



Presented by
the Worshipful Company
of Goldsmiths.
1903.

MR OWEN'S OBJECTIONS

TO

CHRISTIANITY,

AND

NEW VIEW OF SOCIETY AND EDUCATION,

REFUTED, BY

A Plain Statement of Facts.

WITH

A HINT

TO

ARCHIBALD HAMILTON, ESQ. OF DALZIEL.

BY THE REV. JOHN AITON.

SECOND EDITION.

EDINBURGH:

PUBLISHED BY JAMES ROBERTSON AND CO.

PARLIAMENT SQUARE, EDINBURGH;

M. OGLE, AND WARDLAW AND CUNNINGHAME, GLASGOW;
BALDWIN, CRADOCK, AND JOY, PATERNOSTER ROW;
SIMPKIN AND MARSHALL, STATIONERS' HALL COURT;
AND JOHN HATCHARD AND SON, PICCADILLY, LONDON.

1824.

TO
MR JUSTICE BAYLEY,
MR JUSTICE PARK,
AND
WILLIAM WILBERFORCE, Esq. M. P.
AUTHORS OF THE THREE ABLEST THEOLOGICAL
WORKS
WHICH HAVE BEEN WRITTEN
DURING THE PRESENT CENTURY,
THE FOLLOWING
SHEETS
ARE RESPECTFULLY INSCRIBED
BY
THE AUTHOR.

Hamilton, April 1824.

INTRODUCTION.

It is apparent, from recent experience, either that infidelity, in proportion as it becomes more common, becomes less alarming; or that, when separated from party-politics, no one thinks it worth the trouble of suppressing. Formerly, in Scotland, it had concealed itself in holes and in corners; but it is now to be found in the columns of the Scottish periodical press as the avowed production of gentlemen of education, rank and fortune. It is ostentatiously displayed for sale in the windows of two Edinburgh booksellers *apparently* respectable. At the very threshold of the College, copies of it may be perused, in a reading-room, at the rate of one penny per day. It is to be had in what are called "Inquiring" or "Free-thinking" Schools, instituted for the express purpose of inculcating its doctrines. It is to be heard from the mouths of many of the rising generation, who, like the drunken beggar glorying in his rags, boast of their enlightened views. And, what is still more wonderful, all this excites as little emotion in the pulpit, the press,

or the courts of law, as if it were merely an attack on the commissioners in a highway-trust, or a discussion on the validity of Columbian bonds. Some time since there was much alarm on the score of infidelity, while there existed comparatively little cause for it;—there is now, unquestionably, much infidelity, and little alarm.

It is not, however, a system of infidelity which is to be considered as insignificant. It is more insidious, daring, and abusive, than any thing which has yet issued from the shops of Carlyle and Trust. Catechisms, deriding God's moral government—contemning his protection—and defying his justice—are openly distributed in Edinburgh. Tracts have lately been printed and sold by Chambers, Broughton Street, and Affleck, Adam's Square, stigmatizing “the Christian religion as a vain babbling”—“the fall of our first parents as an old wife's fable”—“and the atonement *as a lie.*”—“The love of God in Christ has been stated as passing knowledge in no other way but in infinite insignificance, and utter unworthiness of a record in divine testimony; while the Almighty has been represented as a Being too happy to be holy—a stoic, callous as a nether millstone—as a Father, who decrees the eternal torments of his own offspring—as a Saviour, who saves part of his family by the unparticipated sufferings of a well-beloved Son—and as a Legislator, whose code is designedly or knowingly fraught with eternal ruin and despair to the bulk of the community.” Mr Hamilton of Dalziel, the representative of an ancient and respectable family in Clydesdale, says, in the Glas-

gow Chronicle of 27th December last, that the quotations he has made from the Confession of Faith “prove every part of it to be arrant nonsense ;” and that the thirty-nine articles of the Church of England are not in any respect better ;—while Mr Owen, the bell-wether of the flock, characterizing all religions as mere national prejudice, or mental deception, maintains, that nothing is wanting to the peace and independence of society but the suppression of Christianity, and a reform in the mode of creating men’s hearts.

Leaving Mr Hamilton, in the meantime, to the more sober reflections of his own mind, and commending the author and publisher of the Radical Review of Christian Creeds to the attention of the gentlemen of the long-robe, the author of this Pamphlet solicits the notice of Mr Owen and his supporters, while he endeavours to expose the absurdity and alarming tendency of their plans.

Mr Owen’s writings afford ample proof that he is an infidel of no ordinary cast. He puts Christianity on a footing with Mahometanism and Paganism ; and he views the three as obstructions to the advancement of society. Although destitute of the philosophical acumen of Hume—the satirical smartness of Voltaire—and the vulgar ribaldry of Paine—he is not less dangerous. He has the unlimited control of more than 2000 people, who, from their dependent state, look to him as the focus of intelligence. For twenty years he has had the entire management of the education, religion, and morals of hundreds of children, who will soon be scattered over the civilized world. He is

a man of fortune, and has free access to some of the first families in Britain. He is a man of correct morals, of unbounded philanthropy, and of great apparent candour and sincerity. He is a man of some talent, and, above all, of the most indefatigable industry. He spares neither labour nor expense to make his doctrines known and his plans effectual. To use his own words, “he counts character, life, and fortune, as dust in the balance—not deserving one moment’s consideration.” His outlay in promulgating his opinions, he says, has “exceeded a large independent fortune for any private family.” In vain is his memorial to the Old and New Continent neglected by both: In vain do his endeavours with the Congress at Aix-la-Chapelle, and the Emperor of Russia, prove abortive: In vain is he driven from the British House of Commons, and laughed at by the periodical press of all parties: In vain is a mark set upon him by the Lanark Presbytery and the General Assembly of the Kirk of Scotland: All this only “accelerates his progress;” and he continues to roam through France, Germany, and Switzerland,—from Scotland to England, and from England to Ireland,—speaking, writing, and printing with astonishing facility. In his writings he boasts that **THIRTY THOUSAND** additional copies of a London newspaper, containing an exposition of his views, were purchased by him, and sent to all quarters of the world. Viewing all these circumstances in connexion, it is not too much to assert, that few more dangerous enemies to Christianity have appeared since the time of Mahomet. Indeed, he

does not pay the same respect to the character and authority of our blessed Redeemer which that impostor did. Mr Owen says—" After having for
 " forty years studied the religious systems of the
 " world, with the most sincere desire to discover
 " one that was devoid of error, and one to which
 " my mind and soul could consent, I am persuaded
 " that all, without a single exception, contains too
 " much error to be of any utility in the present advanced state of the human mind."—" Ignorance
 " (he says,) called in superstition and hypocrisy to
 " its aid, and, together, they have invented all the
 " creeds and faiths in the world. A horrid crew,
 " armed with every torture both for body and
 " mind,*—these have deluged the world with blood,
 " and rendered it a curse and desolation." He even insinuates that he is manufacturing " a religion void of forms, ceremonies, and mysteries,
 " and freed from all inconsistencies ;—a religion
 " which is to possess whatever is valuable in each,
 " and exclude whatever is erroneous in all ; which,
 " in due time, shall be promulgated."† Mahomet pretended that his religion descended upon him from Heaven. But Mr Owen's religion, being devoid of error, " is not to require for its support,
 " or for its universal promulgation and acceptance
 " by the human race, any name whatever, nor
 " aught except the irresistible truth it contains."‡

The writer is not one of those who trust that such blasphemy will effect its own cure. He is of opinion,

* No. 111, New State.

† Letter, dated Limerick, January 27, 1823.

‡ *Ibid.*

with Rousseau, that any thing, however absurd, if repeated to us every day for a year, will in the end be believed. As the eye of the body sometimes cannot endure the light of day, so that of the mind of many men naturally shuts itself against the effulgent rays of the Sun of Righteousness; and, loving darkness rather than light, looks only on the faint twinkling of infidelity. Recent facts establish, that the natural good sense of mankind will not prove an antidote. On the contrary, Mr Owen's plans are admired by many, from whom better things might have been expected. The truth is, that, being naturally passive and averse to reasoning, men are more influenced by the opinions of others than they are willing to admit. Were it not so, Mr Owen would not have been able to furnish the author with a list of barristers, bankers, stockholders, members of parliament, and under secretaries of state, who have lately subscribed nearly L.60,000, to enable him to build, in the course of the ensuing summer, a parallelogram at Motherwell, in Lanarkshire.

