

PART VIII.

OF

THE NEW EXISTENCE

OF

MAN UPON THE EARTH.

CONTAINING

A PROPOSED TREATY

OF

A HOLY ALLIANCE OF GOVERNMENTS

FOR THE PEOPLE OF THE CIVILISED WORLD.

&c., &c., &c.

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GENERAL INTRODUCTION TO THE ENTIRE VOLUME OF EIGHT PARTS.

SIN and misery, or ignorance and poverty, must now be overcome and for ever banished from the earth. But this great victory for the human race can be secured only by the triumph of truth over falsehood. Truth, the whole truth on this subject, and nothing but the truth must be now made known to the peoples of all nations.

Then the truth is, that the character of the population of the world is essentially made to be what it is by the religions and governments of the districts into which the earth is now divided. By their acts of commission or omission they train and educate those over whom they preside, in ignorance, poverty, disunion, and repulsive feelings; these necessarily create crime, and then these religions and governments most cruelly and unjustly punish the poor, ill-used criminal portion of their respective populations. Truth makes it evident, therefore, that if there be common sense or common justice in human punishments, the only parties who should be punished are the heads of these religions and governments. And they now ought to be made by the people responsible for *every* fault and crime committed by those whose characters they have mis-formed or allowed to be mis-formed. This is the only course which can be adopted to make the population of the world good, wise, united, and happy, or to prepare it for the introduction of the heavenly promised Millennial State of Man's Existence upon Earth.

The heads of the religions and governments of nations can now, with the greatest ease and highest advantage to all of *every class and creed*, terminate and for ever remove the cause of ignorance, poverty, disunion, repulsive feelings, and crime, over the earth, and make it, without great loss of time, a true, real, and substantial terrestrial paradise, in which from north to south, and from east to west, harmony of feeling and action shall universally and perpetually prevail.

The true and cordial brotherhood of our race shall commence in this generation, and become year by year, and generation after generation more and more complete, until the perfect day, when the will of the Great Creating Power and pervading essence of the universe shall be done on earth as it is in heaven, and when from the greatest to the least the knowledge of the God and Father of all mind and spirit shall be known, openly acknowledged, and universally obeyed.

These will of necessity be the results of the population of every district making the heads of their religion and government responsible for the character, defects, and crimes, in which these powers allow them to be trained and educated or falsely placed.

Let the heads of religion, governments, and the people, read, mark, learn, and inwardly digest that which is now written, for error cannot and will not be competent to proceed farther than it has done and is doing,—for too much light has now come into our world.

The plain path is known and opened by which to make all men good, wise, wealthy, united, and happy; and being known and opened, it must now be entered and followed by all nations and peoples.

But let all be done by wise foresight, in peace, and under the influence of the forbearing and pure spirit of charity, kindness, and love.

INTRODUCTION TO PART VIII.

This part finishes the volume of *The New Existence of Man* upon the Earth, and brings the subject to the point and termination intended to be attained,—that is, to make it obvious that human evil has been necessary during a certain progress of man's development, in order to arrive at a higher plane of life, or a new mental, moral, and spiritual existence upon earth. Also, to demonstrate that this is the period destined by the Great Creating Power of the Universe for this change to be effected, and the superior or Millennial State to commence.

The *causes* of human evil being ascertained, and the practice being known by which to *prevent* the recurrence of those causes, the path to universal terrestrial knowledge, wealth, unity, wisdom, and goodness, will be now opened, and made easily to be pursued, until the earth shall become a paradise, and man shall be formed from his birth to become a superior earthly inhabitant,—and in which all will enjoy happiness not yet experienced by mortals.

The inestimable and incalculable advantages arising from all being trained and educated from infancy in the principles of universal union and attraction will become palpably obvious to rulers and peoples, and they will in consequence commence the new practice of life, by making universal arrangements to supersede the conditions or surroundings which necessarily produce over the earth causes to create ignorance, poverty, disunion, crime, and misery, by new combinations of surroundings, which will become causes to produce knowledge, goodness, wealth, unity, attraction, wisdom, and universal permanent happiness. The one set of causes, to produce good, may thus be made to supersede those causes which now produce and continually reproduce evil, with the certainty of a law of nature.

To create, or more truly to develop, the spirit of charity and love in all, and thus to give to each the power of universal attraction, will prepare the way for that rational practical equality of conditions, which will lead to and maintain perpetually the long wished for brotherhood of mankind.

In the name of common sense, what but evil can arise from talking about a religion to produce charity, love, and forbearance, and even the love of our enemies, while all are continually engaged in making conditions, or living in conditions, which train, educate, and place all in such surroundings as to compel all to become uncharitable, and to dislike those who are in common language esteemed their friends, and cordially to hate and

oppose others who in the same character of language are considered to be enemies ?

In this conduct, do the peoples of all nations act more rationally than the ostrich ? This bird, as is stated, when pursued, hides its head in the sand, and imagines then that its large body is not seen. Men continually create conditions to produce all kinds of evil, their mental eyes are closed to the cause of those evils, they perceive them not, and are surprised at the natural and necessary results which their own made conditions cannot fail to produce ?

When the causes which create evil and good shall be understood, religions, governments, and peoples will be at first astounded to discover that it will be far more economical, easy, and pleasant, to create the causes of universal and permanent good to man, than to continue to create the causes of universal evil to man.

