

their labors nor their coats on man through a love for him. Other motives prompt their actions. So Mr. Owen may spend time, money, and personal toils, on what appear to be his philanthropic objects; but these may be demonstrated to proceed from vanity, by a much more convincing logic than can be employed to show that they proceed from the love of man, properly so called.

For my part, if I were compelled to give up the doctrine of immortality, or could be induced to think that man differs from other animals, merely so far as he differs from them in the organization of one hundred and fifty pounds of matter, I would think it just as reasonable and philosophic that I should spend my life in raising and teaching dogs and horses, and improving their circumstances.

The materialist, or philosophic necessarian, who says that the earth is an immense prison, and the laws of nature so many jailors, and all mankind prisoners bound in chains which cannot be dissolved; or, to speak without a figure, who says that the actions of all men are as unavoidable as the ebbing and flowing of the sea, or the waxing and waning of the moon, can never rationally be a *reformer*. For what could he reform! He could not pretend to reform *nature*, nor any of its laws. On Mr. Owen's principles the present state of the world is perfectly natural and unavoidable. Nature in the regular operation of cause and effect has issued in his trinity of evils—Religion, matrimony and private property. Now if nature has gone wrong, and man without *free agency* has landed in religion, matrimony, and private property, how unphilosophic is the philosopher of *circumstances*, who would preach up the necessity of a change in society when he cannot change necessity!!

It is a climax in the eloquence of absurdity which Mr. Owen is aspiring after. He preaches that all things are just as they must be. The uncontrollable laws of nature have issued in the present system of things; and yet he would have us to make things what they ought not to be; that is, he would have us to abolish religion, matrimony, and private property, which his own eternal and unchanging laws of nature, in their necessary and uncontrollable operations have originated and established. On Mr. Owen's theory all things are natural and unavoidable. It is mother nature working by her own laws, and yet he would make us all matricides!!! If Mr. Owen is not stranded here, there is not a shoal in the universe.

From all eternity, according to Mr. Owen's scheme, the particles of matter have been in incessant agitation, working themselves up into ten thousand times ten thousand forms. A few of them at one time produced a Nimrod, a Pharaoh, a Moses, a Cyrus, a Nebuchadnezzar, an Alexander, a Julius Cæsar, a Bonaparte, a Paul, a Robert Owen, and a few such manufacturers of human character. Not one of them could help being born, nor being such characters, nor producing such effects on society. Blind and Omnipotent Nature cast them forth as she does so much lava from the crater of a volcano. She tied them fast in adamant chains of inexorable fate, and gave them no more liberty to act than the Peak of Teneriffe has to emigrate to New Harmony. Yet strange, surpassing strange, as it is, this singular piece of animated matter called Robert Owen, which required old Nature in her laboratory six thousand