To unhinge Christianity and to bring its clergy into discredit, have hitherto been the first objects of revolutionists. To Voltaire, more than to any one man, the French revolution, and the consequences of it, may be attributed. The common sense of the country, it is believed, was uniformly opposed to his religious opinions, and equally hostile to the horrid barbarities which followed. But having slept till the enemy sowed the tares, and until they had grown up with the wheat, what could the people do? Far be it from the author to insinuate

that Mr Owen has any such seditious intentions ; but he is certain that *anarchy* will be the result of his plans, if carried into effect. Christianity is the rock on which the noble fabric of our constitution is founded, and on which it has stood for ages. If once undermined, the whole edifice will fall, and crush us in its ruins. Remove but a stone from the temple, and we may see the tragedy of the French revolution acted in Britain.

It is therefore incumbent on all who value the religion of our Saviour, or the constitution of our country, to arm themselves with the breastplate of righteousness and with the shield of faith. It is more peculiarly incumbent on the clergy and magistracy, who are conservators of the religion, morality, and peace of the country, to meet Mr Owen's exertions with exertions equally indefatigable ; to answer his speeches with speeches on the spot ; and, on the appearance of a letter in the newspapers or any other form of publication, to resist his efforts till he is driven from the field. It is incumbent on Bible Societies, and others which have been instituted for the propagation of the Christian religion, to devote a portion of their funds for its defence at home. Let them remember, by the fate of the Roman empire, how much safer it is to secure than to extend a conquest. In this good fight, no one should deem himself an insignificant combatant. If the finger of God direct the stone, whoever slings it, the would-be Goliath must fall.

As many of the less intelligent, but equally pious members of the Christian community, have had their feelings shocked, and their peace of mind

disturbed by Mr Owen's writings, it is believed that the public will look with indulgence on this humble effort to counteract their tendency. In thus accepting the challenge made by Mr Owen to the Church,* the writer's youth and obscurity afford advantages to the cause he advocates. His defeat would prove no victory to Mr Owen, while it might have the effect of inducing a more powerful antagonist to take up the gauntlet.

It was the first intention of the author to have confined himself to the discussion of Mr Owen's religious views. But as the whole plan is avowedly fraught with infidelity, he has endeavoured to lay the axe to the root of the evil. In doing so, however, he has carefully avoided the track of preceding writers, by confining himself to an important part of inquiry hitherto neglected.

While he has the choice of his own weapons, he will treat Mr Owen rather as a sheep strayed from the flock than as a wolf come to devour it. If, however, he shall be compelled, by his antagonist's example, to adopt a different mode of warfare, Mr Owen will have himself alone to blame.

Should Mr Owen affect to despise these remarks

* Mr Owen says, in the Morning Post, 9th September last—" My principles I have no wish to disguise ; they are true or false, agreeable to facts or opposed to them ; and I am willing to meet the General Assembly at any time and place they may appoint, for the purpose of discussing, in an open and friendly manner, those points wherein the principles which I advocate, may differ from those which they thus have been taught to entertain." This presumption has only been paralleled by that of Richard Carlyle, who has requested, from the King, a convocation of the clergy " to examine *his* oppugnancy to the Christian religion."

because they are those of a professed teacher of Christianity, might the author remind him that he is not uttering dogmas, but stating facts and reasons. To use the language of Dr Olinthus Gregory, it is extremely ridiculous for those who adopt the prescriptions of their physicians, and act upon the advice of their lawyers, although they are professional, to object to defences of Christianity from the pens of clergymen, because they are professional.

CHAPTER I.

“ He will be taught facts.”

New State, No. I.

On Mr Owen not being entitled to adduce the present condition of his villagers at New Lanark, in proof of the efficacy of his new views.

WERE it worth while, Mr Owen's whole system might be shown to be a mere thing of shreds and patches. In More's Utopia, Godwin's Inquiry concerning Political Justice, and its influence on general virtue and happiness, and in the History of the Moravian Establishments in America, are to be found, not only an outline, but much of the filling up of Mr Owen's general plan. His ideas of regenerating society by gentleness and kindness, and of children acquiring facilities in the exercise of combined movements, belong to Fellenberg.*

* There is one material difference between the two establishments. The Presbytery of Lanark state, in regard to the village of New Lanark, that “ little or no attention seems to be paid to the religious instruction of the children.” In regard to the establishment at Hofwyl, all travellers bear testimony to the fact, that religious instruction is the key-stone of the arch. “ When,” says one of the visitors, “ the harvest once required the labourers to work for an hour or two after night fall, and the full moon rose in extraordinary beauty over the magnificent

His mode of education is a jumble of Dr Bell's and Mr Lancaster's; with hints from M. Fellenberg, Père Girard, Pestalozzi, and others. His religion, "when promulgated," is to be a heterogeneous compound of Deism, Christianity, Mahometanism, Paganism, and Hindooism. In a word, a rag from this, a shred from that, and a patch from a third, with a few trite thoughts, such as that no being can be happy while he is conscious of another's misery, have been manufactured by him into a mass of unintelligible absurdity hitherto unparalleled in the effusions of the most crazy enthusiasm.

Mr Owen attempts to prove the infallibility of his panacea from rational, philosophical, abstract principles, stated by him at great length in a variety of communications in newspapers, pamphlets, speeches, petitions to Parliament, memorials to Congress, and reports to county meetings. On this *mare magnum* the author shall not embark. He has already been anticipated by abler hands in the Edinburgh Review, Blackwood's Magazine, the Christian Instructor, and Christian Repository. Whether it appears absurd and impracticable by such means to make man altogether a new creature from what he has been for the last six thousand years; whether some of his fundamental principles

mountains that surround the plains of Hofwyl, suddenly, as if with one accord, the poor children began to chaunt a hymn, in which the Supreme Being is adored as having lighted up the great lamp of night, and projected it in the firmament.—*Vide Rengger upon the Institution, p. 30, et passim.*

At Hofwyl the children are instructed manœuvres, and the use of arms with wooden muskets.

lead, as Mr M'Gavin of Glasgow has demonstrated, to one of three conclusions, viz. that there is no God, that God is ignorant, or that God is unhappy; whether the thief that steals, or the judge who condemns him is the most guilty;* whether the fearful increase of crime in Scotland has in any degree originated in the late industrious publication of this doctrine; in a word, whether, *a priori*, Mr Owen's parallelograms may not be safely pronounced so many castles in the air, the mere Quixotic day-dreams of an ardent philanthropy, carried away by an unstaid imagination;—he need not now stay to inquire.

But it has hitherto served little purpose to demonstrate to Mr Owen that his abstract principles are radically erroneous, and that his projects are absurd and destructive. He triumphantly meets

* Mr Owen says that man, being altogether the creature of circumstances, is not in justice an object of punishment; and Godwin says that an assassin cannot help the murder he commits more than the dagger he does it with.

Has Mr Owen observed the following passage in Voltaire's works?—
 “I would have princes and their ministers to acknowledge a God,
 “*who punishes and who pardons.* Without this restraint, I should
 “consider men as ferocious animals, who, to be sure, would not eat
 “me just after a full meal, but certainly would devour me were I to
 “fall into their clutches when they are hungry.”

