consequently cease.

The necessity for a never-ceasing supply of wealth, for the use and enjoyment of all, and the right of each to produce, and to enjoy his fair share of it, will be obvious and admitted. It will be equally evident that the unwrought materials, to produce manufactured wealth, exist in superfluity, and that scientific aids may now be constructed, to procure, and work up, these materials, without any disagreeable, unhealthy, or premature manual labour, into every variety of the most useful and valuable productions.

With means, thus ample, to procure wealth with ease and pleasure to all, none will be so unwise as to desire to have the trouble and care of individual property. To divide riches, among individuals, in unequal portions, or to hoard it for individual purposes, will be perceived to be as useless and as injurious, as it would be, to divide water or air into unequal quantities, for different individuals, or that they should hoard them for their future use.

As more wealth will be produced, through scientific aid, by healthy exercise, and as a gratifying amusement, than the population of the earth can require or advantageously use, no anxious thoughts, or care for a continued supply, will perplex the mind, or injuriously occupy the time of any one.

And as sufficient wealth will be so easily produced by scientific arrangements, to effect whatever riches and knowledge can accomplish, by the union of mankind, a far better education than any which has ever yet been proposed, or conceived in the old world, will be given from birth, to every one. In consequence of the ease, with which wealth and scientific knowledge will be obtained, and made abundant for the most ample use and gratification of all, the inferior existing circumstances will be abandoned, and man will no longer live in crowded cities, or in seclusion from enlightened and superior society:—but other arrangements will be formed to enable all, as soon as they shall be made rational, to live in superior habitations surrounded by gardens, pleasure-grounds and scenery, far better designed and executed, than any yet possessed by the monarchs of the most powerful, wealthy and extended empires. The human race will also be surrounded by other very superior circumstances, which now, by the progress of knowledge, can be placed, for the first time, under the control of man;—circumstances of a far higher character than any which have yet existed in any part of the globe.

Ignorance, therefore, and poverty, or the fear of it, now the fruitful causes of crime and misery, will no longer disunite man, and be the bane of his happiness. These evils will be known only, in the history of the past, or of the irrational period of human existence.

Money, which has hitherto been the root, if not of *all evil*, of great injustice, oppression and misery to the human race, making some slavish producers of wealth, and others its wasteful consumers or destroyers, will be no longer required to carry on the business of life: for as wealth of all kinds will be so delightfully created in greater abundance than will ever be required, no money price will be known, for happiness will not be purchaseable, except by a reciprocity of good actions and kind feelings.

Consequently, the present classification of society will be not only useless, but it will be discovered to be unjust and productive of every kind of evil; necessarily destructive of sincerity, honesty, and of all the finest feelings, and most valuable sympathies of our nature. This artificial and most injurious classification will be superseded by one derived immediately from nature,—one that shall insure sincerity and honesty; that shall cultivate, foster and encourage the finest feelings, the best sympathies, and continually call into action the higher qualities of our nature, and that shall insure to every one, the full amount of happiness that his original constitution, under the most favourable circumstances, shall be capable of receiving. These effects can be obtained, only, by a natural classification into employments according to age and capacity. All, at the same period of life, will pursue the same general occupations, for the public benefit, for which all, by their superior training and education, will be made

more than competent ; and all will have a large portion of each day to employ, according to their peculiar capacities and individual inclinations, without interfering with the happiness of others.

By these arrangements, and this classification, all will become superior, physically, intellectually and morally ; each will know all the duties of life, and will have the greatest desire to execute them in the best manner. In this classification, however, none will be trained to teach incongruities or mysteries, which must derange the mental faculties and disorder all the transactions of mankind—none will be engaged in devising or administering laws in opposition to the laws of nature ; or, in adjudging artificial rewards and punishments to counteract those of nature, which are all wise and efficient. It will be obvious, even to children, thus rationally educated, that all human laws must be either unnecessary, or in opposition to Nature's laws, that they must create disunion, produce crime incessantly, and involve all transactions in inextricable confusion. None will be trained in idleness and uselessness to waste extravagantly the productions of others, to which no just law can give them a shadow of right or title ; and no unjust law will be admitted into the code of the **NEW MORAL WORLD**. None will be trained and set apart to attack, plunder and murder their fellow-men ; this conduct will be known to be irrational and the very essence of wickedness ; nor, yet, will any be trained to bargain with, or, even, to attempt to take advan-

tage of another, or to desire individual privileges, or distinctions of any kind. The individual who is trained to buy cheap, sell dear, and seek for individual benefits above his fellows, is thereby, degraded,—is unfitted to acquire superior qualities,—is deprived of the finest feelings of our nature, and rendered totally incompetent to experience the highest enjoyments of human existence. Nor, will any be permitted, by society, to be trained in an *inferior manner*, or for *inferior purposes*; because one such example will be injurious to every one;—but all will have the original powers and faculties of their nature directed and cultivated, in such a manner, as shall make it unavoidable, that each shall become, at maturity, superior in mind, manner and conduct.

In this NEW WORLD, the sympathies of human nature will be rightly directed from infancy, and will engender a spirit of benevolence, confidence and affection which will pervade mankind.

The impurities of the present system, arising from human laws opposed to nature's laws, will be unknown. The immense mass of degradation of character, and of heart-rending suffering, experienced by both sexes, but especially by women, will be altogether prevented,—and the characters of all women will, by a superior, yet natural training, be elevated to become lovely, good and intellectual. Of this state of purity and felicity few of the present generation have been trained to form any correct or rational conception.

In this **NEW WORLD**, founded on universal and everlasting truths, no attempt will be made to falsify any of our physical or mental feelings; they will be known to be instincts given, as necessary parts of our nature, to be beneficially exercised and enjoyed.

Thus will be attained perfect truth, the great desideratum of human life, to prepare it for the enjoyment of happiness;—truth, which, in this **NEW WORLD**, will be, upon every subject, the sole language of man to the full extent of his knowledge.

There will, therefore, be an undeviating unity between all the thoughts, feelings, language and actions of the human race. It will be distinctly perceived that falsehood necessarily produces misery; and that truth, as necessarily, produces happiness; consequently, no motives will arise, among beings rationally educated and possessing a knowledge of their own nature, to induce any one even to imagine a falsehood.

In this regenerated state of human existence, all will be trained, from birth, to attain physically, mentally, and morally, very superior qualities, and to have them regularly exercised, up to the point of temperance, according to the constitution of each.

Thus will the well-being, the well-doing and the happiness of each be insured, and permanently maintained.

It must now be evident, that the **NEW MORAL WORLD**, will have little in common with the old, excepting humanity as it comes into existence at birth,

and the simple materials of nature; and even these will be made to receive forms and qualities so superior to those which have hitherto been given to them, that the inexperienced would scarcely believe their natures to be the same.

In this book the difference between the two states of existence, and, also, the mode by which the change from the one to the other will be effected, without injury to person or property, will be made so plain as easily to be understood.

The first part contains an explanation of the Constitution of Human Nature, and the Moral Science of Man, in order that a solid foundation may be laid, at the commencement. In the succeeding parts of this book the Conditions requisite to insure the happiness of man, will be stated, with the reason for each Condition. Having considered what individual man is by nature, and what is necessary to the happiness of a being so constituted, an Explanation will be given of the arrangements which are necessary for his social condition, which will lead to the consideration of the best mode to *Produce and Distribute wealth,—to Form the Character, and to Govern men in the aggregate, so as to insure their happiness.* The Religion and Morals of the NEW WORLD, will then be explained, and their superiority shown over the mysteries and inconsistencies of the religions and morals of the old world. The Principles on which to found a rational government for mankind will next follow, with its laws, the reasons for each

law, and the consequences of such a government to the population of the world. To these will succeed an Explanation of the practical arrangements by which *all* the conditions requisite to happiness may be obtained for, and *permanently* insured to, the human race; together with the mode of Effecting the change from the Old to the New World.

CONTENTS.

	PAGE
THE Letter to His Majesty	iii
The Address to the Governments and People of all Nations..	ix
The Dedication	xiii
The Preface	xv
The Introduction.....	xix
CHAP.	
I. The Five Fundamental Facts; and Twenty Facts and Laws of Human Nature on which the Rational Sy- stem is founded	1
II. Explanation of the First Fundamental Fact,—“That man is a <i>compound</i> being, whose character is formed of his constitution or organization at birth, and of the effects of external circumstances acting upon that organization, which effects continue to operate upon, and to influence him from birth to death.”...	6
III. Explanation of the Second Fundamental Fact,—“That man is compelled by his original constitution, to re- ceive his <i>feelings</i> and <i>convictions</i> independently of his <i>will</i> .”	9
IV. Explanation of the Third Fundamental Fact,—“That man’s <i>feelings</i> or <i>convictions</i> , or <i>both united</i> , form the motive to action called the <i>will</i> , which stimu- lates him to act and decides his actions.”	14
V. Explanation of the Fourth Fundamental Fact,—“That the organization of no two human beings is ever precisely the same at birth, nor can art subsequently form any two individuals, from infancy to maturity, to be the same.”	21
VI. Explanation of the Fifth Fundamental Fact,—“That nevertheless, the constitution of every infant, except in case of organic disease, is capable of being formed or matured, either into a very inferior, or a very su- perior being, according to the qualities of the ex- ternal circumstances allowed to influence that con- stitution from birth.”	25

CHAP.		PAGE
VII.	The Constitution and Laws of Human Nature explained.	
	SECTION I.—“Human Nature is a compound of animal propensities, intellectual faculties, and moral feelings.”	27
	SECTION II.—“These propensities, faculties and qualities are united in different proportions, in every individual.”	29
	SECTION III.—“This diversity constitutes the original difference between one individual and another.”	31
	SECTION IV.—“These elements of his nature, and their proportions, are made by a power unknown to the individual, and consequently, without his consent.”	34
	SECTION V.—“Each individual comes into existence within certain external circumstances, which act upon his peculiar original organization, during the early period of his life, and, by impressing their general character upon him, form his local, national, and general character.”	36
	SECTION VI.—“The influence of these external circumstances is modified, in a particular manner, by the peculiar organization of each individual, and thus the distinctive character of each is formed through life.”	38
	SECTION 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.”	39
	SECTION 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.”	44
	SECTION IX.—“Each individual is so organized that he must necessarily become <i>irrational</i> , when he is made from infancy to receive as truths false notions; and can only become <i>rational</i> , when he shall be made from infancy to receive true ideas without any admixture of error.”	45
	SECTION 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.”	49
	SECTION XI.—“Each individual is so organi-	

zed, 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 withheld by it." 51

SECTION 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, previously to experience, what particular sensations new objects will produce on any one of his senses.” 54

SECTION XIII.—“Each individual is so organized, that his *feelings* and *convictions* are formed for him by the impressions which circumstances produce upon his individual organization.” 58

SECTION 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.” 63

SECTION 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.” 67

SECTION 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 and moral powers, and diminish his enjoyment.” 69

SECTION 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 qualities, or elements of his nature; upon their being all called into action at a proper period of life, and being afterwards temperately exercised according to the strength of the individual.” 70

SECTION XVIII.—“Each individual is so formed that he is made to receive what is commonly called a bad character, when he has been created with an unfavourable proportion of the elements of his nature, and has been placed, from his birth, amidst the most unfavourable circumstances.” 74

SECTION XIX.—“Each individual is so formed, that he is made to receive a medium character when he has been created with a *favourable* proportion of

CHAP.		PAGE
VII.	the elements of his nature, and has been placed from birth amidst <i>unfavourable</i> circumstances :	
	“Or when he has been created with an <i>unfavourable</i> proportion of these elements, and when the external circumstances in which he is placed are of a character to impress him with <i>favourable</i> sensations only :	
	“Or when he has been created with a <i>favourable</i> proportion of <i>some</i> of these elements and an <i>unfavourable</i> proportion of <i>others</i> , and has been placed through life in varied external circumstances, producing some good and some evil sensations. This compound has been hitherto the general lot of mankind.”	78
	SECTION XX.—“Each individual is so organized that he is made to receive a superior character when his original constitution contains the best proportions of the elements of human nature, united in the best manner, physically and mentally, 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 in unison with the laws of his nature.”	81
VIII.	Deductions from the preceding Facts and Laws	84
IX.	“The influence of these facts and laws in forming the general character of the human race, and their effects upon Society.”	89
X.	The Harmony, Unity, and Efficiency of this Moral Science.	93

THE BOOK

OF

THE NEW MORAL WORLD.

CHAPTER I.

The Five Fundamental Facts ; and Twenty Facts and Laws of Human Nature on which the Rational System is founded.

1. **MAN** is a *compound being*, whose character is formed of his constitution or organization at birth, and of the effects of external circumstances acting upon that organization, which effects continue to operate upon, and to influence him from birth to death.

2. Man is compelled by his original constitution to receive his *feelings* and his *convictions* independently of his *will*.

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

4. The organization of no two human beings is ever precisely similar at birth ; nor can art subsequently form any two individuals, from infancy to maturity, to be the same.

5. Nevertheless, the constitution of every infant,

except in case of organic disease, is capable of being formed or matured, either into a *very inferior*, or a *very superior* being, according to the qualities of the external circumstances allowed to influence that constitution from birth.

The Constitution and Laws of Human Nature, or Moral Science of Man.

1. Human nature in the aggregate is a compound, consisting of animal propensities, intellectual faculties, and moral qualities.

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

3. The different proportions of the same general propensities, faculties, and qualities, constitute the sole difference by which one individual is distinguished from another.

4. This difference in each is made by a power unknown to the individual, without his knowledge or consent.

5. Each individual comes into existence within certain external circumstances, which, acting upon his peculiar organization during the early period of his life, impress their general character upon him; and thus the local and national character is formed unknown to the individual.

6. The influence of external circumstances is modified, in a particular manner, by the particular organization of each individual; and the distinguishing character of each individual is thus formed, continued, and maintained through life.

7. 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, what particular religion he shall be trained to believe, or by what other external circumstances he shall be surrounded from birth to death.

8. 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.

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

10. 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.

11. 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.

12. 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 of his senses.

13. 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.

14. 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.*

15. 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.

16. 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.

17. 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.

18. Each individual is so organized, that he is made to receive what is commonly called a bad character, when he has been created with what is now termed an unfavourable proportion of the elements of his nature, and has been placed from birth amidst the most unfavourable circumstances.

19. Each individual is so organized, that he is made to receive a medium character, when he has been created with what is now termed 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 what is now called 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 what is now called 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.

20. 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.

These are fundamental laws of nature, not of man's invention ; they exist without his knowledge or consent ; they change not by any effort he can make ; and, as they proceed solely from a cause unknown and mysterious to him, they are *divine* laws, in the only correct sense in which that term can be applied. These laws, considered separately and unitedly, and viewed in all their bearings and consequences, form a perfect foundation for a true Moral Science—for that science, the knowledge of which is necessary to secure the happiness of mankind.

CHAPTER II.

EXPLANATION OF THE FIRST FUNDAMENTAL FACT,—

“ That man is a compound being, whose character is formed of his constitution or organization at birth, and of the effects of external circumstances acting upon that organization, which effects continue to operate upon, and to influence him from birth to death.”

No one will dispute the truth of this fact ; because there can be only the original organization of the individual at birth, and the influence of external circumstances upon it, afterwards, to form its character at every moment of its existence. But it may be useful here to remark, that the influence of external circumstances upon the organization, partakes more of the character of a chemical action than a mere mechanical impression. Impressions made upon the organization, form a new compound with it, and, more or less, alter its powers of reacting upon external circumstances ; producing, thereby, a change in the character of the individual. This change is frequently effected by the sudden appearance of a new, disagreeable, or lovely object, producing very powerful effects on the feelings, thoughts and actions.