To commence the Millennium is to commence making good conditions, and these may be commenced now as well as at any more distant period. Will the people of the civilised portion of the earth, and who complain of poverty and oppression inflicted upon them by their rulers, now have sufficient common sense to cease useless complaining, and have the wisdom to induce their present rulers and instructors, by a peaceful yet firm moral pressure from their united numbers, to change their mode of governing through bad conditions, and there are none other at present, and begin to govern through new conditions now to be created in all countries ?

NEW EXISTENCE

OF

MAN UPON THE EARTH.

How long will individuals of all nations and creeds continue to blame each other, to find fault with each other, to abuse each other by offensive words, and in various other ways to annoy and punish one another, as though human beings formed themselves and created the conditions which surround them from their birth to their death?

Are not facts, commencing with the creation of man, and continuing with him without ceasing to the present hour, yet sufficient to demonstrate beyond all doubt that man's physical and mental qualities are and ever have been formed *for* him, and that his surroundings, which through life direct the growth and conduct of those qualities, are also formed *for* him, and that these together, acting and reacting upon each other, make man—make all men—to become what they have been, are, and will be? Are these facts and the experience of the past not yet sufficient to demonstrate beyond all doubt that to make man responsible for his created natural qualities, and for the influences upon them of surrounding conditions, created for him by society, is not only unjust and cruel to the individual, but is irrational and insane—calculated to misdirect the mental and moral faculties of humanity, misform the character of all, prevent men and women becoming rational, and make it, under such a practice, opposed in principle to all facts, impossible for them to become good, wise, united, or happy?

Surely the eyes of those who can read history, observe and compare facts accurately, and draw self-evident conclusions from them, must now be so far opened as to make it evident that to make men good there is but one mode under heaven, and that way is, for society to make good conditions around all; while, owing to the undeveloped state of humanity, society has been and now is entirely engaged in creating and continually re-creating such inferior and bad conditions to surround all of every class in every country, as must of necessity make all individuals the irrational and inferior beings they now are, and society the chaos of

absurd contradictions which it now is over both the civilised and uncivilised parts of the earth.

The minds of all classes in all countries must be now disabused of all their early false impressions, made by their training and irrational educations of the streets and of all seminaries and universities of so-called learning. All must be made to comprehend the fact, that from the beginning society over the world has been based on an uninvestigated supposition, the truth of which has always been taken for granted—a supposition, too, the real source of almost, if not entirely, all human evil; for it necessitates a language of insincerity, a conduct of deception, feelings of hatred and repulsion, and the hitherto unceasing war of opinions—because all opinions emanate directly or indirectly from this most irrational fundamental error. While the knowledge of the almost self-evident fact, that the individual of himself cannot form one particle of his mind or body, and is passive in the hands of his Creator and of society, except as these give him powers of activity, would make a new being of man, change his language of insincerity to the universal language of truth, in every look, word, and action,—his conduct of deception to a conduct of undeviating honesty,—his hatred into love,—his feelings of repulsion into those of attraction,—and the earth from its present selfish divisions and imperfect cultivation, into a beautiful, peaceful, but ever active and joyous terrestrial paradise, the fit abode of full-formed, rational, and well informed happy men and women, such as the Great Creating Power of the Universe evidently now intends them to become. Evidently now, because in this generation the knowledge, means, and power to effect this change have been given to man, so formed that when he clearly perceives the right and straight road to happiness, he will ardently pursue it.

Rejoice! all ye nations of the Earth! the Light of Truth illumines the world—all peoples will see and comprehend the cause of its now appearing—the eyes of all will be directed to this Sun of Truth—men will thus be saved from error—all will rejoice in the Truth—wars will cease—peace will be universal and permanent—and governments and peoples will no longer have opposing interests. All will have justice done to them from birth to death, and man, trained and educated by being placed within his proper surroundings, will attain the dignity of his nature, discovering the necessity for, and the advantages of, universal union and the cordial everlasting brotherhood of our race—a race thus made to be consistent in mind and practice, and to become divinely intelligent, ever influenced alone by love and wisdom.

This will be the “New Existence of Man upon the Earth;” and to prepare the way for this change to be rapid and to commence without unnecessary delay, see in the following pages the

proposed Treaty of Peace and Holy Alliance between the governments and peoples of all civilised nations. And those governments and peoples who decline to enter this gate of Paradise for the human race, should be considered to be not sufficiently civilised or rational to partake of the ever-enduring advantages of this holy alliance.

O nations of the world! what are you thinking about, and what are you doing? You all individually desire happiness, and it would be well with you if each desired the happiness of all.

Individual and aggregate happiness may, with the certainty of a law of nature, be attained and secured for the human race, not for all in the first generation, but in the second in considerable perfection. Listen, O people of all creeds, climes, colours, and countries, to one who never deceived you, but who has spent a long life in preparing you for a glorious permanent change—for an entire revolution in the mind and practice of the human race.

He has discovered that, with the certainty of a law of nature, almost all, if not all, of the evils of past existence, may, in future, be prevented, simply by a creation of rational surroundings, which may, now, be easily effected over the world. And that, by thus peaceably and gradually superseding the existing irrational conditions by which all from the cradle to the grave in all countries are and have been surrounded through past time, this wretched system of ignorance, disunion, and misery, may, like the coming of a glorious summer day to supersede the chill blasts of a northern winter, be made, by the natural magic of nature, developing man, to change the existing irrational circumstances which create and re-create all the inferior and bad passions and feelings which can be implanted in humanity, for those plain and easily devised and executed circumstances, which shall change ignorance into knowledge, poverty into wealth, disunion into union, all the bad and inferior passions and feelings into charity, kindness, and love, by which all must acquire the irresistible desire to promote with all their mind and all their strength the highest permanent happiness of every one.