When speaking of the manner in which God punishes vice and rewards virtue in the next world, Mr Hume says, that “whether this
 “reasoning of theirs be just or not, is no matter—its influence on
 “their life and conduct must be the same. And those who attempt
 “to disabuse them from such prejudices, may, for aught I know, be
 “good reasoners; but I cannot allow them to be good citizens and
 “politicians, since they free men from one restraint upon their
 “passions, and make the infringement of the laws of equity and
 “society in one respect more easy and secure.”—*Hume's Philosophical Essays*, p. 231.

all objections by simply affirming that his system has not been devised in a closet; but that it is the result of experience. When hard run to give a reason, like Wellington at Waterloo, he takes a position in the centre of the square at Lanark, where he holds himself to be impregnable. He declares that the tendency of his system is no longer a project of abstract speculation, as his plans have been put to the test for a period of eighteen years, without being found defective. Accordingly, benevolent individuals and committees of philanthropic societies, speculative regenerators of mankind, gossiping justices, and jail-gadding ladies, from all parts of the world, have visited his works; and have left them convinced that the truth of the problem, although not demonstrable, has been practicably made out at the establishment of New Lanark. It is from this, his dernier resort, that the author means to drive him. Whatever rationality his scheme may indicate in theory, its actual success must be demonstrated by facts so incontestable as to leave no pretext for the scepticism of prudence. In the author's attempt thus to attack him in his only stronghold, let it be understood once for all, that he frankly admits the comfort, intelligence, and sobriety of the inhabitants of New Lanark, taken as a body, to be creditable to the manager of a public work, and gratifying to every friend of humanity. Yet this he affirms to be no practical proof of Owenism, more than it is of paganism. He affirms that the science of the influence of circumstances has little more to do in producing these effects than Mahomet and

his Koran. He affirms that the present condition of the people at New Lanark is the effect of causes which were in operation long before Mr Owen had the management of the mills; and that the late David Dale of Rosebank, and not Mr Owen, laid the foundation of every thing truly useful in that establishment. Nay, more, he will advance a step further, and demonstrate that every thing practically advantageous in Mr Owen's system has been acted upon for nearly forty years; that it is at this moment in full operation; and that its effects are much more beneficial than those manifested at New Lanark. He will show that this has taken place in a situation every way similar to that of Mr Owen's; with this marked difference, that they knew nothing of Mr Owen's new views. If preceding writers on this subject have shown that the speculative opinions of Mr Owen's system are not grounded on reason, and if he succeed in making out the two points here laid down, the whole may be denominated the mere sally of inconsiderate zeal; contrary to reason and human nature, and incapable of being realized.

SECT. I.—*On the villagers of New Lanark, as originally established by the late Mr Dale, with proofs that all the useful regulations in that Establishment originated from him.*

In the *Percy Anecdotes** it is stated, that the population under Mr Dale's administration was

* Article Industry.

“literally in idleness, poverty, in almost every
 “kind of crime, in debt, out of health, and in
 “misery.” “Theft, and reset of stolen goods was
 “their trade. Idleness and drunkenness their ha-
 “bits; falsehood and deception their garb; dissen-
 “sion, civil and religious, their daily practice.”

Again, Mr Owen says—“Acting on principles
 “merely *approximating* to those of the new system,
 “and at the same time powerfully counteracted
 “by innumerable errors of the old, I have suc-
 “ceeded in giving to a population, originally of
 “the most wretched description, and placed under
 “the most unfavourable circumstances, such ha-
 “bits, feelings, and dispositions as enable them to
 “enjoy more happiness than is to be found among
 “any other population of the same extent in any
 “part of the world: A degree of happiness, indeed,
 “which it is utterly impossible for the old system
 “to create among any class of persons placed under
 “the most favourable circumstances. Seeing, then,
 “on the one hand, the sufferings which are now
 “experienced, and the increasing discontent which
 “prevails, especially among the most numerous
 “and most useful class of the population, and,
 “on the other, the relief and extensive benefits
 “which are offered to society on the authority of
 “facts open to inspection, can the public any
 “longer, with decency, decline investigation?”*

These are the first points which the author means to controvert. He hopes to be able to show, on evidence less exceptionable than Mr Owen's,

* Report to the county of Lanark, pp. 59, 60.

above quoted, that the population of New Lanark was not *originally of the MOST WRETCHED description, or placed under the MOST UNFAVOURABLE circumstances.* He hopes to be able to show, that, thirty years ago, they were as happy, as well managed, and as well conducted in all respects as they are at this hour.

After perusing the above quotations, our readers will be surprised to find that the inhabitants of New Lanark were for the most part originally from the Highlands of Scotland, the natives of which are perhaps as sober, honest, and industrious as any in the world. Owing to the total loss of the crop in 1782, and a variety of causes, which had been more or less in operation since 1745, the Highland farmers were heart-broken, and reduced to the greatest privations. In the Statistical Account,* it is stated that Mr Dale intimated through the Highlands his readiness to find them employment, and that they flocked to him from various quarters, but more particularly from Caithness, Inverness, and Argyllshire. Soon after the erection of the mills, a vessel bound for North America, having on board 200 emigrants from the Isle of Skye, was driven in, by stress of weather, to Greenock, and the Highlanders would have become a burden on the country but for the humanity of Mr Dale, who found them immediate employment at the mills. In this way Mr Dale was compelled instantly to erect suitable accommodation; and, in

* Statistical Account of the Parish of Lanark, drawn up by Mr Lockhart of Baronfield in November 1793, and published by Sir John Sinclair, in 1795, volume 15th, p. 40, *et seq.*

one year, houses were built for 200 families ! Hence the origin of the Village of New Lanark ;— and such the pure fountain from which its inhabitants, for the most part, originally sprung..

Nor were they allowed to degenerate. Accommodation for teaching and preaching was forthwith provided. So far from the whole community being under a strong sectarian influence, there was not only a congregational meeting-house for the accommodation of Independents, but the Highlanders were occasionally favoured with sermon in their native tongue by preachers of the Establishment. Exertions were even made by Mr Dale, with the Society for Propagating Christian Knowledge, to procure aid for the erection of a church for constant worship in the Gaelic language. *Three professed teachers, and seven assistants*, were provided by Mr Dale. A Sunday-school, superintended by all the masters and assistants, was established. In 1793 there were 275 children whose parents were not at the mills, and who had their maintenance, education, and clothing for their work. Such as were too young to work, attended school *gratis*, through the day. In the evening their place was occupied by the older ones, who were relieved from work at seven, and remained in school till nine.* “The children
“were treated in the most humane and judicious
“manner. Their rooms were spacious, always

* Stat. Acc. vol. 15, pp. 40, 41. *passim*.—The author has been informed, from a variety of respectable quarters, that Mr Owen’s first step, on becoming manager, was to add an hour to the time of working fixed by Mr Dale ; and that his doing so broke up the night-school, which was at that time attended by about 600 or 700 scholars. He appeals to Mr Owen for the truth of this statement.

“ clean, and well ventilated. Their food was of
 “ the best quality, and most abundant. Their
 “ clothes were neat and useful. A surgeon was
 “ kept in constant pay to direct how to prevent,
 “ as well as to cure disease. The best instructors
 “ which the country afforded were appointed to
 “ teach such branches of education as were deemed
 “ likely to be useful to children in their situation.
 “ Kind and well-disposed persons were appointed
 “ to superintend all their proceedings.”*—“ Of all
 “ the children provided with meat and clothing
 “ by the proprietors, amounting, in 1792 and 1793,
 “ to 275, and for several years prior to that period
 “ never fewer than 86, only *five* had died during
 “ the period of seven years.”†

Under such arrangements, it seems unnecessary to add, that the morals of the workers of that period are represented to have been as correct as those of the present workers *really are*. Soon after the erection of the works, the number of marriages is stated by Mr Lockhart to have greatly increased; so that, from having been, before that time, at the rate of nineteen annually, they were nearly doubled. This is no proof of an illicit intercourse between the sexes. It is also said, by Mr Lockhart, that
 “ great attention was paid to the morals of the chil-
 “ dren and others at the mills.”‡—Families were not admitted unless possessed of good moral characters.—“ Large manufactories have sometimes
 “ been considered in another light; but Mr Dale,

* Percy Anecdotes, vol. 18, p. 162.

† Stat. Account, vol. 15, p. 37.

‡ Ibid, p. 38.