The effects of the action of external circumstances upon the original constitution, may be thus described. Suppose the organization at birth to be represented by A ; and the first circumstance, acting upon it, be represented by B. A and B unite and make a compound represented, we will suppose, by C ; the second cir-

cumstance which influences the organization, shall be called D ; which then unites with the last compound C, making a new compound of character, which we will call E. The next external influence, which we will call F, must now make another compound, not however by uniting with A or C, (which peculiar compounds have been lost for ever,) but with the last new compound E, and, together, making the 4th compound, which we will denominate G ; and in this manner the character of each individual undergoes a continued change, or makes a constant advance towards maturity, and afterwards to old age. Now it should be always held in remembrance, that the individual, after each new compound of his character has been effected, has had some change made in it ; and his power and inclination to react upon external circumstances will be in accordance with this change.

From the knowledge elicited by this first fact, man discovers that he himself knows nothing of the formation of his own original nature ; that he is, previous to birth, passive and unconscious ; his mechanical and chemical organization gradually forming ; and whether, at birth, his nature is good or bad, perfect or imperfect, the being, thus unconsciously to itself, formed, cannot rationally be the subject of either merit or demerit ; or be justly made responsible for the general or particular qualities of the organization or constitution, which it has been thus made to possess.

The peculiar organization of each individual is the sole foundation of his matured character, and always modifies the effects of external circumstances ; but the external circumstances may be made to possess either a weak or a strong influence over the original organization, in forming the character. Thus arrange-

ments may be devised to make the character of every one, more or less, under the power of his *original constitution*, or more or less influenced by external circumstances. *Savages* are extreme examples of the former, and the *Society of Friends* the best specimens we yet have had of the influence of the latter. This difference in the influence of external circumstances upon different individuals, has perplexed most men who have thought and written upon the subject. They have not understood the science of the influence of circumstances upon human nature; and, in consequence, they have not known how to educate or to govern man, as a rational being, or how to create circumstances sufficiently powerful to form a superior matured character for *all* individuals.

It is necessary to the right understanding of the moral science of man, that this first fact, relative to the formation of his character, should be accurately known; and that all the consequences to which it leads, should be fully comprehended. For this first fact is the foundation upon which the science is erected; and no one passing it over superficially, can proceed, in the investigation of the subject, with advantage. The results, which necessarily follow from this first fact, are most momentous to individuals and to society. These consequences will be gradually developed in the progress of the work, and they will be found to decide the *happiness* or *misery* of the human race.

CHAPTER III.

EXPLANATION OF THE SECOND FUNDAMENTAL FACT,—

“ That man is compelled by his original constitution, to receive his feelings and convictions independently of his will.”

THIS is a fact or law of nature which has puzzled the learned of all ages to the present time, and perplexed their reasoning faculties more than any other law of nature which they have attempted to investigate; it is yet unknown, unexplained, or misunderstood by the public; and more evil has arisen and exists in consequence of erroneous notions, in the human mind, relative to this fact, than from any other cause.

This most lamentable source of error has perpetuated ignorance, poverty, disunion, wars, and massacres, and engendered most, if not all, of the inferior passions, vices and crimes with which the human race has been afflicted: while a right understanding of this fact will dispel ignorance, withdraw the cause of division, establish confidence, secure peace and good-will, charity and affection, and render these virtues permanent throughout society.

The feelings and convictions experienced by man are not produced or regulated by his will, but are the necessary effects of the action of circumstances upon his physical and mental nature. Hitherto the world has been governed under the supposition, that the feelings and convictions have been produced by the *choice* of the individual, and that they are under the

control of what is called *free-will*. The languages of all nations are filled with the terms, that you must love or hate, believe or disbelieve certain qualities and creeds, or if you disobey you will be punished here and hereafter; and for so loving, hating, believing, or disbelieving, men are now praised and rewarded, as though there were great merit in so doing.

Yet, from an investigation of the facts connected with this subject, it appears that the feelings and convictions are *instincts of human nature*,—instincts which every one is compelled to possess or receive,—and for which no man can have merit or demerit, or deserve reward or punishment.

That the feelings and convictions *are* instincts of human nature, every one may ascertain for himself, by trying what power he possesses to change, by his will, his present feelings towards those persons and things which he most likes or dislikes, loves or hates.

A few such experiments will convince those who make them that it is in vain to attempt, by our will, to like what we dislike, or to dislike what we like,—to love what we hate, or to hate what we love. These feelings are created in us without the consent or control of the will, which is, itself, formed essentially by these feelings, and only exists in consequence of them and of our convictions. It is for acts of the will that men are punished or rewarded by men; because they have hitherto imagined that the will was formed by the voluntary impulse of the individual; and they never suspected that it was as much created *for*, and independent of, him, as any part of his physical frame or mental faculties.

Similar experiments relative to the convictions

made upon the mind, will demonstrate the powerless nature of the will over our opinions or belief; will demonstrate that these depend not upon the *will* of the individual, but are, alone, formed by the strongest impressions made upon the mind, and that the *will* has no power to force the mind to believe what it has been made to disbelieve, or to disbelieve what it has been made to believe. Every effort, thus made, will prove the fallacy of the general opinion. There can, consequently, be no merit or demerit in conviction, when, in every case, we are *compelled* to have the conviction which we possess.

But it is said that man has the power, or the free-will, to *seek for evidence* to enable him to love or hate contrary to the feelings, and to believe or disbelieve contrary to the convictions, which he has been compelled to receive, and that he is therefore culpable for not searching for this evidence. Now, the *desire* to seek for this kind of evidence must first be created by the feelings or the convictions, or both, generating *motives* to investigate additional or new evidence which may tend to produce new feelings and convictions: and unless the desire shall be so excited through the convictions or feelings, or both, no *will* can exist upon the subject, and even the chance of effecting an alteration cannot be obtained.

But suppose the feelings or convictions, or both, have been excited, by some new impressions, to desire or will to investigate other evidence or facts, with a view to change love into hate, or hate into love; belief to disbelief, or disbelief to belief; it, yet, does not depend upon the *will* of the individual whether he can do either. Counter feelings in the *first case* must be created by some *other* means than the *will* to effect

the change, and stronger impressions than those already existing must be made upon the mind, by new evidence, before a different opinion can be formed ; and it does not depend upon the *will* whether or not that evidence can be obtained.

It is also evident that in this case, as in that of the former fact, there is nothing but the original organization, and the external circumstances acting upon this organization, to produce whatever sensations the individual is conscious of experiencing. The feelings, therefore, whether strong or weak, good or bad, as they are termed, must influence the being as instincts, totally independent of the will. In like manner we see any object before us in connexion with all the circumstances by which it is surrounded ; that object makes an impression on our minds of its existence, in combination with the circumstances by which it is surrounded. It is an instinct of our nature thence to be convinced that the object does so exist, surrounded by such external circumstances : it is a *fact* to us, which we are compelled to believe, without any reference whatever to what is called the *will* : and thus is man under the necessity of receiving his convictions, respecting all external objects of nature, without the action of the *will* having any power to interfere ; it has, in fact, nothing whatever to do in forming any one of these convictions.

So, also, with regard to convictions arising from reflections upon the previous impressions made on the mind. By the organization of man, the senses first convey the impression of objects,—their qualities or relations to other things,—to that quality or power denominated our *consciousness*. Many of these impressions are thus received at various periods, and

remain to be recalled by another faculty of our organization, called *memory*. These different impressions are then compared by another faculty or power of the organization. These comparisons are more or less numerous or complex, according to the number of ideas to be compared with each other ; they are of longer or shorter duration, depending upon the similarity or dissimilarity of the ideas, and the consequent difficulty or facility of detecting all the differences between them. When this comparison has been made, a faculty of the organization, commonly termed the *judgment*, decides upon the result. If the comparisons be hastily executed, and decided upon ; it is said to be a hasty conclusion or imperfect judgment : if the ideas be carefully examined, under all the variety of comparisons that can be made with them, and a decided conviction follow, then it is said to be a sound judgment after due examination. But it sometimes happens, that by the most calm and deliberate examination and comparison of all the impressions made upon the mind, or ideas received into it, no decision can be made by the judging faculty : the balance, as to the result of comparison, is equal relative to two or more conclusions, and without additional impressions from new facts, the subject of comparison remains in the mind without any decision. Now in each of these cases the convictions are made independently of the *will* of the individual, and these decisions, thus made, produce the sensations which create the will. In all this there is nothing which acts but the organization, changed as it has been, in its increasing formation, by the action of external circumstances upon it. The convictions, therefore, made on the mind by external objects, acting immediately

through the senses, or by the power of reflection, comparison, and judgment, whether they are one or more faculty of the organization, *are so made independently of the will* : and as the will has not the power to form the convictions in the first instance, neither has it the capacity of changing them. The convictions remain fixed in the mind unless removed by new evidence sufficiently strong to overcome the previous opposing conviction.

In the next chapter it will be discovered, not only that the feelings are received, and the convictions formed, independently of the will ; but that the *will itself* necessarily emanates *from* the feelings and convictions.

CHAPTER IV.

EXPLANATION OF THE THIRD FUNDAMENTAL FACT,—

“ *That man’s feelings or convictions, or both united, form the motive to action called the will, which stimulates him to act and decides his actions.* ”

THIS, also, is a fact most important to be fully comprehended in all its parts, and which requires an exact development. Man’s feelings include his convictions or mental inclinations—indeed, man may be said to be a compound of feeling of varied descriptions, engendered by different parts of his organization, physical, intellectual, and moral, all of which are instincts of his nature. When man shall have his character formed to become a rational being, these instincts will be, probably, always, or very nearly

always, united ; but if opposition should ever arise between them, the physical instinct will be completely under the guidance and control of the mental and moral.

Calm reflection upon human motives to action will develop the causes which give strength to all these instincts ; and by a due investigation of the circumstances upon which these causes depend, a much more accurate knowledge of the motives to human actions will be obtained.

In the present irrational state of human society, the physical, mental, and moral instincts are almost continually opposed to each other, and thus is nature thwarted throughout the whole life of every individual. There is a strong desire on the part of every child to express all its sensations ; to say, " I like this and dislike that," with regard to all inanimate circumstances ; and to say to those who surround it, " I love you," or, " I am indifferent," or, " I dislike you." It is contrary to the feelings of children to have any mental reservations whatsoever. The love of truth is an instinct of human nature which would be always exercised in simplicity, were not individuals praised and blamed for particular feelings, and rewards and punishments ignorantly and arbitrarily awarded for them.

The direct and only road to a knowledge of man and of human nature, and to the attainment of happiness, is through the development of truth ; by every individual, upon all occasions, expressing his thoughts and feelings as they are experienced by him. Then, and then only, can human nature be known ; then, and then only, can arrangements be formed to give to man the superiority over all terrestrial animals

for which, by his organization he is adapted : then, and then only, can man be so placed amidst his fellows, that he may enjoy in security all the happiness of which his nature is so susceptible. It is truth alone, developed by each individual expressing his sensations as they arise, that can elevate man to that rank in the creation to which his faculties entitle him, and it is the impossibility of adopting this practice, under the existing mistaken notions respecting human nature, that now keeps man the irrational being he is, and which he ever has been : but when he shall acquire such an insight into the formation of his own character, as to enable him to know *how* it is formed, he will discover that his *will* is as much created *for* him as any other quality or faculty which has been given to him ; that it is the result of his physical feelings overpowering his mental feelings, or the reverse, or an union of both. When the physical feelings are too strong for the mental, and a will is thus formed to act in opposition to the latter, it is sometimes said by the individual thus influenced, that he did so contrary to his will, that is, contrary to the sensations produced by his mental feelings ; which, having reference to ulterior consequences, produced in his mind one will or motive, while the physical feeling, being at the moment of action stronger than the mental, produced another will or motive stronger than the former, and the action followed. At other times it is said by an individual, “ I did so and so contrary to my feelings or desire ; I was strongly impelled to act according to my feelings (the physical motive or will to action), but my convictions (or mental feelings), by placing before me the ultimate consequences of yielding to those feelings, enabled me to

resist them, and my better will prevailed." That is, the individual is, according to circumstances, impelled to action by his physical or mental feelings, whichever present or create the strongest motive when they are in opposition to each other ; and when they are so, the mental feelings of the individual are perplexed and injured, or the physical feelings are unnaturally restrained, and, consequently, an anxiety is experienced always injurious to health and happiness. The present system of the world places man almost perpetually in the condition to have opposing feelings, to live in a daily contest with his two wills ; sometimes one is victor, sometimes the other, and in consequence, man appears to be " born to evil as the sparks fly upward." Now, the physical as well as the mental feelings are capable of being made beneficial to man, both in his individual and social character : they are both, under proper arrangements, calculated to produce health, satisfaction and enjoyment, and to be made, at all times, to harmonize together ; and it is not, perhaps, going too far to say that they need never be placed in opposition to each other.

Nature's laws require that the physical, mental, and moral feelings should be satisfied or exercised, up to the point of temperance, and if arrangements were made for this practice to be universal among mankind, (and the experienced know that these arrangements could be easily effected,) then there would not be two wills or motives to action but one will, and harmony would obtain throughout the human race. It is the erroneous supposition that the will is free, and not necessarily the result of the physical or mental feelings, or both united, that creates these two apparent

wills in every individual, or makes him the sport of two opposite sets of motives ; and this irrational state of human existence is produced by the want of knowledge relative to the mode of guiding and directing the physical and mental feelings, as they increase from birth to maturity, and change from that period to dissolution : for the physical feelings are excellent in themselves, and although so much decried, by those trained in religious mysteries and errors, are as essential to health and happiness as the mental feelings. The germs, only, of the physical feelings, or the *powers* of feeling, exist at birth ; but these are capable of being made to produce either only evil and misery continually, or to become the source of daily and hourly benefit and pleasure to the possessor and to society. The individual, however, is at the mercy of society for the guidance of these physical feelings ; and upon the ignorance or intelligence of governments, or of public opinion, relative to the formation of character and the science of society, will depend the right or wrong direction which shall be given to these feelings.

The due exercise of the physical feelings, at the times when nature requires them to be put into action, is essentially requisite to the health of both body and mind ; and without such exercise, at the proper periods indicated by nature, the body will become diseased and the mind confused and weakened. Society, as it is now constituted, is full of error on this subject, both in principle and practice ; and man can never become either rational or happy, until the errors in both shall be removed.

As the physical feelings are capable of being trained, so as to have a right or wrong, a beneficial or an injurious tendency, so are the mental and moral feelings.

These mental feelings or convictions of the mind, may be founded on imaginary notions ; on conjectures made at random without regard to facts ; they may, indeed, be formed to be the most incongruous in their nature, the most contrary to all existing facts, and, consequently, the most opposed to reason : and such, generally speaking, are the mental feelings which have been given to the human race, through all known periods of its past existence. The time, however, seems approaching, when the human mind will be impressed with a very different character ; when its feelings will be in accordance with facts ; when none of them shall be incongruous, none mere conjectures, or wild fancies of the imagination, but when all of them shall be in perfect unison each with the others, and harmonize with the whole of external nature.

It then depends on the governing power, in directing the circumstances by which the physical and mental feelings are trained from birth, what shall be the kind of *will* each person under that government shall possess ; and, of course, whether the prevailing will of the individual shall be essentially good or bad, superior or inferior : also, whether the stimuli to act shall be strong or weak—for this likewise depends upon the manner of forming the will,—and, also, what shall be the nature of the actions which shall be performed. The strength of the action and the action itself are both decided by the will, and as the will is formed by the physical or mental feelings, or both, the whole process of deciding human actions is, thus, resolvable into a knowledge of the mode by which superior physical and mental feelings may be given to the individuals from their birth.