You doubt the practicability of introducing these new surroundings to *prevent evil* and to *create good*. And you doubt it because you have been educated and trained not to *observe facts* and to *reflect upon* them, or to become practical men in the true sense of that term, but to be mere bandiers of words and sounds, having little and often no meaning.

See your more advanced minds puzzling and confounding each other about the best mode of reforming evil conduct, after the most effectual surroundings had been allowed first to create it. While less than one per cent of the reformatory expense

would have *prevented* the evil conduct from being, as it is, forced upon society!—May I ask of the wise ones of the earth—Is it not full time that this folly should be changed into wisdom? Are the eyes of the mind of those who govern the opinions and destinies of nations yet so blind as not to discover that surroundings may be now easily devised and executed to *prevent ignorance and insure knowledge*,—to *prevent poverty and insure riches*,—to *prevent disease and insure health*,—to *prevent disunion and repulsion* and to *insure union and attraction*,—to *prevent all uncharitableness and unkindness* over the world, and to *insure* in all the pure spirit of universal *charity and love*, and the *increasing practice of kindness*,—in short, to *prevent* all preventable evil, (and there is little in human society which may not be *prevented*,)—and to *insure* in *practice good to all*, with similar exceptions?

Well do I remember a dinner being given by the late Mr. Bethman, the celebrated banker in Frankfort, just previous to the Congress of Sovereigns in Aix la Chapelle, held in 1818, to the members of the then Germanic Diet, representing, as I was informed, twenty-two different governments, and to which Mr. —, the celebrated Secretary to that Congress and myself were invited. The dinner being purposely made, as I was afterwards informed, to induce a discussion between the secretary and myself,—the one to support things as they have been and are, and the other to advocate the change of system which I have ever recommended.

In this discussion I said the poverty of the masses of the population of the world could be easily prevented, and riches or real wealth could easily and pleasantly be made everywhere to superabound.

"Yes," replied this celebrated secretary, speaking for the governments,—“We know that, and have long known it. But we do not wish the masses to become wealthy. We could not govern them as we do, if they were.”—And so it is with ignorance, disunion, and crime. Were these *prevented*, the existing governments of the world must govern on new principles; and hitherto they have not understood the principles and practices of this new system for *preventing evil*; the governments have therefore been opposed to its being introduced, or even canvassed in public, to the extent of their powers of obstruction. The secret is, however, out; the truth has gone forth; and it will overcome all error. The governments, churches, and peoples, to their great surprise, will discover that their safety and happiness will depend upon this change of system, from individual selfishness of opposing feelings and interests, to harmony of feeling and united interest. This is the destiny of the human race, and all inferior or more limited reform will ever be found useless and injurious. Until man shall be re-formed, or rather from birth new formed

in mind and practice, no other reform can be permanently beneficial; and man cannot be re-formed or new formed in spirit, mind, and practice, except by being placed within new and rational surroundings.

Sooner or later the rational system to prevent all evil must supersede the irrational system of creating evil and then foolishly attempting at an enormous expenditure of capital, time, and talent, to cure a little of the great evil thus insanely encouraged to be produced and continually re-produced. But the sooner that this evil system can be made to terminate, the better it will be for governments, churches, and people, and with this view I now propose for the adoption of all governments the following treaty of a truly holy alliance, for the peaceable government, first of civilized nations, and afterwards of the entire population of the world.

THE HOLY ALLIANCE OF THE GOVERNMENTS FOR THE PEOPLE OF THE CIVILISED WORLD.

The contracting parties—seeing the ignorance, poverty, disunion, repulsive feelings, and sufferings of the masses under their respective influences, and now discovering that these evils, by a new course of proceeding, may, after a comparatively short period, be *prevented*,—enter upon this most holy alliance, to carry into effect this God-like purpose.

With this view we adopt the following articles:—

1stly.—There shall be peace for ever between us and those under our governments.

2ndly.—There shall be a federation between those committed to our guidance upon the general principles adopted by the signers of the American Declaration of Independance, but improved by experience in their application to universal practice.

3rdly.—With this view the populations of our respective governments shall, as soon as practicable, be new placed in such masses and under such new arrangements as will permanently secure the greatest amount of advantages with the fewest inconveniences to each member of each mass.

4thly.—That the masses to effect this result, (in such manner that each one in each mass shall be well cared for from birth to death,) shall, with as few exceptions as practicable, consist of one thousand men, women, and children, in their natural proportions, as the minimum, and three thousand as the maximum.

5thly.—That each of these masses shall constitute a federative state, and shall own as much land in perpetuity as will for ever, by good and judicious cultivation, produce as much of the ne-

cessaries of life as will support in high comfort the maximum population of each.

6thly.—That each of such federations shall be governed by its own population, all the members of which shall have but one interest, be equal according to age, in training, education, and condition, thus to form a perpetual brotherhood, to promote the happiness of each other, and of every member of all the federations united with their own federation.

7thly.—That these federations shall be for ever governed by the simple and beautiful, just and most beneficial laws of God and nature.