“ and all concerned, must have the voice of the
 “ public to the contrary.” When speaking of the
 general character of the inhabitants of the parish,
 including, of course, the workers at the mills,
 Mr Lockhart says, “ that crimes were seldomer
 “ in that parish than in any other parish of equal
 “ population.* In short,” he adds, “ they are gene-
 “ rally *honest, decent, religious*, and strict in their
 “ attendance on divine worship.”†

Is this the population which Mr Owen states to
 have been originally of the most wretched de-

* Mr Owen, on the contrary, states, that “ the population of New
 “ Lanark is now double what it was twenty-four years ago ; and that,
 “ before that period, the Justice of Peace Court was regularly occupied,
 “ during a great part of every sitting, in taking cognizance of the petty
 “ squabbles and malpractices of the villagers. This business continued
 “ to increase up to the day when my partner and myself first purchas-
 “ ed the establishment. Now it is a subject of surprise if a single case
 “ comes before them from New Lanark, while from the rest of the
 “ neighbourhood they have as much business as ever.” On inquiry as
 to this point, the author was informed that there were as many squab-
 bles and malpractices as ever ; but that, instead of these being allow-
 ed, as formerly, to go to the Justice of Peace Court, they were brought
 under the cognizance of Mr Alexander, the head master of the mills,
 whose decision, when confirmed by Mr Owen, is so far final that those
 who do not abide by it must leave the works. Yet, in spite of this
 most judicious arrangement, there is no want of causes from New Lanark
 in the Justice of Peace Court. Some of these are of a very revolting
 kind : *c. g.* It has been stated in the Glasgow Chronicle, and never con-
 tradicted by Mr Owen, that, “ within the last two years, a widow
 “ woman, a worker in the mills, bore an illegitimate child, and laid it
 “ to a married man, and a master of the room where she wrought.
 “ The man denied the charge ; and a proof was led, when the wit-
 “ nesses swore to seeing the parties in no equivocal situation, in a work-
 “ room, and during work hours. The woman had previously borne a
 “ good character, and, to palliate her offence, said that the man, as a
 “ master, had much in his power respecting her work, and had used
 “ that power to induce her to comply with his desire.”—*Proh pudor !*

† Stat. Acc. p. 42.

scription? Are these the unfavourable circumstances in which they were placed? Is it possible to describe any people more the reverse of superlatively wretched? It is not possible for Mr Owen himself, with all his anxiety to extol the effects of his system, to praise the present state of the workers in more appropriate terms. It might almost be supposed, from perusing the Statistical Account, that Mr Lockhart had anticipated the calumny to be afterwards thrown out against the workers under Mr Dale; and that he had been thus minute for the very purpose of demolishing Mr Owen's system.

It is really surprising that two respectable gentlemen should have given two accounts of the same people, which contradict each other in every point. Without by any means doubting Mr Owen's veracity, the author must give the most decided preference to Mr Lockhart's statement. Mr Lockhart was a most impartial judge, who had no interest in the works. Mr Owen is a party keenly interested in every point of view. Mr Lockhart's object was to state plain facts, without reference to party-system or preconceived opinion. Mr Owen's is to uphold a theory, in support of which, it is believed, he would lay down his life.* Had Mr Lockhart's account been false, it would have been contradicted at the time. Mr Owen's statement, relating to what happened twenty or thirty years ago, is

* As Mr Fellenberg selected the children for his benevolent experiments from the most depraved of the mendicant poor in Berne and other Swiss towns, Mr Owen, that he may have no less celebrity for the changes he has wrought, has every conceivable motive for maintaining the original depravity and wretchedness of the people under Mr Dale.

not now so capable of scrutiny and refutation.—Above all, Mr Lockhart, being an inhabitant of the parish at the time he wrote, must have spoken from his own knowledge. Mr Owen was not then in the kingdom, and he must speak on *hearsay evidence*, which, to say the least of it, should be received *cum nota*, as being founded not on observations made and forthwith communicated, but on recollections probably vague. It is possible that Mr Owen may have gathered his information from those “creatures of circumstances” connected with the humbler departments of the works, who, being his dependents, might exaggerate, in the hope of currying favour, by flattering the vanity, or gratifying the conceit, of their new master. Were Mr Owen to leave them to-morrow, they would probably tell his successors a similar story. That Mr Owen and Mr Lockhart have both stated what they believed to be true, cannot be doubted;—but, that one of them has been grossly imposed upon, and that Mr Owen is the man, is equally certain.

This view of the subject is farther corroborated by information which the author acquired from several respectable individuals, who have lived for the last forty years in the parish of Lanark. These individuals told him, that it was a common expression of Mr Dale’s, that he would rather see the mills stand still than see profligate persons employed at them. They added, that no spirits whatever were allowed to be sold in the village of New Lanark under Mr Dale’s administration; and that, soon after Mr Owen took the management, *three public-houses* were set up within the village, besides (as the sign bore,) a “well-regulated

“ inn,” at the head of the brae. The author would ask Mr Owen, whether the selling of whisky in the village was converted into a source of emolument by him? and whether he exacted a sum of from £20 to £40 *yearly from each of the three who had liberty to sell spirits?* He would ask Mr Owen, whether his first act, on becoming manager, was to add a whole hour to the period of working fixed by Mr Dale? He would ask, whether Mr Owen attempted to restrict the half hour allowed by Mr Dale for breakfast to fifteen minutes? And whether he was compelled to relinquish this idea in consequence of the workers having rebelled against it. Under Mr Dale the workers were paid every fortnight in cash; and they were permitted to spend their wages where they chose, and to the best advantage. Mr Owen pays them only once a-month, partly in cash and partly, although not directly, in tokens; and he has erected a store where articles are sold at his own terms, which, on a moderate calculation, must ensure a profit of £3000 a-year.

Mr Lockhart's account is still farther confirmed by the Lanark Presbytery, many of the members of which had opportunities of making a comparison from their own knowledge and personal observation. In an official document, lately published,* it is said, that “ the Presbytery have sufficient evidence for believing that the moral state of the population of New Lanark at present, compared with what it was when the establishment was under the management and direction of the late excellent Mr Dale, has not received any improve-

* Glasgow Chronicle, August 21, 1823.

“ment.” Mr Owen, by questioning the veracity of the clergy on this point, only makes the matter worse.

That there were, under Mr Dale’s administration, a few illegitimate births, and some women of easy virtue,—that there were men ready to take advantage of their failings, or to get drunk when an opportunity offered,—that there were, to a certain extent, petty squabbles, pilfering, and other malpractices,—it were as vain to deny as it is for Mr Owen to affirm that the workers have now attained to a degree of happiness, morality, and intelligence which it is utterly impossible for the old system to create among any class of persons placed under the most favourable circumstances.

The author would ask Mr Owen, in what material respect he improved Mr Dale’s method of management? Was it in exacting an additional hour’s work at night, and thereby breaking up an evening-school, which, till then, had been attended by 600 or 700 scholars? Or, was it in endeavouring to compel the workers to eat their porridge in half the time allowed by Mr Dale? Was it in giving greater facility to tippling, in allowing whisky to be retailed at their very door, and in permitting a “*well-regulated inn*” to be kept at the head of the brae? Was it in depriving the workers of the management of their sick-fund, and dismissing their committee for complaining of the institution having been deeply involved in debt? Was it in not suffering the little children to come unto Jesus, by shortening the time formerly allowed for their religious instruction? Was it in intro-

ducing any new regulation as to diet, treatment, education, and exercise, whereby there have been fewer deaths among an equal number of children for the same given period? Was it in imagining that the study of geography and natural philosophy, by children under twelve years of age, is to be preferred to instructing them in the first principles of Christianity? Was it in teaching the children the latitude of Van Diemen's Land before instructing them in the attributes of the Almighty? or in learning them, like parrots, to repeat the definition of Terra del Fuego before they can spell the pronoun *which*? Was it in supposing that the classification of shells, or the description of sea-gulls, is more likely to engender in the young mind sentiments of humility, gratitude, and love, than the sublime views which the Gospel affords with respect to our fallen state, and the means of our regeneration?

The author denies that it will avail Mr Owen to show that he has made a few trumpery innovations on Mr Dale's system; such as teaching the children to stand-at-ease, to march *à la militaire*, to dance quadrilles barefooted, and other, to them at least, useless accomplishments. No doubt these acquirements, especially when aided by two bands of music and three fiddlers, enable the children to make a tolerable appearance, on a field-day, before strangers: but they will prove of no practical utility to them in after life; unless the New Larnark establishment shall become, which is not unlikely, a seminary to which the world may in future be indebted for a liberal supply of expert

dancing-masters, agile opera-girls, active drill-serjeants, strolling jugglers, and many other equally indispensable members of society. However much their tartan dresses, healthy appearance, and the kindly manner in which they hang by the legs and arms of strangers, tend to warm the heart and to suppress all suspicion of charlatanry, still the painful recollection recurs that they cannot spell, and can scarcely read. Allowing that the system of education could be fully acted upon, the effect of it would be to bring the boys into the mills, at twelve years of age, with a smattering of facts, and, having tasted it may be a tea-spoonful of the Pierean spring, but comparatively ignorant of the God who made them, and the Christ who redeems them.