Man is not, therefore, to be made a being of a su-

perior order by teaching him that he is responsible for his will and his actions. This is putting the most formidable obstacle in the way of attaining the most valuable knowledge that man can acquire : it is the direct mode to prevent him from knowing himself ; and it teaches him to believe himself another kind of being from that which he really is, and, in consequence, to err in all his thoughts and actions, respecting his own nature and human nature generally. No ! the stimuli to action will henceforth not be the uncertain and inefficient influences of *deception* upon the human race, forcing them to imagine, contrary to every fact recorded in history, that each individual *himself* forms his feelings, thoughts, will, and consequent actions ; it will be known that man is, altogether, a being whose organization, feelings, thoughts, will and actions are predetermined for him by the influence of external circumstances acting upon his original constitution, and that he is, therefore, irresponsible for the character formed for him, whatever it may be. Those who imagine, that the notion of individual responsibility is calculated to produce a better or more virtuous state of society than the knowledge that every part of the character of man is formed for him, by circumstances pre-existing to the will which decides his actions, have yet to learn the laws of nature respecting man, individually, and the science of society ; or the laws of nature relative to man in a social state. The first notion has formed man and society as they have been described by history, as they are found to be to-day over all the earth. We know, then, from *experience*, that this notion does not prevent the great majority of mankind from being ignorant or irrational, unjust to their fellow-men and miserable

themselves. What the knowledge of the true formation of human character may produce we have only partial experience; but from reasoning, *à priori*, from facts as they exist, there can be no doubt, that this knowledge will speedily lead to a practice which will enable the adult population, fully instructed in the principles of the formation of character, to train their descendants to become physically, mentally, and morally a superior race of beings, living in the most delightful harmony together, without any individual pride or vanity arising from their conscious superiority to their predecessors, or their imagined superiority to each other.

CHAPTER V.

EXPLANATION OF THE FOURTH FUNDAMENTAL FACT,—

“ That the organization of no two human beings is ever precisely the same at birth, nor can art subsequently form any two individuals, from infancy to maturity, to be the same.”

It is well known to those accustomed to children, in infancy, that there is a decided and palpable difference between them at birth : occasionally there have been approximations so near, that, when seen apart from each other, superficial observers have imagined that there was no difference between them ; but whenever any of those most nearly alike have been compared accurately together, a decided variation, in many particulars, has always been discovered. In fact, an

accurate investigation, by persons competent to such examinations, will always detect a decided difference in the physical and mental organs of all human beings, such a difference as naturalists discover to exist in all the works of nature, whether organized or unorganized.

There is not only this variety in the organization at birth, but it is daily and hourly increased after birth, by the influence either of circumstances different in their kinds or qualities, or varied in their order of succession or even the same circumstances—acting of course in a different manner upon two different organizations,—will produce different results, and thus each man is made to differ essentially from all other men.

It is, indeed, fortunate that there is this double guard to prevent any two individuals being formed alike. The inconvenience would be great ; the monotony would be most disagreeable and prejudicial ; and, altogether, the consequences of a greater similarity, among men, would be pernicious in every point of view in which the subject can be considered. It is, however, of great practical utility to know, “that nature does not produce two human organizations alike at birth, and that art cannot subsequently form any two characters to be the same.” The difference between men exists by nature, and in opposition to all art, and is, therefore, inevitable. This difference, however, whether it be more or less, is not made by the individuals ; it is made, *for them*, by pre-existing circumstances, and no one can justly or rationally take merit or demerit to himself for any difference which may exist between him and any of his fellows.

The knowledge of this fact, when followed through all its consequences, will effectually destroy all mo-

tives to individual pride or vanity. No one versed in this knowledge of his nature, will think more highly of himself than of any of his fellow-men ; selfishness, therefore, from personal considerations, will cease to exist, and a new mind, in this respect, will be formed. Man will discover, through a knowledge of the laws of his nature, the true cause of all differences among his fellow-men : he will not think it necessary, that all should be alike at birth, or that attempts should be made to force them, contrary to their original and acquired nature, to feel, to think, or to act, precisely alike, seeing that these differences are created for them, and when created are inevitable.

The knowledge of the fact that this difference exists by nature and from external circumstances, between all individuals, and that it is not caused by the individuals themselves ; combined with a knowledge of the three preceding fundamental facts, will, of necessity, lay the foundation, in every mind, trained to trace all the consequences to which these facts lead, to true morality and real virtue ; that is, to have universal charity for the personal appearance, for the feelings, thoughts, actions and general character of all individuals, whatever may be their colour, language, religion, habits, or conduct. This knowledge will also prepare the mind of every one to entertain kind feelings towards all men ; and when the children of one generation shall be educated to possess all these lovely qualities in body and mind,—which they *must* acquire as soon as they shall be trained, from birth, on the principles of the Rational System of Society,—they will, also, of necessity, possess that universal sympathy of feeling, which will compel each one to love his neighbour, not merely as well as, but much better than him-

self. For if some are now made to love a few of their fellow-creatures better than themselves, although both parties have been formed with all the inferior qualities of irrational beings, how certainly will this pure and superior affection be generated among mankind, when *all* shall be trained, from infancy, to be rational in their looks, thoughts, words, and actions ; to be, in fact, compared with the past and present generation, a race of superior beings physically, intellectually and morally.

The mind accustomed to examine facts accurately, and to generalize its own ideas, will perceive the practical importance of this difference, made by nature, between all human beings ; that its endless variety must of itself be a perpetual source of enjoyment to all, when in a rational state of existence ; and that the difference between individuals, whether chiefly made by nature at birth, or afterwards by the influence of external circumstances, can never become, among rational beings, a cause of pride, envy, or jealousy, and much less of any exclusive privileges.

The knowledge of the fact under consideration, united with the three preceding facts, will also destroy the germs of all mere personal ambition, or desire, in any one, to obtain rule over his fellows, or to possess any power or authority superior to that to which all, at the same age, will be acknowledged to be equally entitled.

As all receive the various physical, intellectual and moral qualities, whether produced by nature at their birth, or from the influence of external circumstances afterwards, independently of any power which they can create, the knowledge of this perpetual dependence upon other causes than such as can originate with

themselves, will destroy the germs of all self-righteousness, self-importance, or arrogance of any kind. Egoism, also, of every description, and ignorant selfishness, the great banes of society, must disappear under the practice of a system, founded on a knowledge of these fundamental facts. Such feelings can have no place in minds fully comprehending these facts ; there can be no germs of them ; they cannot exist, for there will be nothing to create them. Thus, by an accurate knowledge of these few and plain, but eternal laws of human nature, the causes which have hitherto given origin to the inferior feelings, erroneous judgements, and injurious passions, will be for ever removed from the human race.

CHAPTER VI.

EXPLANATION OF THE FIFTH FUNDAMENTAL FACT,—

“ That nevertheless, the constitution of every infant, except in case of organic disease, is capable of being formed or matured, either into a very inferior, or a very superior being, according to the qualities of the external circumstances allowed to influence that constitution from birth.”

THE four previous facts relate to the general theory of the formation of the human character ; they develop, step by step, the modes by which the infinite diversity of this extraordinary compound is created ; they make it evident, that the whole character of man is formed *for* and not *by* the individual : and these

four fundamental facts, or principles, must be thoroughly understood before men can either think or act rationally, with respect to themselves or to their fellow-men.

The fifth and last of these fundamental facts which now remains to be explained, is one of principle, combined with practice; and with practice more important and comprehensive in its nature than any that has ever been presented to the world. Its *principle* is, that every human being that comes into existence, with an organization not diseased, may be made to be either very inferior or very superior throughout life, unless accident or disease should affect the original constitution: and that the one or the other is to be accomplished through the instrumentality of inferior or superior circumstances, acting upon the organization, possessed by the individual at birth.

The practice, which the acknowledgement of this principle will necessarily induce, will be the removal of the existing inferior circumstances, which keep men in ignorance and poverty, which generate bad feelings and passions, which regularly train them to become vicious and to live in opposition to each other, and which compel them to become irrational and to suffer all manner of miseries. It will, also, occasion the removal of all those injurious influences by which mankind are now surrounded, by creating an entirely new combination of such external circumstances as are under human direction, and preventing every unfavourable influence, subject to the controul of man, from acting upon any individual from birth to death.

This will be the universal practice of man, as soon as he shall be taught to know what manner of being

he is, and how he is to act, in order, to train his offspring to become rational.

What this new combination of external circumstances, under human controul and direction, *ought* to be, and *how* it is to be formed, will be explained in subsequent parts of this work.

CHAPTER VII.

THE CONSTITUTION AND LAWS OF HUMAN NATURE EXPLAINED.

SECTION I.

“ Human Nature is a compound of animal propensities, intellectual faculties, and moral feelings.”

WHEN men attend to the evidence of their senses, and observe what passes around them among the other productions of nature, they cannot fail to discover that they possess much in common with the vegetable and animal creation,—the desire for food to support their existence ; for sleep to recruit their exhausted powers ; for a union with the opposite sex, to continue their species. These, therefore, may be considered the animal propensities of man, which he possesses in common with other animals, and from which they do not differ in their general character. Similar observations will discover other faculties in man, analogous, in some degree, with the instincts of animals, with this remarkable difference, that the in-

instincts of animals remain nearly the same through the life of every succeeding generation, while the mental faculties of the human race are continually enlarging, through experience, or the acquisition of new knowledge, leading to new discoveries in every department of life. This power of adding to the number of ideas in the mind, of comparing the previous ideas with those more lately received, to ascertain their agreement or disagreement, and thereby attaining a knowledge of permanent general principles, and deducing sciences from them, constitutes what are termed the intellectual faculties of man, and it is this power in human nature that distinguishes man from all other animals and earthly productions. These faculties have hitherto been far less beneficial in promoting his happiness than the instincts of other animals appear to have been to them, and, it is probable, that, in consequence of the errors of the inexperienced intellects of man, he has hitherto possessed less enjoyment than any other tribe of beings.

The third division of the elements of human nature comprises the moral feelings, or those sensations which are produced when the individual feels conscious that he has added to, or deducted from, the sum of happiness in the creation ; producing pleasure in the former, and pain in the latter case.

Man is thus constituted a being altogether of physical, intellectual, and moral feelings ; and his happiness can arise only from the harmony existing between these component parts of his nature. When these elements of human nature are in their best proportion to each other, man is prepared to enjoy the greatest degree of happiness through life, provided the external circumstances around him are in unison with his na-

ture. But these circumstances are now, and ever have been, so much in opposition to human nature, that, it is probable, the individuals who have hitherto possessed the finest compound of the elements of human nature, for the acquisition of all excellence and enjoyment, have been made, through the counteraction of external circumstances, formed by man through mistaken notions of his own nature, to experience more pain and misery than those individuals who have been less favoured in their proportions of the original elements of their nature. The practical application of this first law of human nature will be to use the most rational means to secure, to future generations, the best proportion of these elements, in the original constitution of every child at birth, which will be effected on the same general principles as those which men now pursue in obtaining superior vegetable and animal productions by a scientific knowledge of the methods most proper to be applied to attain the object proposed.

SECTION II.

“ These propensities, faculties and qualities are united in different proportions, in every individual.”

This law of human nature has been, in part, considered in Chapter V.

The evidence of our senses, the strongest evidence possessed by man, proves the universality of the law. No two infants have ever yet been known to possess, at birth, the same proportions of physical, intellectual, or moral elements. It appears, indeed, from all the facts of which we have any knowledge, that no two senses, of any two individuals, have ever been precisely

alike ; and as no two things in nature have yet been found the same, it may be concluded, that no two senses of any two infants have been yet formed without some difference. Every consideration relating to the question, clearly proves, that it were absurd as well as useless, to imagine that there could be any intention on the part of the Power that gives existence to man to form any two of them alike. It is highly improbable that they were ever intended to appear externally, to feel internally, or to think and act in any particulars alike ; they are, evidently, so formed as to make it impossible that they ever should do so ; and in so forming man, his happiness has been the more effectually secured. When men shall be trained, from infancy, to become rational beings, their highest social enjoyment will arise from the endless variety of useful and agreeable qualities which will be possessed by the human race, and which will be delightfully natural in each of them. There will be no affectation, no attempt to copy the appearance or actions of conspicuous individuals,—no forced, unnatural character arising from these awkward attempts ; but each one will be independent, unaffected, and naturally graceful in the free and unconstrained expression of his own thoughts and feelings ; and it is thus that intelligence, grace, dignity and benevolence, in all their varied natural combinations, will become the common characteristics of mankind.

It is this endless variety, in the compound of the original elements of human nature, in each separate person, that forms but one being in the whole of mankind, and with a never-ending diversity of qualities in the *individuals*, produces a perfect equality of rights, privileges and happiness among all of the

human race. All thus come from the same *general* elements, in infinitely mixed proportions ; all live upon the same general atmosphere ; and, at dissolution, each particular organization, returns to the same general elements, to give new life to new compounds, and to reanimate continually improving organizations ; thus forming the future life eternal to which, probably, there will be no termination. It is, thus, that the good or evil done in one generation benefits or afflicts future generations ; and hence, the utility of making the greatest possible progress in every kind of amelioration, and in every species of improvement, during each successive generation ; that the offspring which proceeds from us,—which is, in fact, part of ourselves, or ourselves continued through succeeding ages,—should have the greatest amount of advantages and enjoyments.

Thus, when reason shall prevail over superstition, the different proportions of the elements of our nature, which are united in different individuals, will be calculated to produce harmony among mankind and infinitely to increase the happiness of the human race.

SECTION III.

“ This diversity constitutes the original difference between one individual and another.”

The diversity of the human race is necessary to the happiness of man. In the very few instances in which there has been a strong resemblance between two individuals, living at the same period, in the same district, the inconveniences which have been experienced have been sufficient to prove the endless confusion that would arise if the individuals, of the human race,

were formed to be more nearly alike than they have been. This diversity is, then, not only a necessary result of the organization of man, but should be found, and in a rational state of society *will* be found, a potential cause of his greatest happiness. Without this diversity, society itself would be a mass of confusion, and universal disorder would pervade all the transactions of mankind ; the business of life could not be continued without this variety among the human species.

It is irrational to suppose, then, that all men or that any portion of mankind can be justly governed under any complicated system of human laws which pre-supposes men to be influenced alike by the same external circumstances. Nothing can demonstrate more forcibly the irrational state in which men have heretofore existed, and the little knowledge of human nature which their rulers have possessed, than the modes by which they have been governed in, what is called, the civilized world.

It is now quite evident that the legislators and law-givers of former times were themselves *totally ignorant of human nature*, and, consequently, of all the practical measures necessary to be adopted, in order, to insure its well-doing, well-being, and happiness.

In consequence of the human mind not having been directed to the study of itself and of human nature generally, every imaginable error has been committed in forming society in those countries which have been called civilized. Some individuals, ages ago, supposed that human nature ought not to be what it ever has been, and is, but something quite different, and they set about inventing various devices of religions, laws, and governments, to force it to

become what they conceived it should be, and could be made to be. But through every device hitherto adopted to change and improve human nature, it has remained unchanged in its original character, and has been made to act infinitely worse by all the attempts to compel it to become unnatural.

Until men shall be induced, by reason, to desist from these absurdities, human nature will continue vicious or unnatural, and men will still exhibit all manner of irrationality in their public and private transactions, and render each other as miserable as their nature will admit. When the error of this proceeding shall be made manifest, all attempts to govern man on the notion that they all ought to feel, think, and act alike, or that each individual ought to feel, think, and act alike at all times, will cease ; and the natural diversity of man will be acknowledged and provided for, as well as the natural change of feelings, thoughts and actions of the same individual as he grows in experience, or is altered by the presence of successive and differing objects.

The knowledge of the facts that men are made to differ one from the other in the proportions of all the elements of their nature, and that this difference is the source whence infinite excellence and happiness may be derived, will induce those who shall, hereafter, direct the public and private proceedings of mankind, to adopt such general laws, regulations and arrangements as will allow this natural diversity among men to have its full scope of action, and to produce all the endless benefits and enjoyments which must, necessarily, flow from its existence and encouragement.

SECTION IV.

“ These elements of his nature, and their proportions, are made by a Power unknown to the individual, and, consequently, without his consent.”

The evidence of our senses demonstrates this to be a fact. The ignorance of a child when born, of himself, how he was formed, how he came into existence, what are his qualities, physical, intellectual and moral, is obvious to the most common observer. No one can, for a moment, imagine that the infant possessed any power to direct or control his formation, or gave his consent, in any manner, to become what he is: a being, therefore, thus brought into existence cannot be made, with any degree of justice or of common sense, accountable for the qualities of his nature, or for the particular proportions of the different elements which have been united in his individual formation.