8thly.—That these laws are—

1stly.—That God and nature, one and indivisible, creates man, and is alone responsible for all his natural organs, faculties, propensities, powers, and qualities.

2ndly.—That man is created to believe that which makes the strongest impression upon his mind and feelings.

3rdly.—That he is also created to love that which is most agreeable to his mind and feelings.

4thly.—That he is also created to dislike that which is made to be the most disagreeable to his mind and feelings.

5thly.—That these being the laws of God which constitute humanity, there can be therefore no merit or demerit in believing or disbelieving, or in loving or hating anything or any person.

9thly.—That as the populations of all countries have been hitherto governed by the ignorant and unjust laws of men, made by them while in their infant and undeveloped state, in direct opposition to these laws of all humanity, made without change by God and nature,—all these erroneous and absurd laws of men shall now gradually cease and die their natural death.

10thly.—That experience, derived from a knowledge of facts and of science, now demonstrate that the existing generation of men has the means and power to devise and execute such new conditions around the coming generation from birth, as shall with the certainty of a law of nature pleasantly and most advantageously for the human race train, educate, employ, and place all, in such manner that they *must* become *good, united, wise, and happy*.

11thly.—That these new and superior conditions in which to train, educate, and place all, shall be made with the least delay to surround the population of each federation throughout our respective nations; that thus *all* the evils which through ignorance have hitherto afflicted society and made men miserable, may be for ever *prevented*.

12thly.—That as by this holy alliance all nations will gradually become one, and form the great federative system of the human race, all existing national restraints upon intercommuni-

cation and exchange of commodities between different nations shall be immediately withdrawn, and throughout this holy alliance all shall be considered as one people and nation.

13thly.—That to create and maintain unity of mind and feeling,—and as one language, when men are formed into one brotherhood, will be sufficient and the most advantageous for the human race,—and as the Anglo-Saxon is the most widely known over the world—the Anglo-Saxon language shall be taught from birth to all children born within the limits of this holy alliance.

14thly.—That each child, male and female, born within these limits, shall be trained and educated from birth in accordance with the laws of God and nature, and to have all his or her natural faculties and powers, physical, intellectual, moral, spiritual, and practical, cultivated in the best manner known, or that can be acquired.

15thly.—That as man becomes the creature of his surroundings, whether these be evil conditions, or the highest and best which can be devised by society, and may thus be degraded to the beast, or elevated to become a good, wise, united, and superior being, all the new surroundings, conditions, or circumstances, to be devised and executed within the limits of this holy alliance, shall be as superior as the knowledge, means, and wisdom of society can create them.

16thly.—That as by these federative unions of equality according to age, and of superior conditions for the formation of character, superior wealth will be, without money, easily and pleasantly produced in unusable superfluity, the most simple arrangements shall be formed between the federations, that the warehouses, storehouses, and cellars of each federation shall be always kept fully supplied in such manner that the want of anything shall never be known by a single member of any federation.

17thly.—That these federations shall be equally open to every member of every federation who may desire to live within them, when rooms for occupancy are vacant; the new comers taking their fair share in the daily business of the federation.

18thly.—That the most advanced discoveries, inventions, and improvements, shall be introduced and applied in the best manner known into every department of the business of life in each of these federations, in order that all unhealthy, heavy, and disagreeable work may be executed by mechanism, chemistry, and other sciences,—it being known that whatever the human body can do may be also well imitated by skilful scientific combinations.

19thly.—That the exchanges of productions be made between the federations at first on principles of equity, or labour-notes for labour-notes, and ultimately without money or price, when experience shall prove the creation of wealth by scientific aid to be a mere pleasure and pastime—a delightful exercise necessary and beneficial for body and mind.

20thly.—That as metallic money as now in use over the civi-

lised world is an enormous hindrance to the creation of real and superior wealth, and to the progress of unity and knowledge among men, the labour note shall supersede it as soon as practicable within the limits of this most holy alliance.

21stly.—That as to create anything inferior in any department of life is an injury to all humanity, whatever is to be done or executed throughout these federations shall be devised and executed under the concentrated skill, knowledge, and wisdom, of the best selected in each branch of art or science, throughout the dominions of this most holy alliance.

22ndly.—That in order that real substantial knowledge may be made as speedily as practicable to become universal, there shall be central places fixed upon, in Europe, America, Asia, and Africa, to receive and distribute information daily from and to each federation within these respective limits, and for these four central places to communicate also daily with each other, in order to ascertain that '*all's well*' in each federation, or to learn if anything is required from any quarter, or if any improvements that may be made in their surroundings have been discovered.

23rdly.—That for the permanent benefit of the brotherhood of this most holy alliance, whatever discovery, invention, or improvement may arise in any one federation, shall be, with the least loss of time, freely and fully communicated to every other, for their adoption if suitable to their respective localities.

24thly.—That the nations and peoples outside the limits of this most holy alliance, now uncivilised, shall be considered as children of humanity untaught, shall be treated kindly, in the spirit of universal charity and love, and every peaceable and rational means shall be adopted to instruct them in the principles and practices of the best and highest known civilisation, gradually as their minds can be opened and elevated to receive it; but force shall never be resorted to against them, except to repel force originating with these children of ignorance. When any district of such population shall become so far civilised as to desire to form part of this most holy alliance, and can give proof of their capacity and willingness to act in accordance with the laws of God and nature, they shall be admitted as parties to this alliance. Also, in the meantime every practicable mode shall be adopted to induce these undeveloped children of nature to acquire the knowledge how to create good conditions, and thus to surround themselves with the most beneficial and superior circumstances that their localities will admit.