In the words of the Lanark Presbytery—"It is
 " proper that the world should be undeceived with
 " regard to Mr Owen's bold assertions concerning
 " the result of the experiment which he boasts of
 " having made. No other experiment has been
 " made upon the people there than has been made
 " upon the people of London by his harangues and
 " publications. Much imposition has been prac-
 " tised upon the public by a perpetual reference to
 " New Lanark Mills for a proof and illustration of
 " the success of his schemes, and of the actual com-
 " mencement of 'New Society.' A dangerous
 " experiment, indeed, would have been made, but
 " for seasonable interference, to suspend entirely
 " religious and moral culture, and to give the chil-
 " dren a smattering knowledge of some showy
 " things, for the sake of display before strangers.
 " It is needless to say how children, educated in

“ this way, would be for acting their part as useful members of ‘ Old Society.’ ”*

Let Mr Owen come to the point, by stating wherein the workers are materially improved from what they were thirty years since, when he was in England. Instead of keeping Mr Dale’s exertions in the shade, and allowing the memory of one of the most enterprizing, benevolent, and sound-headed men of his age, to be grossly libelled, by a belief that his people were a set of idle, miserable, unhealthy, ignorant, drunken, lying, thieving wretches—all things considered, it may be expected Mr Owen will himself step forward, and candidly undeceive the world.

Let not the author, however, be misunderstood. While he asserts that Mr Dale has the merit of every thing practically useful in the establishment at New Lanark, he allows Mr Owen every praise as the follower, and it may even be, although he has not shown it, as the improver, in some cases, of his predecessor’s plans. Nor would it be less invidious, in estimating Mr Owen’s claims to public gratitude, to overlook his enterprising spirit in the mercantile world, or his unceasing anxiety to promote the happiness of mankind—an anxiety hitherto so misguided, that, had its ends been attained, it would have aggravated tenfold the misery which it endeavours to relieve. For, however much the author dislikes the perverted faith, he is constrained to admire, in some respects, the benevolent practice of this well-meaning but deluded man. And he sincerely regrets, that, while Mr Owen’s judgment is so little commensurate with his zeal,

* Glasgow Chron. *ut supra*.

the means proposed are altogether inadequate to the accomplishment of the object so ardently pursued by him. It is with his *system*, (if it deserves the name,) and not with *himself*, that the author has any quarrel; and, in the spirit of Christian friendship, he would earnestly recommend to Mr Owen to rise superior to the fascinating but delusive medium through which he has unfortunately too long accustomed himself to view men and things; and, before making any farther attempt to take the mote out of his brother's eye, to endeavour to remove the beam that has now so long dimmed his own.—*Amicus Plato, sed magis amica veritas.*

But, should Mr Owen even succeed in proving that the condition of the villagers has been very materially improved, might not the improvement, in a great measure be attributed, (as the Reverend Mr Brown judiciously remarks,) to other causes than the peculiarities of his new views? Might not a considerable part of the improvement have arisen from the advanced age of the establishment? The population having been suddenly collected to serve a particular purpose, and having been connected only by juxta-position, might at first have been a strange mixture. But, now that they have had time to link themselves together in the bonds of relationship and good neighbourhood, and that the untameable portion of the association has been gradually expelled, might they not, in the natural course of things, have become somewhat more homogeneous? The miners at Leadhills and Wanlochhead were originally really as bad as Mr Owen represents the workers under Mr Dale's administration to

have been ; and they, without the aid of his regenerating dogmas, are now among the most intelligent and moral villagers in the kingdom.

Nay, more, should Mr Owen establish, not only the fact that a vast improvement has taken place, but that it has been effected solely by the operation of his system, the author would even venture to affirm, that there still would be no practical proof of the general effects of Owenism on society at large ; far less of the necessity of its universal and instantaneous adoption. At New Lanark the scale of experiment has been limited ; and Mr Owen's authority has been so arbitrary, in comparison to what it could be elsewhere, that the inference he draws does not exactly follow: He there holds the strings of the purse, and can dismiss the refractory : but, in the event of his system becoming universal, an authority so absolute could neither be acquired nor exercised. Because certain regulations may have been found to be advantageous on board of a man-of-war, it surely does not follow that they would be equally indispensable on shore.

The author repeats, that he has not yet heard of any material improvement which had been effected by Mr Owen on Mr Dale's system of management ; nor does he believe that there was room for any. If, however, Mr Owen shall afterwards show that the author, in his turn, has been misled as to facts, and that the recent improvements at New Lanark have really eclipsed the efforts of Mr Dale, although he will not, on that account, take up his abode in the Parallelogram erecting at Motherwell, yet

he will candidly retract what he has here advanced ; and, as he has not set down aught in malice, he will do what he can to counteract the effect of his mistatement.

SECT. II.—*On the settlement of Catrine in Ayrshire, with proofs of its superiority over the Establishment at New Lanark, as conducted by Mr Owen.*

The author shall show that Mr Owen's information in regard to this department of the subject is not more correct than it was with respect to the state of his own workers, prior to his connexion with them.

In the passage formerly quoted, Mr Owen states, that “ his workers have attained a degree of happiness, which it is utterly impossible for the old “ system to *create* among any class of persons placed under the most favourable circumstances.” In his letter to Mr Menzies, he says : “ I do aver “ that I have not seen, in any part of the world in “ which I have been, an equal population of working people so uniformly industrious, sober, honest, well conducted in all respects, as the inhabitants of New Lanark have been for many years “ past ; and I speak not lightly on these points.” In this letter he also maintains, that “ it is this “ very superiority, which is not to be paralleled in “ any part of the British dominions, that has “ caused the ill-will and angry animadversions of “ the Reverend Gentlemen ; otherwise they would

“ have found fault with all those manufacturing
 “ establishments of Scotland, in which an inadequate provision is made for the education of the
 “ children by the proprietors ; where vice and immorality proceed unchecked ; where the Scriptures are never used on a week-day ; and where
 “ the illicit intercourse of the sexes is twenty or
 “ thirty-fold greater.” *

The Cotton Mills and village of Catrine, in Ayrshire, were erected, in 1787, by Mr Dale and Mr Alexander of Ballochmyle. In regard to the condition of the workers, Mr Stevenson, the writer of the Statistical Account of the Village, declares, that, “ during his residence there, he has met with
 “ fewer diseases than might have been expected
 “ among the same number of people engaged in
 “ any other employment.† Their sobriety is at
 “ least equal, if not superior, to their neighbours
 “ in the different villages.‡ They are well lodged,
 “ and fed in a comfortable manner.” In short, says he, “ these Cotton Works have inspired the whole
 “ country with industry and exertion for several
 “ miles round.” §

In 1801, the Works were purchased by Messrs Finlay and Company of Glasgow, and Mr Buch-

* Were the practical effects of Owenism to be judged of by the want of temper and charity (the would-be virtues of the sect) manifested in this letter, the controversy would be at an end. At whatever state of perfection, in regard to dispositions, the disciples may have arrived, there is here abundant proof that their leader is at least occasionally influenced by the prejudices of the old system. But we must make every allowance. Few men more than Mr Owen can keep their temper when sorely pricked in their weak side.