To make him accountable for them, to form arrangements in society upon the supposition that he ought to be accountable for them, to make laws in conformity with this supposition, and to educate and govern men under such a notion, is to adopt a system erroneous in its whole combination; a system, which must engender all the bad passions, keep men ignorant, produce poverty, crime, disease and misery continually, and make man an inconsistent and irrational being. Under a system founded upon this supposition men must become irrational in their feelings, thoughts and actions; they must become enemies to one another, and they must, in all their transactions, counteract each other's happiness. But

all the systems of the world have emanated from this error, and, consequently, they have all produced anger, hatred and uncharitableness. The notion that human nature in the aggregate is bad, and that each individual is accountable for that portion of it which has fallen to his lot, is the source of the present ignorant and wretched condition of the human race, in all parts of the world.

Before man can begin to perceive what is rational ; before he can in any degree understand what manner of being he is, he must distinctly know that he cannot become accountable for what human nature is, or for what he has himself been made to be ; that, in like manner, none of his fellow-men can be justly or beneficially made, in any degree, accountable for what they have been formed to be at their birth. He must know that their organization is their nature, and as this is, so must they be. It will be vain to attempt to form man to become a rational creature, until he can be taught, by reason, to give up the absurd notion that his nature is bad, and that, to become virtuous and happy, he ought to act in opposition to it. The beginning of wisdom is to know ourselves, and the commencement of this knowledge is, clearly to understand that human nature, in the abstract, is neither better nor worse than any other organized nature, and that it is better or worse, only, as it possesses superior or inferior qualities for the acquirement of knowledge and the enjoyment of happiness compared with other terrestrial organizations.

A superior state of human society, therefore, can be formed, only, upon a knowledge that man is not the former of his own nature ; that it is organized in a manner unknown to him, and without his con-

sent ; and that, when it is comparatively ill-formed in any particular instance, the individual is an object of compassion, calling for our kindest exertions to remedy the evil, and never once for blame or punishment. It is this knowledge of our nature, alone, which can lay the foundation of charity and affection for our race. No other view of human nature can create the feelings of pure charity and sincere affection for the whole family of mankind. This is that knowledge which alone can produce the love which casts out fear, and the confidence which knows no limits. It is that knowledge by which error, ignorance, vice, or misery, for they are but one, can alone be removed, and be replaced by an accurate comprehension of man and nature,—by a consequent state of human society which shall be virtuous and happy. Let us, then, openly, acknowledge the innocence of man, with respect to his original nature, and the superstructure of character which society has raised upon it, and, also, the ignorance and injustice of making the individual accountable for that which nature and society have compelled him to become.

The contrary notion is an error which, as long as it shall be retained, will be destructive of virtue and happiness among the human race, and which will compel them to remain irrational, and ignorant, and wretched.

SECTION V.

“ Each individual comes into existence within certain external circumstances, which act upon his peculiar original organization, during the early period of his life, and, by impressing their general character

upon him, form his local, national, and general character."

This, also, is a fact evident to our senses, and confirmed by all our reasoning faculties. We see every infant come into existence within certain external circumstances. The kinds or qualities of these circumstances depend upon the country in which he is born, and especially upon the particular district ; upon the character and class in life of the parents ; upon the comparatively good or ill success of the parents in their class ; upon the other inmates of the family ; upon those in connexion with it ; and, generally, upon the peculiar laws, customs, and prevalent public opinion of the immediate neighbourhood in which the being lives during infancy, childhood, and youth. These external circumstances continually act upon the organization of the child, and by their unceasing impressions, during every moment of its existence, train it, in a manner unknown to itself, to acquire the local language, habits, and manners of the class, district and country in which it lives. So effectually will these impressions be made upon the organization of any individual, that should he, at matured age, remove to a distant part of the same country, the experienced will easily discover in what local district he has formerly lived, and if he should go into a foreign country, men of the world would know of what localities he was a native, or that he had been a localized being belonging to a certain district ; and they would be competent, by noticing the effects which external circumstances had produced upon him, to ascertain the general character of those external circumstances. So true it is that " man is the creature of the circumstances in which he is

placed." It is thus that the Frenchman is so easily distinguished from the Englishman ; the Spaniard from the German ; the Portuguese from the Russian ; the European from the African, the Asiatic and the American, &c. ; that the inhabitants of northern latitudes are so easily known from those of the southern ; and it is owing to this cause that there is so much less difference between the higher classes of different countries than between the lower classes of the same countries, the former being usually under a greater number of similar general external circumstances than the latter.

It is owing to the same cause that a native of Yorkshire is so readily known from a native of Wiltshire, a Welshman from an Englishman, or a Scotsman from an Irishman, a countryman from a citizen, or one who has lived all his life in Glasgow from one who has lived all his life in Edinburgh, although there is a distance of forty-two miles, only, between them.

These facts, which may be multiplied to an unlimited extent, prove, beyond all doubt, that the external circumstances existing around individuals form their local, national, and general characters.

SECTION VI.

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

Observation and reflection prove, not only, as stated in the previous section, that the external cir-

cumstances in which the individual is placed from birth through childhood and youth, form his local, national, and general character, but, also, that this local, national, and general character is diversified in every one, by reason of the difference between one organization at birth and another.

As organizations are made to differ from one another, as explained in the 2nd Section of this chapter, so is there necessarily a consequent difference in the effects produced upon them by the same general and local external circumstances.

It is owing to this law of human nature, combined with the impracticability of placing any two human beings under precisely the same external circumstances, for a single day, or even an hour, that no two children are alike in the same family, that brothers and sisters differ in what are called their *natural* dispositions, and in their capacities to acquire a knowledge of certain things, or to perform certain operations.

It is owing to this, and the preceding laws of human nature, that the natives of particular countries are generally so much alike, and yet differ so much from each other individually; that Quakers, Jews, Mahommedans, Hindoos, &c., resemble each other so much generally, and yet, when seen together, are in many particulars so different.

SECTION 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."

None will dispute the truth of these facts or law of our nature ; for each fact is a self-evident proposition, and admits of no difference of opinion : they are facts of the highest importance for the human race to comprehend and act upon, and yet they appear to be unknown and unappreciated by all tribes and people, for none have hitherto regulated their laws, institutions, or practices in conformity with them.

This law of our nature develops the chief causes which influence the destiny of all individuals, and which form them to be what they are.

An essential part of the character of all men proceeds from the age of the world in which they are born. If, for instance, all the philosophers and men of letters, of whom we have any knowledge, had lived at a period previous to the invention of the alphabet, their character would have been altogether different from that in which they now appear by their writings. They would have been savages, perhaps, of weak physical powers, and, therefore, despised by their stronger associates, and kept in abject subjection by them.

Socrates, Plato, Aristotle, &c., in former times, as well as Shakspeare, Milton, Bacon, Locke, Newton, &c., among the moderns, would, in all probability, if they had lived before the invention of letters, have been ordinary men, occupied in performing the common drudgeries of savage life, to supply their physical wants.

Or, if the heroes of former and modern times had

lived in other ages, and been trained under the circumstances existing in those other ages, they might have been no heroes, from the want of the exciting and favouring causes which drew forth their powers in the countries in which they became celebrated.

Again, an essential part of the character of all men depends upon the country of their birth. Had the celebrated men of Greece and Rome, of Great Britain, France, Europe generally, and the United States, been born in Siberia, in Turkey, or under the Spaniards in South America, or in the Islands of the Pacific Ocean, previous to their discovery by Europeans, how different would have been their employments, how different the associations of their ideas, and how different, beyond a doubt, would have been their acquirements and their fate !

Another, and a very important part of the character of all men, is produced by the individual character of their parents. An infant born of, and trained by, parents who have themselves been ill-trained, whose powers of mind are weak, or, if strong, mis-directed, whose habits are bad, and who generally associate with the inferior or worse members of their class in life, will become, at maturity, a very different being from one whose parents were well-trained, their powers of mind strong and well-directed, their habits comparatively good, and their general associates among the superior and better members of their class.

Again, the same infant, born of either royal or pauper parents, would become, at maturity, so different in general appearance, language, manners, and general mode of feeling and thinking, that he might easily be mistaken for a being of a separate species, and almost

of another nature. A difference, although not quite to the same extent, will arise from infants, of nearly similar natural faculties, being born of parents engaged in agriculture, in trade, or commerce, or in any of the professions, if the children are trained in the same pursuits. How different become the habits, manners, feelings, thoughts, actions, and appearance of a human being, living within circumstances to make him a working chimney-sweeper, a dustman, or scavenger, and one living in other circumstances, to become an archbishop, a lord chancellor, or a commander-in-chief of armies or navies ! The association of ideas in the minds of these opposite parties, form them, in fact, to be totally ignorant of the thoughts and feelings of each other, and to have scarcely anything in common except the general physical constitution of human nature ; and, yet, if the circumstances in which the parties have been placed from birth had been reversed, the thoughts, feelings, manners, habits, appearance, and conduct of both parties would have been also reversed.

It is thus, by the quality and quantity of external circumstances, properly applied for the purpose, that the character of every human being, after he comes into existence, may be principally formed, whatever may be his organization, short of organic disease, to become at maturity very inferior or very superior. It is thus, that future generations may be placed and trained, from their birth, upon principles as certain and permanent in their nature as those of the fixed sciences, to become, without exception, beings of an order altogether different from the past generations of men, and greatly superior to them physically, intellectually and morally.

The proper business of man, hereafter, will, therefore, be to make himself thoroughly acquainted with "the science of the influence of circumstances over human nature"; and by a knowledge of this science he will hold the destinies of future ages, as to their inferiority or superiority, their misery or happiness, under his control; and the love that parents have for their children will secure superiority and happiness for all future generations.

Thus, is the path to truth opened; and it may soon be made so clear and plain to all understandings, that men, by steadily pursuing it, must remove sin and misery, or ignorance and vice, for ever from the world; and establish in place thereof knowledge and happiness, which will continually increase, without a chance of retrogression, except by some unforeseen and unavoidable convulsion of nature, beyond the power of the human faculties to control.

It is thus, and thus only, that pure charity and sincere affection can become universal among men; that peace, knowledge, and an ever-active kindness can be made to pervade the earth; and that man shall be able to live without fear of man or other animals, and in perfect confidence with all the superior agencies and powers of nature.

Death itself will be considered simply as a change of one organization for others; and perceiving thus a common interest in all animated nature, all will endeavour to prevent pain, and to give pleasure to whatever has life and feeling.

Thus will that long-anticipated period of happiness, so often foretold by our ancestors, be enjoyed by all of the human race.

SECTION 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.*”

The human mind, in its infancy, is passive in receiving its first impressions : these may be the most opposed to facts, or the most in unison with them ; they may be derived from the wildest fancies, falsifying all that is true ; and so impressed on the confiding unresisting faculties of the child, that by degrees it shall possess no power of reasoning accurately, or consequently, from any fixed or certain data : or they may be so true to nature, so consonant with all facts, so completely in accordance with each other, so uniformly consistent in all parts, that before the child shall attain his eighth year, he shall have so many true impressions, in unison and strict accordance with all the facts by which he is surrounded, they shall form within his mind so many ideas, each proving the truth of the others, that they will become to him a “ *Standard of Truth*,” by which he can afterwards examine all new ideas which shall be presented to his mind ; and by which he will be enabled, in most cases, to say, at once, whether they are ideas derived from facts, and certainly true,—whether they are *probabilities*, the confirmation of whose truth or fallacy requires a more extended knowledge of facts,—or whether they are mere visions of the fancy, proceeding from illusory impressions.

By a knowledge of this law of our nature, and the science of the influence of circumstances over human

nature, measures may be adopted to surround all children with those circumstances which shall make true impressions, only, on their minds ; and not only make those impressions which are true, but make them in the rotation in which they ought to be received ; in order that, conformably to the nature of the human faculties and the wants of man, the whole mind may be based upon a right foundation, and built up, in such a manner, that the fabric shall possess at maturity its just proportions of firmness, unity, use and ornament.

It is only when human beings shall be thus trained, and placed within external circumstances all in accordance with such training, and shall be permitted to act in unison with their nature, that it will be discovered what men may be made to become generally and individually. No man now living can form an adequate conception of the difference that will exist between human nature, trained and placed as it has ever yet been, and as it will be when each individual shall be trained, from infancy, in that only which is in accordance with facts, well educated in all that is known, and placed within circumstances all in unison with his nature.

This change is necessary to insure to man all the improvement and all the happiness of which his nature is susceptible ; the most ample means now exist by which this state of human society may be attained in a very few years.

SECTION IX.

“ Each individual is so organized that he must necessarily become irrational, when he is made from infancy to receive as truths false notions ; and can

only become rational, when he shall be made from infancy to receive true ideas without any admixture of error."

If it be true that consistency in thought and action constitutes that which is rational, and that inconsistency of ideas and actions is the character of irrationality ; then, this fact is a self-evident law of human nature, and becomes a truth most important for practice.

All men, hitherto, have been made from infancy to receive false notions as truths, and often as truths of the highest import ; as truths on which the whole fabric of their mind must rest as on a sure and solid foundation ; as truths in opposition to which no other impressions ought to be made or received.

The consequence of this mode of proceeding has been to make all men inconsistent in their thoughts and actions ; to create prejudices the most opposed to facts ; to fill the mind with the most vague impressions of its own nature, and to give the most erroneous notions respecting the thoughts and feelings of others ; and thus, to compel all the human race to become at mature age irrational.

By this system of error, continued from one generation to another, during the whole period of history, human nature has been maltreated and grievously abused ; the infants and children of every generation have been the mental slaves of the preceding generations. None have been permitted to have their reasoning faculties cultivated free from parental and national prejudices ; but, on the contrary, they have been compelled to become,—what their fathers had been previously compelled to be,—slaves to the most gross and

inconsistent errors, which rendered them, to all intents and purposes, much more irrational in their thoughts, feelings and actions than any other species of animals, yet claimants to a superiority of intellect over the unerring instincts of the latter.

It is thus, and thus only, that ignorance of human nature has so long prevailed ; that vice has been created ; that the propensities of men, healthy and beneficial when regularly and duly exercised, have, by encountering an unnatural opposition, been forced into violent and injurious passions, engendering innumerable diseases and leading to premature old age and death. It is thus that uncharitableness, unkindness and hatred have been made to spring up, where, under a rational cultivation of the reasoning faculties, charity, kindness, confidence and affection would have been alone known. It is thus that man has been cheated of his birthright, made to suppress all the finer feelings of his nature, and to sacrifice high intelligence and permanently increasing happiness to the wildest fancies of a disordered imagination. It is thus that he has been made a physical and mental tyrant, a moral coward, and a being full of every kind of deception. It is thus that man, in despite of his wonderful discoveries in some of the fixed sciences, or general laws of nature, has continued, as he is found at this day, an ignorant, arrogant and miserable being, devoting all his faculties to the acquisition of what he deems wealth,—wealth which, in a rational state of society, might be obtained to satiety by the most easy and simple of all arrangements.

It is by thus training man from infancy, to compel him to become an irrational being, that he is made an enemy to himself and to his species ; that irritation

and anger are engendered between man and man, and that tribes and nations are made to delight in war and in wreaking their vengeance on defenceless women and children. It is thus that man is made a deceitful slave and a ferocious savage, covering the enormity of errors producing these results, by the term civilization, which term, in fact, means nothing more than an extended association of human beings acting systematically in opposition to their own nature, and to their own happiness individually and collectively.

Instead of longer pursuing this insane course, it now behoves all men, who have discovered the enormous magnitude of the errors which have hitherto formed the mind and governed the conduct of the whole population of the world, to consider, in good earnest, what practical measures are necessary to put an immediate stop to these melancholy and miserable proceedings, and to put men, hereafter, in a condition to become rational creatures, that they may acquire charity and affection for, and have full confidence in, each other; in order that they may live in union, peace and harmony through all succeeding generations.

This improvement in the condition of mankind will be easily introduced into practice as soon as the proper arrangements shall be formed to teach *truth, in accordance with facts only*, to the young mind, and to permit all of human kind to act in conformity with the unchangeable laws of their nature.

SECTION 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.”