25thly.—That the outline and much of the detail of the mode of governing these federations are given in the appendix to this treaty, and they shall be adopted until experience shall suggest improvements, which will speedily arise, as the parties will become rapidly more and more developed when placed within these good, wise, and happy surroundings. [The appendix to contain the "*Model Constitution*," &c., given in Part 7.]

Additional Explanations of the Old and New Systems for Governing the World—or the First and Second Existence of Man upon the Earth;—the former, false and inconsistent, and chiefly physical—the latter true, consistent, and chiefly mental and spiritual.

Although I have always endeavoured to use the plainest words and the most simple language to express my ideas, many who have been taught not to think, or to think erroneously from false fundamental principles, say they cannot understand my publications—that they are like Greek and Latin to those who have never studied those languages. But when I reflect on the different ideas and associations of ideas which have been forced into their minds from infancy, compared with those ideas and associations of ideas which the study of nature generally and of human nature especially have forced upon my mind, I cease to be surprised that I have been, with all my repetitions of the same few unchanging truths, yet so little understood by the present generation.

In reply to the most palpable self-evident truths and irresistible self-evident deductions from those truths, the answer from the most advanced minds is—"We admit your truths and deductions; but you are in advance of the age in which you live, and the public mind is not prepared for the great change in principle and practice which you advocate." I now ask these *Savans*, is the public mind not yet developed sufficiently to comprehend the simple fact, made prominent through all past history, and by millions of existing facts, "that humanity is so created that from infancy any one may be made to believe anything true or false"? And yet to this day all religions, laws, governments, education, commerce, and social arrangements, are based on the supposition that each one can believe or disbelieve what he likes, in accordance with an imagined power within himself; and the whole practice of the population of the world proceeds from, and is based upon this gross error—an error opposed to all facts, past and present; and hence the origin of evil among the human race, and of all human institutions, which are almost always productive directly or indirectly of ignorance, suffering, and misery to man. Again, I ask the most advanced in knowledge of humanity, Is man so little developed that he cannot understand so much of human nature as to know of a certainty that he cannot love or hate at his own pleasure, but that he must, in accordance with an unchanging law of his created constitution or organisation, love that which is most agreeable to his feelings, and dislike or hate that which has been made the most disagreeable and hateful to them? And yet, ask any one, whether unlearned or the most

advanced, a few plain questions, and the mystery will no longer exist—this mighty difficulty will be overcome. For instance:—

Questioner.—Can you believe or disbelieve anything at your pleasure by your own free will?

Questioned.—Most certainly—who doubts it?

Questioner.—Of which religion are you?

Questioned.—[According to circumstances the reply may be from Jew, Christian, Mahomedan, Hindoo, disciple of Confucius, or any other of the thousand religions now existing over the earth; but the reply will be the same from all. We will therefore suppose the question to be put to a sincere disciple of Mahomet—the reply will therefore be] Mahomedan.

Questioner.—And you firmly and most conscientiously believe in the doctrines and divine mission of Mahomet?

Questioned.—I do.

Questioner.—You say you have a free will to believe or disbelieve as you like?

Questioned.—Yes, to be sure I have.

Questioner.—Will you, then, to oblige me, and to convince me of your power to do so, give up your belief in the divine mission and doctrines of Mahomet?

Questioned.—I cannot. It is impossible for me to disbelieve that which I am obliged to believe is true.

Questioner.—Well, just to oblige me, and to convince me of the power which you possess to do so, believe in the truth of the mission and doctrines of Jesus Christ, and become a good Christian.

Questioned.—What! become a Christian dog, and believe as the infidels do! How can you ask me to be so unfaithful to my teachings and my God, and to believe in such absurdities?

Now, will not the Jew, Christian, Hindoo, and disciple of Confucius, make the same replies each in favour of the religion in which he has been taught to be sincere?

This should be sufficient to settle for ever the question of merit or demerit in any belief whatever, because, as we see, any one from infancy may be forced to believe or disbelieve anything—even that one is three and that three are one.

Again let us proceed by questions and their necessary answers.

Questioner.—You say you can love and hate at your pleasure, and that you have merit for liking and loving some persons and things, and demerit for loving and liking other persons and things. Is not this your belief?

Questioned.—Yes, to be sure it is, and every one believes so, too.

Questioner.—Do you love some persons and things much better than others?

Questioned.—How can you ask me so simple a question? To be sure I do.

Questioner.—Then, to oblige me, and to convince me that you really possess the power to love or hate at your pleasure, have the kindness to cordially hate the one you now most love.

Questioned.—That is impossible,—how absurd the request! You must know it is not in my power to do as you have desired me. I must continue to love the one I now most love.

Questioner.—Perhaps you very much dislike some persons and things?

Questioned.—Yes, I do, and I hate them with all my heart.

Questioner.—But to convince me that you have the power not to hate but to love them at your pleasure, be so kind as to love those persons and things.

Questioned.—Why do you make so strange and unnatural a request? You know that I am obliged by my feelings of dislike for them to hate them, and I cannot make my feelings,—they are made for me.

Thus easily, naturally, and universally may it be, beyond all doubt, demonstrated, that no man can believe or disbelieve contrary to his convictions, and that his convictions do not depend upon his will.