† Stat. Acc. vol. 20, p. 177. ‡ Ibid, p. 180. § Ibid, p. 184.

anan became the acting partner. In the agricultural survey of the county, it is said—"that from the
 " great regularity observed in the Cotton Works ;
 " the watchful eye that is kept over the health and
 " morals of the whole people of both sexes, and of
 " every age ; and the fair and candid manner in
 " which they are treated,—I consider the people in
 " these works as more healthy, and more comfort-
 " able than those of any other cotton factories which
 " I have ever seen. The most watchful eye is kept
 " over the morals of the people. Whenever any of
 " the females are detected in the least impropriety
 " of conduct, they are instantly dismissed from the
 " work." In other passages, the author describes
 the workers of Catrine as being "*more healthy,*
 "*contented, and regular than those of any works*
 "*of the kind,* either in Scotland or England." He
 says, that " he was at much pains to discover the
 " general aspect of the work people, as he had fre-
 " quently done at many other cotton mills ; and
 " that at Catrine they appeared, in general, as re-
 " gular, healthy, and comfortable as those at any
 " public work he had ever looked into. Many
 " of the girls who attend the looms were dressed
 " like decent servants in a genteel family ; and had
 " as much colour, and marks of health in their
 " faces, as those of their rank in any other situa-
 " tion."*

Here again Mr Owen's statement meets with a flat contradiction ; nor is it in his power to escape from between the horns of the dilemma, by

* Stat. Acc. pp. 597, 598.

asserting that he never was at Catrine ; or that the author of the agricultural report never was at New Lanark.

But, in forming his opinion of the comparative merits of the two establishments, the author did not depend entirely on the averments of others. The facts were said to be open to inspection at both places ; and he spent the greater part of five days at Lanark, and of three at Catrine, making every possible investigation into the facts, with a view to bring the result before the public. He first, as a mere stranger, made his observations at both places. He then introduced himself to the managers ; candidly told them his design, and the defects which he had observed ; and heard the explanations they had to offer in defence. From his own knowledge and observation he has been enabled to draw the conclusion, that the workers at New Lanark are not more uniformly industrious, sober, honest, steady, and well conducted, in any respect, than those at Catrine ; and, in one word, that the moral and religious character and goodwill, and kind conduct to each other of those at New Lanark, *have been more than paralleled* in Great Britain, and within thirty miles of Mr Owen's door.

Upon the comparative moral state of the workers at New Lanark and at Catrine, the short residence of the author at these places did not afford him any data to decide. At neither did he observe any breach of morality or good order. But from documents which he consulted, and inquiries which he made at individuals of undoubted veracity, he

obtained the following facts ; by a perusal of which the public will have the same means of judging for themselves which the author possesses. From a comparison of Mr Owen's statement with the books at Catrine for the last three years, the author found the number of illegitimate births to be as nearly equal as possible. At neither Work does the number in one year amount to one in a hundred of the females liable to such a misfortune. At New Lanark, of sixty-six illegitimate children, twenty-eight of the fathers were workers at the Mills. At Catrine, only one instance is said to have occurred for many years, of a worker at the Mills having seduced a female companion. In this case, the female, on her dismissal from the Catrine Works, is said to have repaired to New Lanark.* At Catrine, delinquents of this sort are turned from the Works, and not again admitted until a certificate of absolver from the Kirk Session, and their after conduct, give proofs of amendment. Mr Owen also obliges them to satisfy the Kirk ; and, in addition, inflicts a fine of L.2 : 12s. to be paid by weekly instalments, by the mother, and L.5 : 4s. by the father. In other words, while he, in theory, deprecates the idea of rewards and punishments as one of the sources of misery and vice,—he, in practice, like the Roman Catholic Church in the period of its greatest corruption, sells indulgences at a variety of prices, proportioned to the crime, or commensurate with his notions of its moral turpitude. At

* As a proof that this is not a solitary instance of New Lanark having become a city of refuge to females of this sort, see the evidence taken in a Committee of the House of Commons, in 1819.

Catrine there have been no instances of women having had children to men whom they knew to be married. At New Lanark there have been several instances. At Catrine a certain disease, indicative of the *ne plus ultra* of depravity, was said, by the surgeon of the Works and others in the neighbourhood, to be altogether unknown. At New Lanark, the surgeon of the Works said, that, according to his knowledge and belief, there had not been a case of that sort since 1813, when there were two. *The knowledge and belief of the surgeons in the neighbourhood did not exactly corroborate this statement.* But should Mr Owen or Mr Gibson doubt this account, they may ascertain the truth of it by application to any three members of the Lanark Medical Society. The author observes it stated by a clergyman of the neighbourhood, that “there is more apparent profanation of the Sabbath among the young men and women belonging to New Lanark establishment, than in all the other parishes within the bounds of the Presbytery. The roads, fields, and sequestered retreats in the neighbourhood are covered with them on the Sunday evenings, and often frequented during divine worship. Their noisy mirth and unseemly dalliance do not indicate the existence of religious principle and feeling; but serve rather to excite in the mind of the classical scholar, reminiscences of the poetical descriptions of Daphne’s shady groves and limpid streams, where the Syrian goddess was worshipped by her votaries with fervent zeal.”* On inquiry, the author found this account to be nearly correct.

* Glasgow Chronicle, 16th Sept. 1823.

Nor has theft been altogether unknown at the Works : If it had, Mr Owen would not surely have been obliged to station two men with lanterns at the gates of the Mills, to prevent his workers from carrying off cotton ; far less would an attempt have been made by any of them to break into the store or counting-room. Having mentioned these facts, the author begs to state his conviction, founded on the best authority, that there are very many at New Lanark whose morals are irreproachable ; and were the comparison instituted between them and some of the cotton spinners about Glasgow, the result would be greatly to Mr Owen's credit. But it is saying too much to affirm that " their moral " and religious character has not been paralleled in " the British dominions."

On this point the Lanark Presbytery, whose veracity no conscientious man will persist in questioning, state, " that, were a number of people to " be selected at random from its eleven parishes, " equal to the population at New Lanark, and " were their respective characters to be strictly scrutinised, and a fair comparison instituted,—the " amount of vice at New Lanark would greatly " preponderate."

Had no adequate provision been made for the education of the children by the proprietors of the other manufacturing establishments of Scotland ; had vice and immorality proceeded in them unchecked ; and had the illicit intercourse of the sexes been twenty or thirtyfold greater than at New Lanark,—Mr Owen would have long since driven all his competitors out of the market, and realized a

princely fortune. The author states, for the information of those managers whose dear-bought experience has not yet taught them the fact, that, if religion and philanthropy will not induce them to watch over the morals of their workers, *selfishness* ought. Gentlemen, who have been forty years in the trade, affirm that the profits of these manufactories depend more on the moral condition of the workers than on any other circumstance. The Monteiths, Finlays, and others, who know what they are about, would no more keep a profligate worker at their Mills than they would allow an immoral servant to remain in their nursery ; and the consequence has been, that they have become gentlemen of fortune, and, by their admission to the senate, have attained the highest honours to which a commoner can aspire. Let every manager, then, who means to do well in the trade, be vigilant in banishing vice, in instructing the ignorant, and in rewarding the virtuous ; for, in doing so, his outlay will be returned to him seven-fold.

So far from the village of New Lanark being an Elysium of superlative happiness, unequalled, or unattainable in Old Society, the author found it to be the seat of discontent, little short of open uproar ; so much so, that the other partners were obliged to perform a journey of near a thousand miles, to inquire into and settle differences: Meetings had been held, complaints had been made to Mr Owen, and of Mr Owen's management to the other partners.* Whether such complaints were

* The following, *inter alia*, was resolved unanimously by the members of the Committee of the people appointed to state their grievances, in

well or ill founded, the author cannot decide ; but that they did exist, cannot be denied. Nay, more : he asks Mr Owen whether he did what he could to maintain the confidence of his workers, by patiently trying to convince the Committee that the complaints of the workers were groundless ; or whether he stifled all inquiry, and intimidated the complainers, by dismissing most of those who had signed the resolutions from the works ; although they merely acted, in doing so, as the organ of the whole body of the villagers.* This may do at New Lanark, where Mr Owen's authority is supreme ; but, in Old Society, there is a spirit that would sooner "brook the eternal devil," than be convinced of error in so tyrannical and degrading a manner. In the event of this dispute being deno-

regard to Mr Owen's management of the fund for the support of the aged and infirm :—"That you (the other partners) be solicited to inform us, whether a friendly invitation, or a determined compulsion, shall hereafter constitute this Society. That you be presented with a statement of the whole proceedings contained in a foregoing detail ; by perusing which, you will readily perceive our fundamental grievance is, Mr Owen's usurpation of managing the Society agreeably to his own will, in opposition to what he certainly knows to be ours. And further, we view it as a grievance of considerable magnitude, to be compelled by Mr Owen to adopt what measures soever he may be pleased to suggest on matters that entirely belong to us. Such a course of procedure is most repugnant to our minds as men, and degrading to our characters as the free-born sons of highly favoured Britain. We now conclude by expressing our most anxious desire, and sanguine expectation, that our grievances may form the subject of your mature deliberation, and that you will preserve us from the yoke which Mr Owen, from his oral orations, seems to impose."—*New Lanark, 8th Nov. 1823.*

* The grand point of Mr Owen's philanthropic pyramid is, that no man can be happy while he is conscious of another's misery. How little felicity must he enjoy who is conscious that seven men and their families were by this act rendered destitute and miserable.

minated by Mr Owen an accidental temporary squabble, the author is prepared to point out instances where the villagers formerly rose into actual rebellion. There were no such feuds under Mr Dale's administration, nor have there been any at Catrine.