Observation and experience will convince those who notice and reflect upon what they see and hear, that the fact now stated is an unchanging law of human nature,—one most important to be understood, in order that it may be practically and effectually applied to prevent future generations from experiencing the evils necessarily arising from injurious and inferior habits, and to secure to them the unknown and inestimable advantages to be derived from a whole people being trained in superior habits only.

It is seen, that the general habits of any country are invariably given to those who are born and brought up in that country ;—that the particular habits of local districts are also, as regularly, given to those who constantly remain secluded within them ;—that the habits of a court are given to courtiers, and the habits of the aristocracy to those who are daily under their influence ; so also, the habits of St. Giles’s are given to those unfortunate beings who are compelled by ignorance and poverty to remain subjected to the influence of the peculiar circumstances which, in such a district, are sure to be produced.

It is equally observable, that those beings who live in the middle stations of life, have neither the habits of courtiers nor of paupers, but mixed habits, altogether the result of the peculiar class in which their daily and hourly associations take place, modified by the thousand nameless differences which are found to exist in

every district and family. The slight degree of difference between the habits of one individual and another, in the same family, is owing, in part, to the variety in the compound of elements which formed the constitution at birth ; and also, in part, to the variety in the order in which the impressions from external circumstances are made upon them, and to the degrees of strength, or to the frequency with which they happened to be impressed on the different parties. If, then, it be a law of human nature to receive habits from the external circumstances around it, that vicious and inferior habits shall proceed from vicious and inferior circumstances, mixed habits from circumstances of a mixed character, and good and superior habits from good and superior circumstances, how necessary is it that all the nations of the world should now begin to consider in what manner they may the most beneficially remove the injurious and inferior circumstances, and substitute those only which are beneficial and superior.

Whenever men shall take a correct view of their condition, shall well understand their own nature, and ascertain the real causes which engender vice and misery, and those which produce virtue and happiness, they will also clearly perceive the overwhelming advantages of training all, without exception, in the best habits only, in order that no example of vicious or inferior habits should be seen, to corrupt in any degree, the purity of character which will be formed by the example of virtuous and superior habits only.

The easiest mode of training men to be intelligent, superior in their habits, manner and conduct, and to enjoy progressive happiness from birth to death, is to adopt decisive measures to prevent the formation of

vicious or inferior habits in a single individual. And when all the laws of human nature, the conditions requisite for happiness, and the science of society, or the social state of man, shall be fully understood, it will be discovered to be for the interest of every one, that not a single individual shall be neglected in the formation of his habits from infancy to maturity, and that it will be much more easy to form arrangements to make *all* really superior, than to train a *few* to be what are now ignorantly considered superior, while the many around them are neglected and allowed to grow up inferior.

Good habits must be given to *all*, or *the best* cannot be given to *any*.

SECTION 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 withheld by it.”

This law of human nature has been already explained in considerable detail under the head of the second fundamental fact ; but it may be useful here to enlarge somewhat more upon it, because the mistake which our ancestors made respecting this and the succeeding law has given rise to all the existing religions among nations calling themselves civilized ; religions which, for so many generations, have caused endless divisions among mankind, and produced, in consequence, so much misery.

It is necessary, therefore, that all doubt respecting the fact stated in this law of our nature should be

for ever removed from the human mind ; and until this shall be effectually done, it will be impracticable to train men to become rational in their thoughts, feelings, and actions, and equally impossible to form arrangements to train them to become intelligent, sincere, and permanently happy.

Men have been taught by the priests who have been at the head of every worshipping sect, that they ought to believe the particular dogmas of the religion which they teach ; that men are good, and deserve and will receive reward, in proportion as they believe in those dogmas ; and that they are bad, and deserve and will receive punishment, according to their disbelief.

Theology, when stripped of useless words, and of the mysteries with which all religions are veiled from the common eye, is founded upon this simple dogma ; and, as the law of human nature, stated at the head of this section, is a true law, confirmed by all known facts, then, of necessity, all the religions, established on a false notion of human nature directly opposed to this law, must be errors of the imagination, and lead, as they have done, to every evil experienced through the past ages of the world. This error is, at this moment, the real cause of all anger, hatred and division among mankind. It induces men to suppose that others *can* believe the same unfounded and fanciful notions that *they* have been taught, and that their fellow-men *ought* to believe these same fanciful notions. It induces men to suppose that, if others do not express their belief in the same words which they use with respect, often, to the most incomprehensible incongruities, they are justified in applying to such unbelievers all manner of opprobrious terms ; it also

induces them to excite the worst feelings of society in opposition to those whom they term heretics ; to inflict every kind of cruelty upon them ; and not unfrequently to sacrifice their lives under the most excruciating torments. And this solely because those who have been compelled to differ from them have possessed too much honesty and firmness to become hypocrites, and say that which is contrary to the convictions which have been made upon their minds, and which, according to this law of their nature, it is utterly impossible they of themselves could change. Anger, hatred and cruelty have been and are thus engendered by the religious against those among their fellow-men who cannot make themselves believe sectarian doctrines, solely because these latter are too sincere and strictly conscientious to express in words, though it be to promote their interest or save their lives, that which is opposed to their calm and deliberate convictions ; convictions forced upon them by the strongest evidence that has been presented to their minds, and which, by an unchanging law of their nature, they must receive.

This error, with another to be explained in the succeeding section, is the evil genius of the world ; the Devil of the Christians and the real and the sole cause of all lies and hypocrisy. Remove these two errors, and the Devil will no longer have the power to torment humankind ; he will take his flight from earth, and, with all the imaginary evil existencies conceived by the ancients, be no more heard or thought of. The world will then speedily become, in reality, that paradise about which so much has been said and written. And, until this demon of ignorance shall be unmasked and removed from human society, mankind must re-

main as they have been, as they are to day,—beings who have been made to prefer darkness to light, falsehood to truth, vice to virtue, misery to happiness ; beings taught to contend against their nature, and made to believe that they are thereby obeying the author of their own and of all nature ! beings, in fact, who, by ignorance and error, acting upon the most noble and capable qualities of mind and body, have been forced for innumerable ages to live the life of vicious, localized, irrational animals.

Who then can calculate the extent of the interests which are now involved in seeing this cause of all human errors and evils brought to light, exposed to all, and for ever removed from every district of the world ! All, all,—from the highest to the lowest, from the oldest to the youngest,—have the deepest interest—an interest combining their happiness as individuals, the happiness of their offspring, and of all future generations,—in striking a deathblow now and at once against this Hydra of human ills ; in rooting up, without further delay, this tree of evil, which bears poisonous fruits only, and which produces not a single blossom of good to counteract its ever-increasing evil and destructive effects.

SECTION 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, previously to experience, what par-

ticular sensations new objects will produce on any one of his senses."

Next to that law of human nature which has been described in the preceding section, the one now to be considered is the most important to be understood in principle, and to be pursued, through all its ramifications, fully, honestly and fairly in practice. No one law of human nature, except the one preceding, has been so little understood ; and of no one law, with the same exception, has the infringement produced such direful consequences to mankind. The misery inflicted on the human race, by the errors respecting this law of human nature, has been of a peculiar character ; producing bodily diseases, mental aberrations, concealed torments afflicting in many cases even to death ; and engendering falsehood, hypocrisy and crime, to an extent which cannot be appreciated by the most powerful imagination, even to a tithe of its real amount.

This is a law of nature which the great mass of the world has never yet been put into a condition to examine. They have, from infancy, been taught the most absurd notions respecting it ; their minds, individually, and in association, have been, most unnaturally, trained to acknowledge an error completely opposed to this law ; and hence all manner of unjust laws, unwise regulations, and cruel arrangements have been adopted and acted upon, in direct opposition to all the most plain, obvious and powerful feelings of human nature ; feelings always exerting themselves as instincts of man's organization, to direct him in the right course to health, virtue and happiness ; but which, until now, in all countries termed civilized, have been

met and turned out of nature's course by the prejudices implanted, in all, from infancy, through ignorance of the everlasting laws of the universe. And, thus, that law which, when known, and acted upon in conformity with nature, will produce the finest, highest, and most exquisite feelings of pleasure and satisfaction to the human race, has been made, through the grossest ignorance, the means of corrupting those feelings to the basest purposes, and of poisoning all their enjoyments, making earth a pandemonium instead of a paradise, as it so easily might be made, by acting in obedience to the simple and unerring instincts of our organization ; an organization formed purposely to direct man, in the same manner as the general instincts of nature, to those movements, exertions, and feelings which are necessary to his sustenance, health and enjoyment.

This law of nature is evidently intended to induce, impel, or compel one portion of organized matter to seek some other portion of matter necessary to its best state of existence, and this law seems to pervade all nature, except when man by his absurd artificial laws, opposed to nature's laws, interferes, and says to the Power which animates and organizes the universe, " I am more wise and holy than thou, and I will therefore oppose thy laws with all my might, and endeavour to frustrate thy weak and foolish decrees. I will force into union according to my notions, bodies and minds, contrary to thy laws, and compel the continuance of the union however thy laws may repel or loathe the connexion."

Thus, has the ignorance of man, with regard to his own nature and universal nature, interfered in op-

position to his own happiness, and to the happiness of all surrounding nature, as far as his limited powers extend.

He has decreed that man shall love that power which animates the universe, before he has any knowledge of what that power is. He has endeavoured to compel man to love his neighbour as himself, before he has ascertained the nature of man, or of his neighbour, or how love is produced. He has decreed that men and women, whose natural sympathies and affections unite them at one time and repel each other at another, shall speak and act in opposition to these unavoidable feelings; and thus has he produced hypocrisy, crime, and misery, beyond the powers of language to express.

It is thus that disunion, crime and misery are always engendered by man in attempting to oppose the laws of human nature, and to interpose his own imaginary notions.

If man had attentively examined facts, he would long ago have ascertained, that liking or disliking, loving or hating, or indifference with regard to any of the human senses individually, or to the whole collectively, were never in a single instance an act of the will, but always an instinct of human nature, and made an instinct for the most important of all purposes—to lead the organized being to unite with those objects which its own nature required, to fill a void or satisfy a want, which, by its nature, it was, for some wise end or necessary purpose, compelled to experience.

It is in reality, therefore, the greatest crime against nature to prevent organized beings from uniting with

those objects or other organized beings, with which nature has created in them a desire to unite.

Nature, when allowed to take its course through the whole life of organized beings, produces the desire to combine or unite with those objects with which it is the best for them to unite, and to remain united with them as long as it is the most beneficial for their well-being and happiness that they should continue together, and Nature is the only correct judge in determining her own laws. It is man, alone, who has disobeyed this law: it is man, alone, who has, thereby, brought sin and misery into the world, and engendered the disunion and hatred which now render the lives of so many human beings wretched.

It is to secure the performance of this law that nature rewards, with so much satisfaction and pleasure, the union of those organized beings, who often, in despite of man's absurd artificial arrangements to the contrary, contain, between them, the pure elements of union, by being the most perfectly formed to unite together physically, intellectually and morally.

Man, then, to be permanently virtuous and happy, from birth to death, must implicitly obey this law of his, and of universal nature.

SECTION XIII.

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

This law of human nature has also been considered, in part, under the head of the 2nd of the Fundamental

Facts, upon which the whole of the rational system of society is founded.

It is, however, a law of human nature so little thought of by most men, and so much misunderstood by the comparatively few who have turned their attention to the subject, that the further development of it in this place will be useful.

The evidence of our senses informs us, that man is an organized being, possessing in that organization the germs of all the faculties, qualities, and powers, which are afterwards brought out and matured, by the effects of external circumstances acting in, and upon, the organization.

The germ of feeling exists at birth, but the direction which that germ shall be made to take will greatly depend upon the kind and qualities of the external objects which shall be around the individual from his birth to maturity, and especially in the early part of life.

When the organization shall be surrounded by the kind of circumstances proper for the purpose, it may be made to like, to be indifferent to, or to dislike, any certain class of objects or persons, and any one class of objects or persons as well as any other. An English Christian, for instance, may be made to dislike, or even violently hate a French Christian, an English Jew, or an Irish Christian, as well as the distant Mahomedan or Hindoo, whom the English Christian has never seen ; or he may be made, unconsciously to himself, to like some other class of beings, possessing qualities which many other classes of men have been taught to consider greatly inferior to the French Christian or English Jew, or to the Mahomedan or Hindoo. But these partialities or dislikes are made artificially, by

the active exertions of the parties around the individual. It is from this kind of interference from infancy, of the adult population over the rising generation, that so much error and evil are produced in the world, and that the succeeding generation is held in mental bondage by the generation immediately preceding it, and that prejudices of various kinds have been, for so long a period, transmitted from one age to another. The feelings of human nature are, therefore, instincts of a peculiar class ; instincts capable of receiving a direction contrary to that intended by nature, by the direct influence of external circumstances created by society before man himself knew what manner of being he had been formed to be. Human feelings are, consequently, instincts formed by nature, but capable of being well or ill directed by the influence of the old over the young, thus putting it into the power of experienced man to perform the most important benefits for the inexperienced infant, child and youth.

In fact, as nature has implanted in man so powerful a love of his offspring as often, very often, to make it stronger than the love of self, the unlimited power thus prepared for the adult in directing the feelings and convictions of the child, and in forming, or, rather, almost re-creating the character of the man, will become, at a future period, one of the most important privileges of human nature.

This power in the adult, to create so large a portion of the character of his offspring, will enable one generation to see and enjoy the great improvements secured to the coming generation. It will enable those, now living, to adopt a decisive system of progressive and unlimited advance towards human physical, intellectual, and moral perfection. It will

secure to them the means of witnessing, in the rising generation, a constant and daily change for the better ; a regular movement forwards towards excellence of every description ; a satisfying progress in the annual acquirement of superior habits and dispositions, and in new and valuable knowledge ; knowledge that, as soon as it shall be ascertained to be practically beneficial, will be rapidly spread through every part of human society, enabling every one to rejoice, without any alloy, at every step of improvement in the whole circle of the sciences made by any one in any country.

But our convictions are instincts of human nature, as well as the physical feelings of which we have been speaking ; and in this respect, also, are as capable of receiving a wrong or right direction from the adult as are the physical feelings.

When the moral science of man, and the science of society, or social science, shall be generally known, the means will become obvious by which the adult part of society will be enabled to teach the young truth only ; that is, to make all the impressions which produce conviction on the mind to be in accordance with facts. By this mode of procedure the human mind will be gradually supplied with ideas, all of which will be in unison with each other and in strict accordance with nature, and thus will confusion and perplexity of mind be avoided. As the knowledge of facts extends, the mind will be put into the best condition to search for new knowledge, and also to acquire patience ; not to draw conclusions until it has accumulated a sufficient number of facts, to be sure that the deduction is sound, or free from all incongruities.

It is to this part of the formation of the human character, or education of each child from birth, that the utmost care should be applied. The future superiority or inferiority of the whole character and conduct of the child will depend upon the right or wrong direction which shall be given from birth to his capacity for feeling, and his power of receiving convictions. The first may be made so humane, and be so directed, that the matured man shall be compelled to feel considerable horror at accidentally injuring the limb of the smallest insect, or be made to experience the greatest pleasure and delight in first killing, afterwards roasting, and then eating one of his fellow-men ; and be made, in either case, to think that he is acting equally right. Such are the varied directions that may be given to the germ of feeling, and to the capacity for receiving convictions which exist in the organization of every child at birth ; and by attending to these laws of human nature, we shall arrive at the knowledge of the means by which the best direction may be given to the feelings and convictions of every individual of the human race.

When these laws shall be known and acted upon, there will be no occasion to find fault with the direction given to the feelings or convictions that shall exist in society. The cause why they exist will be distinctly known. If they are injurious, or inferior, or false, the parties, experiencing the inconvenience from them, will feel the necessity of removing the causes which produced them ; they will not waste their time in unavailing attempts or regret, but they will actively bestir themselves to withdraw the cause or causes creating the evil, and they will replace them by others that will be fully competent to effect the changes for

good which they desire. Thus will the science by which man shall be made intelligent and happy become well known to the human race.

SECTION 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.”