Also that every one must love and hate, like and dislike, persons and things, in accordance with the agreeable or disagreeable impressions which they make on the mind and feelings of each; and such feelings every one is compelled to experience.

But now the portion of the population of the world who have been taught to believe in opposition to the most palpable facts will exclaim—"If what you say is true, man is not a responsible being for his thoughts and feelings, nor even for his actions, as these latter proceed from the former, and thus you make him a mere living machine."

No, *I* do not make him an irresponsible being, or a mere machine; but *God and Nature*, the Great Creating Power of the Universe, has so created him, that he may in due time, through a knowledge of this important fact, be made over the earth a rational, kind, consistent, good, wise, and happy human being, and a very superior living machine, to be wound up from its birth in such manner that it will through its earth life have the greatest pleasure in actively promoting the perfection and happiness of all other similar machines. While, on the contrary, so long as man shall be taught (as he may easily be taught any absurdity,) to believe himself responsible for his belief, feelings, and conduct, (a view so opposed to all facts,) he must be made to grow up from infancy into an irrational, inconsistent, repulsive, ignorant, and miserable machine, always jarring more or less with his fellow machines, and thus injuring his own machine and others. This has been the state of man through a slow progress, from an infant state of humanity, to the present apparently most critical period of human existence, when, from

being made an irrational machine, he is about to be made a rational one. It is useless and irrational to find fault with the past or present. Whatever has been and is, proceed from an irresistible necessity in the nature of eternal existencies, or from an eternal intelligence, possessing the wisdom and power of the universe. The latter, from the wisdom and power exhibited throughout all creation, is the most rational conclusion; yet, in either case, for man to attempt to find fault with results from either cause, must upon reflection appear to be useless and irrational.

Under the dispensation of human existence, the power of progress is created as an essential quality of humanity, and this quality is more powerful in some individuals in one direction, and in other individuals in other directions. When these powers of progress are particularly strong in some one direction in a particular individual, he becomes a leader of the race for a certain period in that direction. But such persons, to whom such power has been given, have no especial merit; for they are made to possess more pleasure in promoting that particular progress than in any other pursuit or action. And thus the Great Creating Power of the Universe forces general progress throughout humanity.

In this generation the progress has been in the discovery of material science, and in the knowledge of some of the most simple and obvious laws of human nature, respecting the power of individuals over the formation of their own character, and especially over their belief and disbelief, and their feelings of love and hate—liking and disliking.

This progress in science and in the knowledge of our own nature has been a necessary preliminary to the introduction into practice of the Millennial or rational state of human existence upon the earth. The one to make the formation of wealth for the full supply of the human race a pleasure and agreeable pastime, and the other to make the formation of a good and superior character for all a mere matter of the science of conditions; thus opening to the knowledge of all the science of universal happiness of man, commencing upon earth, and then, when the material body decays and is thrown off, progressing onward towards a perfection illimitable, in goodness, wisdom, and high rational enjoyments.

This progress in the material sciences and in a knowledge of the true laws of our nature, when fully understood and properly applied, will enable society to give to each individual an illimitable increase of power to assist his fellows in creating wealth, and in giving a new superior character to all of the coming generations of our race.

With this accession to human knowledge, the law of progress will make it impossible that the present conditions of humanity

can much longer continue in opposition to its own newly discovered laws. Indeed the change is always in active progress. Men begin to perceive that they are compelled to believe as they are made to believe, and to feel as they are made to feel, and that their will is formed for them. That they have no merit for their belief or feelings, nor yet any demerit. That all society based on opposite convictions must be erroneous, undeveloped to a great extent, and productive of evil continually; and that, with the new light from mental and material science, such a state of ignorance and irrationality can be no longer maintained, except by unceasing conflict between truth and falsehood, right and wrong, happiness and misery.

But can any one imagine that in the present progressed state of humanity, falsehood, wrong, and misery can long prevail against truth, right, and happiness? And especially when it is the unmistakable interest of all of our race that truth, right, and happiness should not only be present victors, but that they should for ever destroy falsehood, wrong, and misery. This child's play of the religions and governments of the world, through their undeveloped state of real knowledge, producing most incessant tragical events, and perpetuating evil over the world, must now cease, by the moral influence of these unchanging laws of our own nature.

It is not by violence that this knowledge can be given. Who by fighting, conflict, and competition, can create universal charity, forbearance, kindness, and love? Who by extreme acts of repulsion can create the qualities requisite to produce attraction and confidence? Herein is the great error of Kossuth, Mazzini, and Ledru Rollin. They think they can benefit humanity by arousing and bringing into activity the repulsive and most offensive qualities which belong to our animal nature. They know not the incalculable power to be obtained over men and nations by the spirit of charity and love, directed by wisdom, compared with the effects produced through the spirit of war, hatred, and violence. These latter can give no knowledge. They have heretofore been the weapons of the world, united with superstition and bigotry.

And what, through the innumerable centuries that have passed, have they effected for the human race? They have brought all nations and peoples to the insane state in which they are at this day, blinded to the most absurd contradictions and inconsistencies of their opposing theories, superstitions, and practices; incompetent to see the most important facts, upon a knowledge of which the well-being and happiness of the population depend. Their passions and violence blind them to the myriads of facts which have been prominent through all history, and which to-day exist in countless numbers over the earth.