Independent of these, there are other circumstances connected with the Works and the system of management, the effects of which are to make the people more discontented and uncomfortable than at Catrine. These are the local situation of New Lanark, the comparative wretchedness of the dwelling-houses, and certain other arrangements about to be detailed.

The village of Catrine being defended by well wooded banks from almost every wind that blows, few places in the same latitude, says Mr Stevenson, can boast of a warmer climate. It is built in the form of an oblong square. In the centre there is a square of 300 feet, with streets leading from it on the east, south, and west. From these there are several cross streets, at right angles. The principal street is sixty-six feet wide, with the tail-water of the Twist Mill running down the centre of it. The houses in this street are two storeys high, and slated. In a word, the town has a free circulation of fresh air; while the houses within doors are generally dry, well ventilated, clean, comfortable, and not over-crowded. The surgeon employed by the Company assured the author, that, as the workers at the Mills were better clothed and fed, and more regular in their habits, they were healthier in

proportion to their numbers than the inhabitants of the surrounding villages.* He showed by his books that twelve was the average number on the sick list, and that two or three of these had chronic complaints. He said that typhus or other fever seldom visited them; and that, when it did, it was not allowed to spread beyond the house where it first broke out.

The spot of ground on which the Mills and village of New Lanark are built, is lamentably unfavourable to health and comfort. When originally feued by Mr Dale, it was a mere morass, situated in a hollow den, and of difficult access.† It was the power which could be obtained from the falls of water that induced Mr Dale to erect his mills in this situation; for in other respects it was not well chosen.‡ Every visitor must observe, that many of the houses, having been built on the face of the rising ground, are earthed up on one side, and are consequently damp and uncomfortable. The apartments are comparatively small and crowded. The author found three or four beds, and other accommodation for eight, ten, or even twelve inmates in a single apartment, not more than sixteen feet by sixteen. From these causes, which neither fortune, talent, nor philanthropy can overcome, he smelt, on entering their dwellings, a sickening indescribable effluvia, indicative of the want of ventilation. Hence, although Mr Owen has really done all that he or any man can do to promote

* In February 1824 the population of Catrine was 2539 souls.

† Vide Statistical Account, vol. 15, *ut supra*.

‡ Percy Anecdotes, Article *Industry*.

the health and comfort of the inmates, the comparative melancholy extent to which fever generally prevails. The average number on the surgeon's books for the year 1819, (the only one the author had access to,) was 44, out of a population of 2293 individuals. The surgeon admitted that the village had not been without typhus fever since the year 1818 ; and that, in harvest last, the average number of typhus cases, per day, must not have been less than 40 or 50. At the time the author was at New Lanark, there were only 12 cases of typhus, and five of scarlet fever, which had newly appeared.

Nor are these the only circumstances comparatively advantageous to the workers at Catrine Mills. There are others well worthy of Mr Owen's consideration, the remedy of which, at his own establishment, he may apply immediately. These refer to the mode of management, of treating and paying the workers, and of educating the children.

At both places there are masters set over every room to superintend the workers, and to examine the work performed. At both places they are also invested with the power of reproof, and, when necessary, of dismissing the workers at their discretion. But, at Catrine only, the workers have the power, by giving a few days' notice, of leaving the service of any master, and of enrolling themselves under another in whom they may have more confidence. This is a great privilege. In this way there is afforded to the manager an excellent touchstone for ascertaining the character of master and worker. The one being a check upon the other, tyranny, idleness, or discontent, cannot exist. If

all the masters in succession dismiss a worker, there is a presumption that he is defective. If many of the workers fly from any one master, there is also a proof that he is unworthy of trust, and ought to be degraded. At New Lanark, if a worker thinks himself unjustly dealt with, his only remedy is an appeal to the manager, and from him to Mr Owen; both of whom will certainly do justice according to the evidence. Whether it be that those who give evidence are intimidated, or that the master is always right, the author knows not; but there exists a belief in the village that the result of these complaints is seldom to the advantage of the worker. Indeed, some shameful cases of seduction at New Lanark have been effected by these very masters. The author asks Mr Owen, whether the case which he has already noticed is a solitary instance of the power invested in them having been prostituted to the purposes of seduction? He asks, if there have not been several masters of rooms, who had wives and families at the Works, and who have, notwithstanding, been guilty of seducing girls under their charge? He asks whether one of these, although he has done so, is still allowed to retain a charge as master? He asks whether there are instances of other men at the Works having got more than one woman pregnant about the same period, under a promise of marriage to each? Let Mr Owen say yes or no to these few questions, before he again dares to appeal to the moral condition of his villagers. Had the women who were seduced by the masters of the rooms really been virtuous, and had they possessed the power of changing their master at

will, they might have been saved from disgrace and ruin, and Mr Owen from a world of banter and vexation.

At Catrine the workers are paid their wages every week. There is no store kept by the Company, from which the workers are *understood or expected* to purchase their goods. In place of it the manager has erected a little bazaar, to which, on the day after pay-day, merchants, farmers, and butchers may resort with their produce. In this the Company never interfere, or give any preference to one dealer more than to another. By this competition, the best articles are secured to the consumers at the lowest market prices ; and, what conduces much to their contentment, the workers have ocular demonstration of the fact.

At New Lanark a store has been kept by the Company ever since the commencement of Mr Owen's administration. The workers are paid their wages only once a-month ; by which means the profligate are enabled to spend their month's earnings in the course of the first week, to starve the other three, or purchase on credit from the store. So far from there being a bazaar at New Lanark, to which the neighbouring farmers are encouraged to bring their produce, when they do come to the village, they have to hawk the goods through the streets ; and in some cases they have to pay a direct tax to the Company, of one penny for every shilling drawn by them. When the workers run short of cash, which they generally do before the end of the month, on application at the store they receive tokens made of tin ; for every twelve of which one

shilling is marked against them in the book, to be kept off their wages next pay-day. These tokens are paid to the farmer who may have brought his produce to the village, at the rate of twelve to a shilling; but when he gets them exchanged at the store, which he must necessarily do, he only receives a shilling for thirteen tokens. Notwithstanding the suspicions which the workers have upon the subject, and the assertions which have been made to the contrary, the author is ready to admit that every article kept at the store is of the best quality; and that the profits are not unusually exorbitant. Yet, from the enormous quantity of goods required by the workers; (probably to the amount of from £20,000 to £30,000 yearly,) from the means the Company possess both of purchasing and selling for ready money; and from the system of banking already mentioned,—it may be affirmed that the store speculation alone will yield a clear profit of L.3000 a-year. The wages, the author was told by Mr Owen, amounted to nearly L.3000 a-month; and it is admitted that only L.1000 of that sum is paid in cash. So that, disguise it as he will, the method in which the remainder is paid is but a sly way of escaping the letter of the late act of Parliament, ordaining workers to be paid entirely in the current coin of the country. But, as the justice and legality of this sort of jobbing is at present *sub judice*, the author refrains from a further exposition of it. If Mr Owen really has the welfare of his people at heart, he will take an early opportunity, if not of abolishing the store, at least of erecting a bazaar to secure competition; of paying

the wages once a-week ; or at all events once in the two weeks ; and of giving those who run short between pay-days, cash instead of tokens, that they may turn their earnings to the greatest advantage, and have ocular demonstration that they are in no way imposed upon.