This law of human nature has been in part considered under the head of the 3rd Fundamental Fact ; but as it is the law of human nature the least understood and the most overwhelmed with early prejudices, and as errors regarding it have been of the most direful consequences to the human race, it will be useful more fully to examine the facts on which this law is predicated and the consequences to which it leads, and also to consider it under new aspects.

It has been stated that the will is sometimes formed by the physical and sometimes by the mental feelings, and sometimes by both united. The conflict between the physical and mental feelings has been, by the religious, called “ the war between the flesh and the Spirit.” They felt the opposition between the two, and not knowing that this was a necessary consequence of supposing the feelings and convictions to be formed by the will, nor comprehending in what manner the will was formed by the feelings and convictions, their imaginations have taken the wildest range, and they have conjured up every possible inconsistency to account for this difference between our physical and mental feelings ; and when once the

imagination is allowed to take flight, unguided by facts, it is impossible to know to what extent of error it may lead, both in principle and in practice.

The error respecting this law of human nature has led man to create a personal Deity, author of all good ; and a personal Devil, author of all evil ; to invent all the various forms of worship of the former, and, in many instances, of the latter also ; and the modes of propitiating the favour of the one, and avoiding the supposed evil doings of the other. And yet, when the mind can be relieved from the early prejudices which have been forced into it on these subjects, it will be discovered that there is not one single fact known to man, after all the experience of the past generations, to prove that any such personalities exist, or ever did exist, and, in consequence, all the Mythology of the Ancients and all the Religions of the Moderns are mere fanciful notions of men whose imaginations have been cultivated to accord with existing prejudices, and whose judgements have been systematically destroyed from their birth. There is no practical advantage to be derived from the supposition that the Power of the Universe is an organized Being, or that it should be personified in any manner whatever ; but, on the contrary, all attempts which have been made to describe the Cause of Motion, of Life, and Mind have been injurious to the true interests of the human race, and every attempt to force a belief upon mankind, on this subject, can lead only to error, confusion and crime. But the notions of a personal Deity will be considered more in detail when we come to explain the creed and duties of the Religion of the Rational System of Society. It is evident, from the past history of mankind, that the natural course of

events has forced man to receive his first impressions of externals, and of himself, through his imagination; and that the whole experience of his existence has not yet been sufficient to disabuse him of all the false impressions, which this erroneous medium of knowledge has left in his mind. It is only of modern date that the importance of facts in developing knowledge has been known; it is only now, that the necessity of comparing fact with fact, to a great extent, to gain accurate and valuable knowledge, has been ascertained. It is only now, for the first time in the known history of mankind, that the mind has been permitted to examine facts, in order to discover truth upon the subjects which have the greatest influence upon the happiness of the human race; and upon many of these subjects, even now, there are but a few very small districts, over the whole earth, in which one portion of society will permit another to declare the truths which the examination of facts have made certain to them; and it is only now, that the Government and Church of Great Britain have attained sufficient rationality to permit the most important truths, respecting the real formation of the human character, to be publicly disseminated among the population of these islands, and the colonies depending upon them.

It is only now, that the Government feels the necessity for allowing the free circulation of the writings which tend to prove that the whole character of man, physical, mental and moral, is formed *for* him; and formed independently of any power which he can exert, that is not first given him by his organization, or by the influence of external circumstances acting upon the organization.

And it is only now, in consequence of the circulation

of these writings, that the public is beginning to investigate the facts, from a knowledge of which, alone, man can discover his own nature, and how it can best be conducted, from birth to death, to make each individual a being of superior feelings, intelligence and conduct; also to ascertain what every one has been made to be by the power or powers which formed his organization, and which created and continued the external circumstances which acted upon it, from its birth, to create the reaction from the organization to the surrounding circumstances; and by thus tracing, step by step, the actual formation of man as now demonstrable from facts, we are compelled to come to the conclusion, that he is a wonderful and curiously contrived being, a being whose physical, mental and moral feelings are formed *for* him, through his organization acted upon by external circumstances. The sensations produced by the impressions of the first external circumstances give a new character to the organization; other external circumstances then act upon this altered organization and further change it, until it acquires power to react upon the external circumstances. The power, however, thus acquired is the combined result of the original organization, formed without the knowledge of the individual, and of the influence upon it of the peculiar external circumstances which happened to exist around the individual in consequence of the age of the world in which he was born, of the country in which he lived, of the district in which he was trained and educated; and of the class, sect and party of his parents and early associates and instructors. And these circumstances, united, direct the feelings, thoughts and conduct of every one; and therefore we reiterate, "that the whole man, physical, mental

and moral, is formed independently of any original will or choice of the individual ; that he is consequently irresponsible for what he is formed to be and made to do ;” and that this accurate knowledge of human nature will necessarily engender in every one the purest charity for the feelings, thoughts and conduct of all, and will also speedily disclose the means by which a sincere affection will be experienced by every one for all ; and thus, in a short period after these important truths shall be openly and generally promulgated, will peace and good-will pervade the whole human race, and the earth be changed, in consequence, into a terrestrial paradise.

SECTION 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.”

The object of human existence, as of all that has life, is to be happy ; and the highest attainment of human wisdom is to know how to obtain and to secure that degree of happiness which can be the most permanently enjoyed.

This knowledge is only to be discovered by experience ; and experience has now demonstrated that any impressions made upon human nature, and repeated without intermission, will become, however delightful at first, less and less agreeable, until they produce not only indifference but pain, which may be increased till it produces insanity or death. Innumerable in-

stances might be adduced to prove the truth of this statement ; any one of our five senses may be thus delighted, diminished in its pleasure, made to feel indifferent, be fatigued, over-fatigued, and be ultimately destroyed. Either seeing, tasting, hearing, smelling, or feeling may be thus continued through all these gradations from exquisite pleasure to insufferable pain. Or these senses may be so exercised up to the point of temperance, that from each, pleasure only shall be derived, and instead of these powers being weakened and destroyed, they may be, to an advanced period of the life of every individual, strengthened and improved.

It is not however the physical powers only that may be thus enjoyed, over-exercised and destroyed ; the intellectual faculties and the moral feelings are also subject to the same law of nature ; any particular course of mental investigation, the most pleasant at its commencement, may be persevered in, until it absorbs the whole mind, becomes a mental disease, and finally destroys both mind and body. So the moral feelings, that portion of our nature which when duly exercised is capable of producing pleasure of the highest character, and durable throughout the whole existence of the organization, may be carried to such excess as to derange the animal functions and put a sudden termination to life itself.

In all compounds in nature there is a certain point at which they attain perfection ; anything short of that point is deficient, anything beyond it becomes detrimental. This point, in all that has life, may be called the point of temperance, or the point of the highest possible perfection. It will be the business of those who direct the affairs of mankind to discover

the means, by which each individual may ascertain this point in his own organization, and to form the whole social arrangements, in such a manner, as to induce, or morally compel, all men to act in conformity with this knowledge.

SECTION 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 and moral powers, and diminish his enjoyment.”

When, through the attainment of much wealth, men acquire the power of indulgence, without at the same time increasing their knowledge of human nature, they often attempt to increase their happiness by procuring a quick succession of those sensations from which, at first, they derive much pleasure; expecting that their enjoyment will go on increasing with the number of their sensations. Experience has always proved these expectations to be fallacious, and demonstrated that wealth, or the means of procuring these quick successive sensations, either of sight, hearing, smell, taste, or touch, without the acquisition of real knowledge to direct the manner, order, and time of these sensations, to produce the most permanent health and happiness, is highly pernicious to the possessor, destructive of his own well-being, and in too many cases, highly injurious to those around him. This in fact is real vice, and leads to all kinds of human miseries, to endless disease of body and mind, to dissatisfaction with the best things that wealth can

command, to desires the gratification of which would still further increase all the evils which unrestrained luxury produces.

This is the very reverse of that state of society which an accurate knowledge of human nature will create among mankind. It is a habit which, with that knowledge, never can be acquired by a single individual ; all the arrangements of a rational state of society will, of necessity, be formed to guard against it. All should, therefore, have their attention early directed to acquire a knowledge of the number of sensations, of every kind, that prove the most beneficial for their own constitution, for in all probability the number will vary, not only in every organization, but also, at different periods of life, in the same organization.

SECTION 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 qualities, or elements of his nature ; upon their being all called into action at a proper period of life, and being afterwards temperately exercised according to the strength of the individual.”

The elements of human nature, combined as they are in man, form him to be what he is at his birth. These elements, as society at present exists, are sometimes more and sometimes less favourably united to produce excellence of character ; but whether the individual shall, at maturity, become a very inferior or superior being will depend upon the manner in which

the various compounds of his nature shall be cultivated and exercised ; in other words, whether he shall be made to be unhappy himself, and make those around him unhappy, or whether he shall be trained to acquire real knowledge, to enjoy happiness, and to dispense it to those within the sphere of his influence.

The highest virtue is that which produces the greatest happiness that human nature can experience ; and the highest and most permanent happiness that human nature can experience, arises from all parts of each man's nature being satisfied without being over-excited or over-exerted ; or when each faculty exists at the point at which it contributes, the most essentially, to the health of the individual, and to the sound action of all the other faculties.

This state of human society has never yet been known to exist in anything like perfection ; it appears to have been the best known and practised by the Greeks, who exercised their physical and mental powers more equally than any other nation of antiquity whose records we possess. The Romans, during the best days of their republic, endeavoured to follow their example ; but modern nations have greatly degenerated in this respect. And now, generally speaking, the moderns cultivate but very imperfectly the physical powers of human nature in one portion of the population, and the intellectual faculties very imperfectly in another portion of the population, thus through ignorance, making modern man a diseased, distorted and miserable being.

The Religious and Political Governments of the world have, for many centuries past, caused this degeneracy in the education of the human race, and

they have now proceeded to such an extreme of error, that a radical change, in the mode of forming the character and of governing man, has become absolutely necessary to prevent society from being totally demoralized and falling into utter confusion.

The proper business of human life is to form man to attain the highest degree of physical, intellectual and moral perfection ; to remove from around him every impediment to the acquisition of happiness, and to create new circumstances, which shall contribute most essentially to promote his permanent enjoyment. He must, therefore, be well-educated physically, mentally and morally ; he must be beneficially employed, and occupied ; so trained as to act cordially with his associates, who must be equally well trained and occupied : he will thus be formed to know the truth, to feel it, and to look and act uniformly in accordance with it. He will then know and feel the importance of exercising all the faculties of his nature, in their due order, to the point of temperance, and of never exceeding that point. He will thus discover that all parts of his nature are equally necessary to his happiness ; that his physical propensities require to be as regularly exercised as his intellectual faculties, and these, again, as his moral feelings ; and that as the health of each

- part is essential to maintain the health of all the other parts, no one portion of human nature can be inferior to another, because, although composed of many parts, it is one individual whole, and perfect only in proportion as all its parts approach perfection.

Those systems, therefore, which have thrown discredit upon the physical propensities or intellectual faculties and enjoyments of human nature, have been

formed in gross ignorance of what manner of being man is, and of the mode of creating and securing his happiness.

In a rational state of society, arrangements will be permanently formed to cultivate and regularly exercise the physical propensities, the intellectual faculties and the moral feelings, each in subserviency to the other, and thus keep the health of body and mind, through life, in the best state for action and enjoyment.

As nature gives the organization to man, so will nature best direct when any of the functions of that organization should be exercised. In fact, no other law can be acted upon without injury to the individual and to society. And in proportion as human laws and customs have interfered with the dictates of nature, in the same proportion has man been forced to become a vicious and miserable animal, and to have the finest and highest qualities of his nature deteriorated.

In consequence of the various religious and political institutions of society, being formed to interfere unnaturally with the physical propensities and the intellectual faculties of human nature, the moral feelings have been always demoralized; and where pure health, —simple truth,—and unsuspecting confidence could have alone prevented disease, hypocrisy, falsehood and distrust, these have become, of necessity, so general that men now think these vices are natural to man, whereas they are solely the effects of religious and political errors.

Let arrangements, then, be formed to admit of the due and regular exercise of all the propensities and faculties of our nature, according to the strength and

capacity of the individual, and disease, vice, deception and misery will soon disappear from the earth.

SECTION XVIII.

“ Each individual is so formed that he is made to receive what is commonly called a bad character, when he has been created with an unfavourable proportion of the elements of his nature, and has been placed, from his birth, amidst the most unfavourable circumstances.”

In different ages of the world, different qualities of human nature have been called good and bad ; and now a like variety of opinions exists in the various nations of the world according to the political and religious dogmas which prevail in each, and the unnatural customs which these dogmas have generated. A man who is called bad or good in one country will not therefore be considered so in another ; and there is a considerable shade of difference in the meaning of these terms, not only in distant nations, but in different classes and sects in the same country. In fact, there is no fixed standard, in any part of the world, of a good or a bad man ; both terms have ever been the creation of the prejudices and imaginations of the human mind, according to the education it has received ; and men have been punished and rewarded, and promised future eternal rewards and threatened with future eternal punishments, in one age and country, for qualities and conduct which, in another age or country, would have subjected them to opposite treatment.

It is probable, from present appearances, that this error is destined to be speedily removed, and that these terms will no longer be applied as heretofore ; that arrangements for punishing mankind for being what they are formed to be by nature and education, will soon appear to be too glaringly absurd and unjust to be permitted to remain, and that the language of abuse will no longer be applied to our fellow-men who have been compelled to possess or to acquire qualities which are inferior.

Men are made to be what they are, by their organization, and the external circumstances which act upon and influence it. None are or can be bad by nature ; their education is always the business or work of society, and not of the individual. The individual is thus, evidently, a material of nature, finished and fashioned by the society in which it lives, according to the ignorance or intelligence, or the knowledge of human nature which that society has been made to possess, and by the influence of other external circumstances with which the individual may be surrounded. Man cannot, therefore, be bad by nature, and it must be a gross error to make him responsible for what nature and his predecessors have compelled him to be. If his original organization has been the most unfavourable in its combinations, and if the circumstances by which it has been surrounded, from birth, have been of the most inferior description, the individual is more an object for the pity and commiseration of those who have received a superior organization, and who have been placed in more favourable circumstances. It is, therefore, cruel and unjust, in the extreme, still further to punish and afflict a poor individual, after he has been already ill-treated by

nature and the society in which his character has been formed from birth.

The characters which are now called bad would, in most cases, under a rational system of society, become the most useful, and often the most delightful members of their circle. They often possess strong powers of body and mind, too strong to be restrained in a course opposite to their nature by existing human contrivances, and they therefore break through them, and are made amenable to artificial laws, in direct opposition to nature's laws. Thus, to the injury of every individual of the human race, is man made to oppose man, and to adopt measures which defeat the continual desire of human nature to attain happiness.

The time cannot be far distant when the terms bad and good, relative to man, will have a very different signification from that which they now possess. The term bad will convey the idea only, that the individuals to whom it is applied have been most unjustly and ignorantly treated by the society in which they have been trained and educated ; that, in consequence, they call upon us, individually, for our pity and deep commiseration, and, upon society, to remedy the evil with the least pain or inconvenience to the injured parties. Terms of reproach or abuse will no longer be applied to them ; feelings of separation and avoidance will no longer be created against them ; much less will any arrangement exist to punish them for possessing qualities which nature, or the ignorance of man, forces them to have or to acquire. Inferior qualities in individuals will thus cease to arouse anger, and all the worst feelings that can be given to man ; they will, on the contrary, call forth

all the energy and best feelings of our nature to remove those inferior qualities, or, if from long habit that be impracticable, to improve the individual to the extent to which he is capable of being improved.

Such conduct being uniformly pursued by those who govern society and who influence public opinion, inferior characters will soon cease to exist; nor will there be occasion for prisons, penitentiaries, or courts of law. The immense waste of human labour and means thus saved will be applied to more rational purposes; the feelings of the comparatively well-informed and reflecting will not then be daily lacerated by seeing the time and wealth of the people squandered upon trials relative to the lives and properties of their fellow-men, for no other real object than that the few may rule over and plunder the many; that error and injustice may be perpetuated under the plausible terms of Law and Religion. No! instead of bad men being punished, no bad or inferior characters will be formed; or if formed through any practical ignorance of human nature which may yet exist for a short period, measures will be adopted to improve, and not to punish them, for defects emanating from others over whom the sufferers had possessed no control.