This blindness arises from the undeveloped faculties of the

human race, kept undeveloped by the want of knowledge in the priesthoods and governments of the world,—by their having the formation of character and construction of society under their control, while hitherto they have been kept blind to the powers which they possessed to form a good character and to construct a rational system of society. They have not known in their own undeveloped state how to prepare the means to give happiness to others, or to attain and secure it for themselves. To-day, with the means of the human race at their command, the heads of all religions and governments are unhappy, and many of them ignorant and miserable beings, who know not what to wish or desire to give them the ordinary satisfying feelings of humanity. Many now derive their chief pleasure from keeping the mass in ignorance, and from the cruel oppression of those whom they govern.

These are the most to be pitied, for their life is one of dread and suspicion of all around them, when by a rational conduct in conformity with the beautiful laws of humanity they might easily acquire the love and affection of those under their immediate guidance.

Let not the heads of religions and governments longer deceive themselves, and imagine that they can continue to lead the people blindfold as hitherto. Too much mental light has come and is coming into the world, to admit of this continued injury to themselves and others.

But let not the people attempt to effect this change by anger, violence, or ill-will. These are not the weapons to be now used. They are irrational, and can never effect the objects to be desired. The public can and will best bring about the change by creating a new correct public opinion, and thus teaching the multitude to acquire in a short time the knowledge and power to make it necessary that they should be governed only by the spirit of love and wisdom. And those religions and governments which cannot acquire this spirit must of necessity gradually disappear from the earth.

My opponent the *London Times*, and the *Illustrated London News*, the *New York Tribune*, and more especially the *Spiritual Newspapers* published weekly in the United States, and other English and American newspapers, are always doing good service in preparing the world for the change of system from ignorance and falsehood to knowledge and truth. It is true the editors and proprietors of these newspapers are not yet up to the mark. But their progress is considerable; and the daily penny papers now commencing in this country will stimulate the other and more wealthy establishments to press onward, until they leave all their educated errors, and attain the pure elevated light of truth.

The public should now look for instruction to these leaders of

the press in Europe and America, and especially to those published in the countries in which the press is most free from governmental or political party or influence. To those who understand the true and good interests of humanity, and who are uninfluenced by colour, country, creed, or class, it is a sad reflection to know the waste of faculty of inestimable value which is now ignorantly made in all countries. To know the valuable lives sacrificed in arms and to Moloch, the useful property senselessly destroyed, and the far greater amounts of varied valuable wealth which by these means are prevented from being produced for the use of the population of the world, and to terminate the necessity for poverty to be experienced by nations or by individuals.

It is sad indeed to reflect on these evils, when it is known that the heads of religions and governments could now so easily adopt decisive measures to eradicate the cause of these evils for ever.

Let the people of all countries never again cease from the most ardent and active agitation, until the heads of governments feel such a moral pressure by their respective populations, that the change from ignorance to wisdom must be made by them, or they must resign their leadership to a new intelligent race, who have not only acquired material knowledge, but wisdom, or the power to apply that knowledge to future universal permanent happiness.

What folly can be so great as for men to continue to make their ever failing and ever changing laws in opposition to nature's laws, which never change, and which, if honestly and consistently acted upon, would insure the happiness of our race through all succeeding generations! Yet do the heads of religions and governments persevere in making new laws, and repealing those they had previously made; while each new law fails like its predecessors. To expect to succeed in making men good, wise, united, and happy, by this course, is as rational as to expect to empty the ocean with a sieve.

When will men cease to imagine that they can make better laws for the government of humanity than the Power which created all its faculties, propensities, and qualities? Or, in other words, when will men cease to be irrational in thought and conduct, and be elevated to the rank of consistent rational beings?

What more can be said to induce men to advance from the plane of ignorance, poverty, repulsion, and misery, to that of wisdom, wealth, attraction, and happiness? From the plane of violence, hatred, and wars, to that of charity, kindness, and love? From a pandemonium of falsehood and deception, to a paradise of truth, honesty, and goodness, or the true millennial state of existence upon earth?

Lesson to be learned and fully comprehended by all parties who disinterestedly desire to improve the condition of humanity.

The wants of the human race are the same in every individual. These are :—

1st.—The want of a good character,—physical, intellectual, moral, spiritual, and practical.

The conditions or surroundings are known, and could, with the consent of governments and the heads of religions, be now easily carried into universal practice.

2nd.—The want of real wealth, honestly obtained, and secured for life.

The conditions or surroundings to produce perpetually a full supply of good unadulterated wealth for all, are known, and, by the aid of governments and religions, could now be easily introduced and permanently maintained.

3rd.—The want of cordial union among the family of man.

The conditions and surroundings by which the human race may be cordially attracted and united to each other in feeling, interest, and action, are known, and, without the obstructions which religions and governments have hitherto created, could be easily attained, and made at no distant period to become universal. And these conditions and surroundings are the only means under heaven by which peace on earth and good will to man can ever be made to become practical and permanent.

4th.—The want of universal love and charity, and of the consequent desire for, and striving without ceasing to promote, each other's excellence and happiness.

These are the requisites for individual and universal happiness,—and be it remembered that the one can never be attained without the other.

Individual and universal happiness are therefore before the population of the world. The question now is, and it is one of the highest importance to every child of man,—Has humanity been sufficiently developed to acquire self reliance and moral courage to require from religions and governments the conditions and surroundings to obtain these ever-to-be-desired results?

It is known that the universal good character can be given with ease and pleasure.

That a perpetual superfluity of real, useful, valuable wealth for all, can be annually produced over the earth, with ease and pleasure to its entire population.

That the knowledge of the principles by which to obtain in practice universal cordial union may be easily and pleasantly taught to mankind, commencing from the birth of each, when placed within their natural surroundings or right conditions.

That the pure and genuine spirit of love and charity may be from birth implanted and deep rooted in the heart of all of the human race, so as to create an undying desire to promote each other's excellence and happiness, and thus to create a "peace party" which shall cover the earth, and soon form it into a real practical terrestrial paradise.

But it will be asked—How, in the face of such deep-rooted educated local prejudices, can the human race be thus suddenly emancipated from ignorance and bad and inferior passions?

The reply is, as in all former cases, not by violence, anger, ill-will, war, and conflicts,—nor yet by competition of any kind; but by the moral power of nations, demanding with unanimity and firmness that right conditions and surroundings should be everywhere commenced to gradually produce this great and glorious change over the world.

The facts upon which these results are predicted are,—

1st.—That any rational character can be given to man, with the certainty of a law of nature.

2nd.—That all the movements of the human frame can be imitated and obtained by the aid of mechanical and chemical science, and to effect them is a mere matter of expense,—that expense is labour,—that scientific labour or power can be now obtained a hundred-fold beyond human requirement, even to an illimitable extent,—and that, therefore, by proper surroundings, more wealth can be easily and pleasantly created annually than the human race can use, having liberty to obtain what they desire without money and without price.

3rd.—That all from birth can be easily and pleasantly taught to acquire the principles and practice of universal union.

4th.—That by proper conditions and surroundings the spirit of charity which thinketh no evil, and of love without dissimulation, may be made from birth to become the never-ceasing source of action among all of every class and clime.

Here, then, are the plain, simple, straight-forward means to terminate human evils, and to commence a "New Existence of Man upon the Earth."

Let the belligerents adopt the Treaty of the Holy Alliance proposed in the preceding pages, and offer it to the other governments of Europe, America, and Asia, and at once terminate these useless scenes of murder and bloodshed and unnecessary waste of life and property, and thus exhibit in *practice* the true spirit of love and charity, and cease to profess one thing while they practice that which is the most opposed to it. Or the Government of the United States may propose such treaty to the governments of the civilized world.

By the adoption of this Holy Alliance all governments and peoples would be highly benefited, and not one injured—and to this ultimately all must come,

CONCLUSION.

The conclusion of the whole matter is—

That the character of man has been formed, and society constructed, from the beginning, on an error taken for granted as a truth, as for innumerable centuries the population of the world took it for granted that the earth was flat, and that the sun and stars moved daily round it.

That in consequence of this universal error men are yet taught to believe that they form themselves physically and mentally ;—while they know not individually how to form a particle of either their mind or their body.

That from these errors have emanated all the inferior or bad conditions which have ever even to this day surrounded the population of the world, and made man and society a compound of absurd contradictions.

That the knowledge of the simple fact, that God and society make all men to be what they are, would evince the necessity for an entire change in forming the earthly part of the character of man, and for the entire re-construction of society, and to effect both by the creation of new surroundings for all from birth.

That by this change, so simple in principle and practice, all men may be made into superior earthly beings, and our globe into a healthy, fruitful, and delightful terrestrial paradise, sufficient effectually to prepare the human race for that heavenly paradise which will then receive them into superior spheres, when they put off their mortal covering of the grosser particles of matter, to assume their spiritual and angelic clothing of electricity, magnetism, and spirituality.

This is the *great* and *glorious* change which the modern spiritual manifestations are destined to effect for the entire of the human race, and all opposition to their progress and universal success in their mission of charity, love, and wisdom, will be unavailing and powerless.

The proposed holy alliance of governments and peoples throughout the civilised nations is from superior inspiring influences, and they are rapidly preparing society to accept and act upon it. The influence of good and superior spirits over our race could alone change this irrational and miserable state of human existence into a pure life of charity, love, and wisdom, forming a true and perpetually happy brotherhood of the human race.

ROBERT OWEN.

Sevenoaks, November 25th, 1855.

NOTICE

To the Reformers of the World of all Nations.

Words, spoken or written, without action are of little value.— Therefore a meeting of the reformers of all nations will be held in London, the present metropolis of the world, on the 14th day of May next, at noon precisely, in St. Martin's Hall, Long Acre, to take into consideration the best peaceable practical mode to commence immediately to change the existing system of falsehood, irrationality, and misery-producing-conditions, for the system of truth, rationality, and happiness-producing-conditions, in order that evil and suffering may be made for ever to terminate, and good, and rational enjoyment, may be made to become universal and permanent, and man to become over the earth the true and enlightened brother of man.

SECOND NOTICE.

If the constituency of any county, city, or borough, will elect me free of all trouble and expense, to a seat in the House of Commons, I will in that assembly advocate the system of society, which is in accordance with all nature, and which will lead to the permanent happiness of the human race. I will also endeavour through the same public medium of information to induce the civilized world to change their practice of continually creating causes of evil to the human race, for the practice of creating causes which will produce good to all, and overcome all evil.

ROBERT OWEN.

Sevenoaks Park, Sevenoaks, Kent,

1st December, 1855.