Thus, by degrees, will a *universal system* for the *prevention of evil* supersede that which has existed for numberless ages to *punish* it by the instrumentality of the very parties who were themselves the immediate cause of the evil, and of the miseries which evil must always produce.

Thus will the system of injustice and cruelty terminate for ever; and man will attain to that scale, in the creation, to which the original faculties of his nature prove him to be entitled.

By these measures alone, can the world attain to that state in which peace and goodwill shall universally prevail, and knowledge everywhere supersede ignorance and superstition.

SECTION XIX.

“ *Each individual is so formed, 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 been hitherto the general lot of mankind.*”

The causes which produce a medium character in the human race are so various and numerous, that thus a *very* bad character has been seldom formed, and a good one never.

* The terms “favourable and unfavourable proportions of the elements of human nature” are here used with reference to what are now called good or bad characters, for it is probable that those organizations which, under the universal system of error in which all nations are now involved, make the worst, would, under a rational system of society, be made to acquire the most valuable qualities in high perfection.

Under the universal error in which the character of man has been formed, it often happens that those, born with proportions of the elements of their nature approximating to perfection, are placed within very unfavourable circumstances. As when, for example, individuals with superior natural formations are born in districts in which ignorance, poverty and the grosser vices abound ; in which the greater part of the external circumstances are calculated to produce inferior impressions which counteract continually the superior organization of the individuals. With external circumstances thus opposed to the superior organization of the individual, a character full of mental perplexity and of opposing physical feelings will be formed. The superior natural intellectual faculties of the individual and his natural good feelings will be perpetually injured by the never-ceasing unfavourable influences which the inferior or vicious external circumstances make upon his organization, and there will be a constant warfare between these opposing forces. In the mystical language of the Christian Scriptures, " the spirit appears to war against the flesh," when the simple fact is that the institutions of society have been formed, through ignorance, to oppose one part of human nature to another, when no such opposition ought ever to have been thought of. Every part of human nature is the work of the same power, and every part is equally necessary to the well-being and happiness of the individual ; it is, therefore, only a popular and vulgar error to believe that any of our propensities, faculties, or feelings are bad by nature ; the idea intended to be expressed by the term is an absurdity, proceeding, at first, from the overheated imagination of some fanatic who

was totally ignorant of the facts or laws of his own nature.

It also now often occurs that inferior organizations, for the present views of society, are born in families in which comparatively favourable circumstances prevail, and these acting, from birth, upon the child possessing the inferior organization, the individual, at mature age, appears to much greater advantage than the less fortunate superior-organized being who, from his birth, had been under the continual influence of inferior and vicious circumstances. Thus, often, the organizations now esteemed inferior by nature rise to elevated situations, to wealth and honours, while others, esteemed superior by nature, are depressed to the lower conditions in society, and their lives sacrificed to the laws made by the mistaken and prejudiced rulers of states ;—rulers who have been altogether ignorant of the valuable prize they possessed,—rulers who had not the knowledge to cultivate and rightly apply the good and superior qualities which were inherent in those superior organizations. Thus, often, are the naturally inferior, for governing, made to rule over and direct those who are naturally superior, and confusion of every description is the necessary result.

But the most common medium character, as it now exists, is produced by mixed qualities in the organization, and mixed qualities in the external circumstances by which it is influenced from birth, and subsequently matured.

The character, however, which is now considered a medium character will, in a state of society in which measures shall be adopted to form all men to be rational, not appear to be a medium but a most inferior and irrational character, full of error and vice.

Inferior and superior are relative terms, referring only to an acknowledged standard. But as all past and existing human characters have been chiefly formed by the irrational circumstances which have surrounded them from birth, the false notions which they have thus been made to receive upon the most important subjects connected with human happiness have compelled them, one and all, to be irrational in their feelings, thoughts and actions. The time is approaching when the existing errors will be made evident to the public, and when, in consequence, all past and present characters will be considered a variety of inferior characters only, and that which is now called a medium will be known to be a character very inferior to all that will be made in future from the same average organization. It will be afterwards seen how this organization itself may be materially improved.

SECTION XX.

“ Each individual is so organized that he is made to receive a superior character when his original constitution contains the best proportions of the elements of human nature, (united in the best manner, physically and mentally,) 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 in unison with the laws of his nature.”

A superior human being, or any one approaching a character deserving the name of rational, has not yet been known among mankind. A man intelligent and

yet consistent in his feelings, thoughts, and actions, does not now exist in even the most civilized part of the world. Therefore we know only from history or personal acquaintance human beings who have been considered superior under the irrational system in which the human race has existed up to the present period ; beings possessing comparatively superior organizations, and who have been placed through life amidst the least irrational circumstances. The most excellent of these characters however, the most choice specimens that have ever lived in the artificial and unnatural state which these circumstances have produced, have been but irrational beings,—men who have been a little rational in a few points, while their fellow-men were made to be irrational in all their feelings, thoughts, and actions.

Before a truly superior character can be formed among men, a new arrangement of external circumstances must be combined, all of which must be in unison with human nature, and calculated to produce rational impressions only upon the human organization. Every external circumstance too must be superior of its kind, and there must be also the absence of slavery and servitude that no inferior impressions may be made upon any of our faculties.

Before this character can be given to the human race, a great change must occur in the whole proceedings of mankind ; their feelings, thoughts and actions must arise from principles altogether different from the vague and fanciful notions by which the mental part of the character of man has been hitherto formed ; the whole external circumstances relative to the production and distribution of wealth, the formation of character, and the government of men must

be changed ; the whole of these parts must be remodelled and united into one system, in which each part shall contribute to the perfection of the whole : nothing must be left to the ignorance or inexperience of individuals or of individual families, whose apparent interests are made to oppose those of their fellows and neighbours ; a false interest which diffuses a spirit of jealousy and competition among the members of every class, sect, and party, in every nation, city, town, and village, and too often in families.

No ! a rational and superior character can be formed only by changing the whole of the existing irrational circumstances, now everywhere prevalent in the domestic, commercial, political, literary and religious arrangements of mankind, for an entirely new and scientific combination of all these separate parts into one entire whole ; and this so simplified and arranged that all may be trained, even at an early period of life, to comprehend it, and also the reason for the formation of each part of this new and scientific machine of society. But this change can never be effected during the continuance of the laws, institutions, and customs of the world which have arisen from the belief that the character of the individual is formed *by* himself ; that he possesses within himself the power to form his own will, and the inclination or motives which induce him to act. These errors of the imagination have produced the most lamentable consequences in leading men to form institutions, codes of law and customs in accordance with them ; and, fatally for the happiness and improvement of mankind, in direct opposition to the laws of human nature, and to all the natural feelings of the human race. Ignorance, poverty, cruelty, injustice, crime, and misery

were sure to follow from this opposition to the laws of that Power which pervades the universe, and gives man his nature, his feelings, and all his attributes. This opposition, however it may have arisen, is, in fact, a direct denial of wisdom or design in the Cause which creates. That Cause gives man an organization or constitution with propensities, instincts and faculties necessary for the well-doing, well-being, and happiness of the individual and of society; but inexperienced man says, “ No, these instincts, propensities and faculties are bad ; it is true, Nature has made them, but Nature is ignorant of the means to accomplish her own ends, we will instruct her better, and will therefore counteract her blind, or foolish, or injurious laws by all the artificial and unnatural measures our wisdom can devise.”

By these vain and futile attempts to oppose Nature, and improve himself, man is made the greatest obstacle in the way of his own happiness, and of the happiness of his race.

CHAPTER VIII.

Deductions from the preceding Facts and Laws.

THESE facts and laws make it evident that human nature is a compound of qualities different from that which it has hitherto appeared to be ; that these qualities have been misconceived, and that the true nature of man has been, to the present time, hidden from the human race ; that this want of all knowledge of himself from which man has hitherto suffered, is now the great, and almost sole cause of all crime and misery. He has

mistaken the most important instincts of his nature for the creations of his will, whereas facts now prove that his will is created by these instincts. This fundamental error respecting the qualities of the material of human nature, has, of necessity, deranged all the proceedings of mankind and prevented the whole race from becoming rational. Man has imagined that he has been formed to believe and to feel as he likes, by the power of his will, and to be, to a great extent, independent of external nature. All past society has been founded on these erroneous assumptions, and, in consequence, the human mind has been a chaos of perplexing inconsistencies, and all human affairs a compound of the most irrational transactions, individually, nationally and universally.

The stronger members of every association have tyrannized over the weaker, and by open force or by fraud, made them their slaves ;—such is the state of society over the world at this moment. But tyrants and slaves are never rational; nor can such a condition of society ever produce intelligence, wealth, union, virtue and happiness among mankind; or place man in a condition of permanent progressive improvement.

This division into tyrants and slaves, has produced a classification of society, which, however necessary in its early stages, is now creating every kind of evil over the earth, and prevents the possibility of any one attaining that high degree of excellence and happiness which, otherwise, might be so easily secured to the whole of the human race; a classification which must be destroyed before injustice and oppression—vice and misery, can be removed. For while men shall be divided into castes of employers and employed,—masters and servants, sovereign and subject, tyrant and slave,

—ignorance, poverty and disunion must pervade the world, and there must be an alternate advance and retrogression in all nations. The division of the inhabitants of the earth into tyrants and slaves has produced, not only the general classification which has been mentioned, but others subdividing these into Emperors, Kings and Princes; into Legislators and Professors of divinity, law, medicine and arms; into producers and non-producers of wealth and knowledge; into buyers and sellers of each other's powers, faculties and products, and into the respective servants of all these divisions. Thus making a heterogeneous mass of contending interests among the whole human race, which, while these opposing feelings shall be created, must sever man from man, and nation from nation, to the incalculable injury of every individual of all nations.

It is now, therefore, evident that man has committed the same mistake from the beginning, respecting the power and faculties of his own nature, as he did for so long a period in relation to the laws of motion which govern the solar system; and from the same cause—the want of a sufficient number of facts accurately observed and systematically arranged, to enable him to draw sound deductions, and discover the truth. It is equally evident, that while these fundamental errors respecting the powers and faculties of human nature, shall be entertained by, and shall control the conduct of, those who govern the nations of the world, the same confusion of ideas, in the conception and direction of human affairs, must prevail, as existed in all minds respecting the solar system, when it was generally believed that the earth was the centre of the universe, and that the sun, stars and planets moved around it.

Those who discovered the principles which now so

beautifully explain the motions of the heavenly bodies, were deemed by the priesthood of those days, infidels, because this knowledge of nature's laws was opposed to their superstitions and ignorance; and Galileo, to save his life, was compelled publicly to deny, in words, what he was forced, through the knowledge which he had acquired, to believe by an irresistible instinct of his nature. Thus the priesthood forced him to give a public denial to those truths which he was compelled to believe, in order to escape a death of excruciating torment.

In like manner, now, the promulgators of those divine principles of truth which must produce charity, kindness and affection unlimited, and harmonize all minds as well as all human affairs, are called infidels by the priesthood of the present day; and the priests now desire to make them also deny the truth, by inflicting on them fines and imprisonment, or by using all the influence which they possess to destroy the only means of living within the power of these lovers of truth. Knowledge, however, progresses; the opinions of mankind on these subjects are rapidly changing; the errors and evils of the priesthood are seen and felt by the intelligent over the world; and all the signs of the times make it evident that the æra approaches when mental truth shall be as free as physical truth, and when the far greater benefits to be derived from the former will be experienced and universally acknowledged.

Men will then recur to the present state of mental imbecility, relative to human nature, as we now do to the notions formerly entertained of the form of the earth, the solar movements and the principles of mechanics and chemistry.

It seems extraordinary, at first, that the physical

sciences, requiring so much accurate observation of external nature, so much profound thought and reflection, and often, such an extended, unbroken chain of close reasoning, should have made the advance the world now witnesses; and that so little progress should have been made in mental knowledge, which can alone insure happiness to the human race: this is however explained by the fact, that the priesthood in all countries, in all times, have opposed the barrier of their hitherto all-powerful influence, to stifle inquiries and prevent investigations, which they perceived would undermine their power over the human mind, and consequently, over the fortunes of men.

Thus the most intricate and important discoveries have been made in some of the physical sciences, while the mental and moral sciences have remained in total darkness. Even now, upon these latter subjects, the most erroneous assumptions, in opposition to all facts, are taught to the mass of mankind, who are, in consequence, made imbecile and mentally blind.

This injurious state of human affairs will remain as long as the authorized teachers of the people are made to believe that they (the teachers) have an interest in keeping the people in mental darkness. And the teachers will continue, thus, to instruct, until they shall be better instructed themselves with respect to their own interest and happiness.

Thus the errors of the world relative to these facts and laws of human nature, have kept past generations in the ignorance, poverty, disunion, crime and misery which have, hitherto, pervaded all parts of the earth; and, while these errors are retained, the evils must continue to increase. But it is, and always, without a single exception, has been, the highest interest of

all men, in all countries, that these errors should be removed; and happily men now begin to perceive this truth.

We have, in this chapter, stated a few, only, of the most obvious deductions from the facts and laws or constitution of human nature; were we now to enter fully upon this wide field of new knowledge, a volume would be insufficient to contain that which might be advantageously written; but the subsequent parts of this book will afford a better opportunity to place the subject gradually before the mind, when it will be more habituated to follow this train of reasoning.

CHAPTER IX.

“The influence of these facts and laws in forming the general character of the human race, and their effects upon Society.”

THESE facts and laws of nature, whenever they shall be fully understood and generally adopted in practice, will become the means of forming a new character for the human race. Instead of being made irrational, as they have hitherto been, they will be made rational, they will be formed to become, of necessity, CHARITABLE to their fellow-men of every clime, colour, language, sentiment, and feeling; and KIND to all that has life. When a knowledge of these facts and laws shall be taught to all from infancy, they will know that the clime, colour, language, opinions and feelings are the necessary effects of causes over which the individuals, subject to their influence, have

no control; they will not, therefore, be angry with their fellow-men for experiencing influences which are unavoidable. These different effects will be considered varieties of nature, useful for observation and reflection, for instruction and amusement. Such varieties in the character of man, as now produce opposing feelings and interests, and thence anger, violence, wars and disunion, and all manner of oppression and injustice, crimes and misery, will, on the contrary, elicit knowledge, friendship and pleasure. Hence characters the most opposite by nature will seek each other, unite and form intimate associations, in order, that the most extended knowledge of human nature, and of nature generally, may be acquired, one interest formed, and affection made everywhere to abound.

The necessary result of unions of opposite varieties of character, will be, speedily to remove prejudices of every description, to dispel ignorance, root out all evil passions, destroy the very germs of disunion, and make men wise to their own happiness. Thus there will be no opposing interests or feelings among men in any part of the globe: the spirit of the world will be changed, and the selfishness of ignorance will be superseded by the self-interest, or, which is the same, the benevolence of intelligence.

The individuality of man, unavoidable by his nature, which is, now, through ignorance, a cause of so much of the disunion of the human race, will become the cause of the more intimate union, and of the increase of pleasure and enjoyment. Contrasts of feelings and opinions which have been, hitherto, causes of anger, hatred and repulsion, will become sources of attraction, as being the most easy and direct mode to

acquire an extended knowledge of our nature and of the laws which govern it. The causes which produce these differences will be examined with affection by the parties, and solely with a view to discover the truth; for all will be lovers of truth, and no one will feel, or think of being ashamed of truth. They will know assuredly, and without a shadow of doubt, that truth is nature, and nature God; that "God is truth, and truth is God," as so generally expressed by the Mahommedans. And when men shall be made wise by acquiring an accurate knowledge of the facts and laws of their nature, and can pursue a lengthened rational train of reasoning founded upon them, no one will shrink from, or be ashamed of the discoveries which Nature will thus unfold. It will be known to all, that our individual physical feelings, and mental convictions or feelings, are instincts of our nature; all will, therefore, express them as such;—Nature will be justified—man's false shame of declaring the truth will be removed, and all motive to falsehood will cease. As each human being will have the knowledge which will enable him accurately to express and explain the real power, state and condition of his own mind, and will always speak the truth, his character will be fully known to every one. It is solely the want of an accurate acquaintance with the science of human nature, or the individual and social character of man, that has given rise to the motives which have engendered falsehood, uncharitableness and unkindness.

The effects which will be produced on society by these facts and laws being known and publicly taught, are far too great to be comprehended by the faculties of men as they have been, hitherto, cultivated. When truth, in every department of human knowledge, shall

supersede error and falsehood; when, by common consent, from conviction of the injury produced, men shall abandon falsehood, and speak the language of truth only, throughout all nations, then, indeed will some conception be acquired of what human nature is, and what are its powers and capacities for improvement and enjoyment.

Under this change, man will appear to be a new-created being; the powers, capacities and dispositions cultivated under a system of falsehood, arising from ignorance of the laws of his nature, will assume another character, when cultivated, from infancy, under a system of truth; a character so different in manner and spirit, that, could they now be seen in juxtaposition, they would appear to belong to opposite natures; the one irrational, actively engaged in measures to defeat its own happiness and in making the earth a Pandemonium; the other rational, daily occupied in measures to promote and secure the happiness of all around, and in making the earth a Paradise.

Thus will the present irrational arrangements of society, give place to those which are rational. The existing classification of the population of the world will cease. One portion of mankind will not, as now, be trained and placed to oppress, by force or fraud, another portion, to the great disadvantage of both; neither will one portion be trained in idleness, to live in luxury on the industry of those whom they oppress, while the latter are made to labour daily and to live in poverty. Nor yet will some be trained to force falsehood into the human mind, and be paid extravagantly for so doing, while other parties are prevented from teaching the truth, or severely punished if they make

the attempt. There will be no arrangements to give knowledge to a few, and to withhold it from the many; but, on the contrary, all will be taught to acquire a knowledge of themselves, of nature generally, and of the principles and practice of society in all its departments; which knowledge will be easily made familiar to every one. The whole business of life will be so simplified that each will understand it, and will delight in its varied practice.

Thus will the effects, upon Society, of a knowledge of these facts and laws remove the causes of all evil, and establish the reign of good over the world.

CHAPTER X.

THE HARMONY, UNITY AND EFFICIENCY OF THIS MORAL SCIENCE.

THE proof of the truth of any science is the harmony of each part with the whole, and its unity with all nature; for, of necessity, each truth upon any subject, must be in strict accordance with every other truth; it being contrary to the laws of nature for any one truth to be opposed to any other truth.

Thus, if these facts and laws be nature's facts and laws, then, of necessity, there will be perfect harmony and unity between them, and they will be, also, in accordance with every part of nature.

Accordingly, it will be found that the five fundamental facts, and the twenty facts and laws of human nature, on which the Moral Science of Man is founded, are in perfect unison with each other, and with Nature;

for each fact and law, commencing with the first, leads on to its successor, and gradually advances until the science is complete, and, thus, is the truth of the science demonstrated.

How opposed are the harmony and unity of this science, to all the religions and codes of laws invented by the past generations of men, while ignorant of their own organization, and of the laws of Nature! • All human laws are opposed to Nature's laws, and, therefore, discordant, disunited and perplexed, and always produce more evil than good.

The Religions founded under the name of Jewish, Budh, Jehovah, God or Christ, Mahomet or any other, are all composed of human laws in opposition to Nature's eternal laws; and when these laws are analysed, they amount only to three absurdities,—three gross impositions upon the ignorance or inexperience of mankind;—three errors, now, easily to be detected by the most simple experiment of each individual upon himself. The fundamental doctrines or laws of all these religions are, first,—*Believe in my doctrines, as expounded by my Priests, from my sacred books*; second, *Feel as these doctrines, thus expounded, direct you to feel*; and third, *Support my Ministers for thus instructing you*. “If you faithfully perform these three things in my name,”—say the Priests of all these religions—“you will have the greatest merit in this world, and an everlasting reward in the next.”

All religions and all codes of laws are built on the preceding dogmas, and all presuppose the original power in man to believe and to feel as he likes.

Now the facts and laws of nature, which constitute the Moral Science of Man, demonstrate that all belief

or mental convictions, and all physical feelings, are instincts of human nature, and form the will; it follows that the three fundamental dogmas of all religions have emanated from ignorance of the organization of man, and of the general laws of nature: hence the confusion in all human affairs; the inutility of all human laws, and the irrational and miserable condition of all human society.

It follows, that as all religions and codes of laws are founded in the error, that there is merit or demerit in belief and in feeling,—religions and laws must have originated in some error of the imagination, similar to the universal error, maintained through unnumbered ages, that the earth was flat, immoveable, and the centre of the universe.

But unity and harmony could never be found in any religion or codes of laws, founded on the mistaken notion that instincts were free-will, while all facts prove that the will of man is the necessary result of the action of those instincts.

Those who have acquired a knowledge of the Moral Science of man are enabled, thereby, to perceive the Cause of past evils, to detect the Source of disunion, of crime, and their Consequent misery; to perceive every step of the process by which these evils may be in future prevented, and by which all men may be educated to become rational and superior beings. This knowledge is the necessary result of the instincts of nature acting upon the reasoning faculties of the individuals who, through its effects, are compelled to exert the full extent of their powers, in order that the present generation may be made to understand it, and be induced to commence the practice of it, for the partial benefit of themselves and for the permanent good

of their offspring. And they are compelled thus to act, without the slightest merit on their part, although it appears that, by so doing, they pursue a line of conduct directly opposed to their immediate individual interest.

They are made to perceive, that if the *Great Truth*, that all physical and mental feelings are instincts of human nature, and that these instincts create the will, could be so impressed upon the present generation as to induce them to make it the foundation of another system, a high degree of excellence and happiness would be, thereby, permanently secured to the human race. It is the unavoidable deep impression of the inestimable blessings which this change would confer upon the human race, now and for ever, that compels these individuals to lose sight, altogether, of their own individual condition, that the great purposes of Nature may be accomplished upon earth, by man being made rational and happy.

It is the general knowledge of this invaluable Truth, that is alone wanting to complete the great change in humanity, from irrationality, pain and misery, to the most delightful state of existence. For men of experience know, that all the materials to over-supply the inhabitants of the world now and for ever, with all that is necessary for their happiness, superabound, and that there is also far more power in the labour and skill of man, were they wisely directed, than is necessary to work up these materials into the most valuable products, and that all contests for their use and enjoyment will be unnecessary.

In the formation of man and woman there is the most evident harmony and unity of design, as well as the most efficient means to produce, in form and

figure, beings physically, intellectually and morally fitted to attain the highest excellence in all these divisions of their nature. But whence the Power which designs, or what its attributes, no man has yet ascertained; and upon this hitherto mysterious subject, the human mind must, of necessity, wait until new facts, explanatory of the mystery, shall be discovered. It is sufficient, at present, to deduce from the facts which *are* known, that there *is* this harmony and unity of design in the formation of human nature. There is not only the unity of many parts, possessing extraordinary faculties and qualities, physical, mental and moral, to produce a race of beings far superior to all other terrestrial organizations; but sufficient power has also been given to this wonderful Compound, to multiply its own powers, by making discoveries in various sciences, without assignable limit to their progress, and to attain a very high degree of excellence in every division of its nature, whether of body or of mind. For, these facts and laws which demonstrate what human nature is, develop, also, a sufficiency of power to accomplish results far more extraordinary than any miracles which the wild fancy of superstition has yet imagined.

Here is a being, with a finely proportioned physical form, which in the early stages of Society was evidently inferior in prowess, or physical strength, to many animals, and living in the daily fear of them, formed to acquire, although by slow experience, powers many thousand times greater than those of any other living creature. This being has, already, acquired the knowledge by which he has increased his own powers, to an extent which has given him the full control over the animal creation, sufficient to subdue

them, and to make millions of them obedient to his designs, and to contribute largely to his gratification.

Yet, extended as these powers have been, by slow degrees, from the period of man's most inexperienced state to the present time, it seems as though he were still in the infancy of his progress in the acquisition of power ; for, even now, he appears to be on the eve of some great moral and intellectual advance which will give him not only additional control over all other animals, but also over the elements of nature, and enable him to subdue them to his purpose upon the most magnificent scale of operations ; and, what is yet far more important, to re-create a new and greatly superior matured character for all the future generations of men.

This second creation or regeneration of man, will bring forth in him new combinations of his natural faculties, qualities and powers, which will imbue him with a new spirit and create in him new feelings, thoughts and conduct, the reverse of those which have been hitherto produced.

This re-created or new-formed man will be enabled easily to subdue the earth, and make it an ever-varying paradise, the fit abode of highly intellectual moral beings, each of whom, for all practical purposes, will be the free possessor and delighted enjoyer of its whole extent, and that joy will be increased a thousand-fold, because all his fellow-beings will equally enjoy it with him.

Man could not attain this excellence and happiness in his first or irrational state of existence, which has been a state of repulsion and weakness ; while the change of his condition which he approaches, will produce a state of attraction and strength, or unity

and efficiency, that will insure the universal peace, intelligence and happiness of mankind.

As soon as man shall be thus regenerated, he will discover that the present classification of society into the various grades of the Aristocracy, Professions, Trades and Occupations, is fit only for man in his irrational or first state of existence ; that it is the greatest of all errors to form permanent arrangements to train all men to become at maturity, irrational—to be either of the class of fools or knaves ; or fools and knaves to be oppressors of their fellows, or to be oppressed by them, to thus insure the inferiority and misery of both ; for the existing classification can form only fools and knaves, the oppressor and the oppressed ; men contending against each other to destroy, or to prevent the creation of that which is essential to their happiness ; one portion being purposely trained to keep the other in gross ignorance, that the latter may be easily deceived and made the slaves of the former, while these are trained in refined ignorance and are made slaves to their own feelings, passions and injustice.

This chaotic state of existence will be changed for the rational state, in which a classification of society will arise, based on a correct knowledge of the newly acquired powers of human nature ; a classification that will train all, at maturity, to be neither fools nor knaves, oppressors nor oppressed, but, on the contrary, men and women abounding in the most valuable knowledge of themselves and nature, living under arrangements to insure their own happiness and the increasing happiness of their offspring ; directing the powers or agencies of nature to perform all the affairs of life which are unhealthy, or in any manner disagreeable, or which have hitherto been the work of servants or

slaves. When the present ascertained powers of science shall be wisely directed, there will be no necessity for any human being to become the servant or slave of another, or to perform that which to him would be disagreeable; and thus, harmony and unity of feeling and efficiency of power would be permanently retained.

It thus appears, that however human nature has been degraded in the first or irrational stage of its existence, it possesses the germs of faculties and qualities which, when rightly directed, are sufficient to overcome ignorance and sin and misery, and to work out its own salvation from all the evil which it has hitherto suffered; and thus the harmony, unity and efficiency of the constitution of human nature to produce high intelligence, and permanent happiness to the human race, will soon become obvious to all.

The beauty or harmony of this constitution of man arises from its unity and efficiency, and from such extraordinary powers being combined into a frame so small and finely proportioned.

When it is considered that human nature, in the aggregate, consists of certain faculties, propensities and powers, of all of which each individual receives certain proportions; that the proportions vary in each individual, thus producing an endless variety of natural character; while the variety continually increases the happiness of each,—the beauty and harmony of the device and arrangement must be admitted, and, more especially, when it is discovered that by this contrivance, the greatest possible extent of human acquirements is insured for the benefit of all.

This provision of nature secures the most extraordinary advantages to the human race; for man acquires,

by means of this endless diversity of new proportions of the same original elements of his nature, a continual never-ending increase of power. Each child having thus, at birth, a new combination of these faculties and qualities, would, were they rationally cultivated, bring into action new powers to enable it to invent or discover something new, to improve, or to add, to the previous experience and happiness of the population of the world.

No arrangement can be conceived more beautiful and harmonious, than this simple device of Nature, to secure an everlasting advancement in knowledge and happiness without any counteracting evil. For human nature being understood, through a knowledge of the Moral Science of Man, each new variety of character will become a source of additional pleasure, and a sure means of increasing progression towards the perfection of happiness.

But man has not formed the elements of his nature, or combined their proportions in each individual; these wonderful operations are the work of a power, hitherto unknown and mysterious to him. He, therefore, cannot be responsible for the original quality of the elements of his nature, or for the proportions combined in each individual: were these elements and their varied proportions in each human being the worst of all created compounds, man would be blameless, being what he has been formed to be by a power superior to himself, and over whose operations he can exert no control.

These elements, however, instead of being inferior, contain the germs of high physical, intellectual and moral excellence, to the gradual increase of which no limits can be assigned; but seeing that they are com-

bined in each individual by a power unknown to man, no one can justly claim merit to himself for any fancied superiority which he may possess over others. Whatever merit exists, belongs, solely, to the Power which creates the elements and forms the compound of them in each individual. All pride and vanity, therefore, in a being so formed, is irrational, and will cease as soon as he shall be trained to know himself, or to become a rational being, to which character, hitherto, he has not had the slightest pretension.

The ignorance of man relative to the origin of his formation is, also, a strong stimulus to induce him to exert himself, without ceasing, to investigate Nature through her most secret recesses ; he is thus urged on to the acquisition of the most varied and valuable knowledge, making him daily better acquainted with his own powers, by which he will, ultimately, learn to know himself. Who that has examined the physiology of man and ascertained, as far as known, the manner in which his various powers of body and mind are united to perform their different functions, could suppose human nature to be bad or inferior ?

These powers and qualities are so harmoniously arranged, united, and held together that each part appears perfect in itself, and, yet, the whole combined, forms one of the most wondrous contrivances for the concentration of physical, intellectual and moral power into a finely proportioned being.

The combination of so many varied parts, concentrating such extraordinary powers, physical and mental, within a frame so small and finely proportioned as man and woman, constitute a perfection of design and execution unequalled by any other known result of nature. The extent and value of this design, how-

ever, will not be understood until these extraordinary powers shall have their free course of action in every individual, nor until the effects of a rational education shall manifest the wisdom of nature in committing to the experience of age, the formation of the entire acquired character of the young.

By the wondrous and, hitherto, mysterious organic construction of man and woman, the adults of the first generation that shall acquire a practical knowledge of their own powers to re-form the matured character of each individual, will be enabled, almost to re-create the character of succeeding generations; to re-create it by training each individual from birth, by a new and very superior arrangement of external circumstances, to have a sound physical constitution, to have superior dispositions, habits and manners, to have much valuable knowledge, and to make a daily progress towards physical, intellectual and moral perfection.

It is obvious, through a knowledge of the constitution of human nature, or of the moral science of man, that to form the highest character in man and woman, no inferior example must be seen in any one of the adult population; therefore, the formation of an inferior character will be prevented: the superior external circumstances which alone will be permitted to act upon and to influence each individual, will, of necessity, form all to be superior, according to the organization which they receive from Nature.

By this simple, easy, straight-forward mode of proceeding, measures the most effectual, will be adopted to *prevent one* human being from acquiring a single inferior quality, either of body or mind; and it is believed that the concentrated wisdom of society, in this

rational state of existence, will be competent to effect this all-important object.

As in this state all must perceive it to be for their interest and happiness, that the most superior character, which circumstances under the control of man will permit, should be formed for every one without a single exception,—it would be most unwise to suffer one human being, in any part of the world, to be so placed as to acquire any inferior qualities; because, it will be obvious that if any inferior qualities should be permitted to be formed in any one, all will be injured by the contaminating effects that such an example will have, not only upon adults, but more especially upon the children of the rising generation.

When, therefore, all the institutions and arrangements of society shall be formed in accordance with the constitution of human nature and with the principles which constitute the Moral Science of Man, the harmony, unity and efficiency of this science will be demonstrated and its value understood, and then, only, will it be duly appreciated.

END OF THE FIRST PART.

The Second Part will contain the Conditions of Human Happiness.

R. Taylor, Printer, Red Lion Court, Fleet-Street.