There are other points in which the result of the comparison affords a still more striking confutation of Mr Owen's statement in regard to the superior industry, morality, and comfort of the workers at New Lanark. Very many of the workers at Catrine, by their industry, steadiness, and economy, have been enabled to purchase heritable property. The village was originally planned and built by the Company : It has now been nearly all bought up by their own workers ; and many additions have been made to it by other workers who preferred building to buying. Many of the workers have also purchased garden ground sufficient to supply their families with early potatoes and other vegetables. No such thing has ever been done at New Lanark. This is a stubborn fact, and quite decisive.

There has been much altercation as to the exact number of paupers at New Lanark, and as to the proportion of poor rates paid by Mr Owen not having been equal to the burden brought by him on the parish. But that there are paupers at New Lanark nobody can deny ; or else Mr Owen would never have paid, in addition to the regular assessment, sometimes L.30 a-year into the poor's funds. There are no paupers at Catrine ; and, what is more, the mills have been at work for nearly forty years in the parish of Sorn, and to this hour

the Kirk Session have never had occasion to stent the heritors for one farthing to support the poor. On the contrary, they have been enabled to save upwards of L.100. The workers at Catrine, having generally by their own industry been enabled to provide against accident or old age, would scorn to become paupers. Besides, it is a part of Mr Buchanan's system of management to pension off his workers, who become unfit for labour, at so much per week, according to the nature and length of their service. At present, there are three or four pensioners, receiving each four or five shillings weekly. There are five or six saving bank and sick-fund associations, (every one conducted on different principles,) in the management of which Mr Buchanan has never yet interfered. While there are pensioners and no paupers at Catrine, there are at New Lanark paupers and no pensioners. On inquiry, the author was told, that, as the workers at New Lanark advanced in years, they came down like race-horses, until their existence was rendered miserable. Let Mr Owen get the better of these facts if he can. Let him deny them if he is able to instruct their falsity. But if he admit them, or only the one half of them, there is an end to his reiterated delusive appeals to New Lanark, as a proof of the efficacy and utility of his new views. Again the author repeats, that there is a population as uniformly industrious, sober, honest, steady, and well-conducted, as the inhabitants of New Lanark. He repeats, that there is a population of the same extent, whose moral and religious character, good will, and kind conduct, have been

paralleled in Great Britain, within thirty miles of Mr Owen's own door, and at a place where his regenerating dogmas had been uniformly laughed at. Nor is this the only manufacturing population whose comfort, morals, and intelligence could be proved *at least equal* to those of the inhabitants of New Lanark. He might adduce Mr Henry Monteith's cotton works at Blantyre, and Mr Kirkman Finlay's in Perthshire, Mr Kelly's at Rothesay,* and many others in Scotland; and, as he is informed, most of the cotton mills in Lancashire. This, however, would carry the author into a minute detail of facts, which would swell this pamphlet beyond all reasonable bounds. Besides, as his object is not to calumniate Mr Owen's system of management, or to extol that of his rivals in the trade, but merely to show that his new views are not absolutely indispensable to the happiness of mankind, one instance is as good as a thousand—*ex uno disce omnes*. Nor need the condition of the people in that instance be superior to that of the villagers at New Lanark; if it is only shown to be equal, the point is settled. Were the author partial to ranting, and were there not other points on which he hastens to attack Mr Owen's system, he would ring these facts in his ear until he had ceased his bawling.

But, however strange it may appear to those who have not made the investigation, the author has no hesitation in affirming, that, even in regard to the most important branch of any, the workers at

* Mr Thom, the manager at Rothesay, has been long known as a man of great mechanical ingenuity.

Catrine have the advantage ; he means with respect to the education of the children. At Catrine they are educated after the manner of the Scottish parochial schools : besides a day school solely maintained by the Company, there are six competition day schools, countenanced, and partly supported by them. At these, according to their progress, upwards of 200 children are taught English, writing, arithmetic, book-keeping, and Latin. There is an evening school, at which about 110 scholars, who are engaged in the Mills through the day, attend, and are taught various branches of education. There is a Sabbath evening school, at which from 150 to 200 scholars attend, and where they read the Bible, recite portions of Scripture, psalms, hymns, and the catechisms in general use. The Company's expenditure on education does not exceed L.100. The writer of this pamphlet was at great pains in his examination of the children, not only in the schools, but as he found them on the street, in the Mills, or in their own houses ; and he was satisfied that they had all acquired, or were in the progress of acquiring, a proficiency in the various branches of education which the system embraced, sufficient for their rank of life, and at least equal to that of the general run of farmers' sons and daughters in the neighbourhood. Had he a family of his own whose lot destined them to be cotton-spinners, the author would rather have them educated at Catrine than at New Lanark. In giving this preference to Catrine, he is not guided by religious opinions. Supposing a father to be indifferent whether his son was a Christian or an

infidel, and that he was governed solely in his choice by the practical worldly effects of the two systems, he would, upon examination of the boys at the two places, the author is persuaded, agree with him.

Mr Owen asserts that the education of the Old World, for all classes of society, is calculated to disgust the children at the very threshold of instruction—to paralyse the reasoning powers, and to create the most injurious apprehensions, feelings, and conduct throughout life. Being convinced, like Sterne, that the soul of man has shorter ways in going to work in furnishing itself with knowledge than is generally taken with it, he seems to have put forth all his energy to discover the north-west passage to the intellectual world. The result, Mr Owen says, has been “a simple, easy, and delightful system of acquiring, by the help of sensible signs, a distinct conception of the general facts that form the foundation of knowledge.” The children are received into the institution by the time that they are two years old; or sooner, if they can walk. They are trained, after the manner of Fellenberg’s institution, to play with their companions without quarrelling. They are taught, by a series of paintings, and a system of lecture and conversation between the master and scholar, history, geography, natural history, botany, singing, dancing, &c. until they are eight years old, when they begin to learn reading, writing, and arithmetic. “Before the children are twelve years of age, they are to acquire a correct view of the outline of all the knowledge which men

“ have yet attained.” In this way the lowest in Mr Owen’s scale is to be “ placed many degrees “ above the best of any class which has yet been “ formed by the circumstances of past and present “ society.”

When at New Lanark, it was the anxious desire of the author to ascertain whether such magnificent conclusions could possibly result from means apparently so inadequate ; and, as he has hitherto done, he shall state the facts as he found them, leaving it to his readers to judge for themselves. In the day school he was led to a class, consisting of fourteen girls, whose acquirements were really wonderful. After sifting them with every fair question he could think of, he was convinced that they had not a mere smattering, but an extensive minute information (considering their age,) of history, geography, and natural history. Nor were they unacquainted with arithmetic, reading, spelling, or even the doctrines of Christianity. He was led to another class of half a dozen girls ; who, although not so extensively acquainted with history, geography, and natural history, read with an ease, accuracy, and properly-placed emphasis seldom met with in Scottish schools. He was led to a class of about eighty boys and girls, who, with astonishing accuracy, pointed out any country, on the map, of any of the four quarters of the world. He was told that sixty out of the eighty could do so ; and, upon an examination of one in every ten, and the substitution of one quarter of the world for another, he was quite satisfied of the correctness of the statement.

Thus far every thing was extremely gratifying; and, had not the result of a minuter investigation put the author right; Mr Owen's system of education would have met with his unqualified approbation. From other examinations which he made, he was convinced, that, when the children are taken from school, and when their attention is directed to other matters, their information soon becomes indistinct, and their ideas on the subjects they were taught, misty and confused. Accordingly, those who are working in the mills, and who may be said to have finished their education, so far from "confounding the wisdom of the wise by their talent and acquirements," excite feelings of regret and sorrow for their ignorance. He examined 40 or 50 of them at random, as he met them in the mills, on the street, and in their own houses, and he found them, without any material exception, to be miserably deficient. So much was he astonished at the exhibition made by the two or three first whom he examined, that he felt anxious to have the assistance of a friend or two, in order that he might convince his readers of the fairness of the examination, and the accuracy of his statement of the result. The following extract from the notes of one of these gentlemen, written by him at the time, in reference to a boy, examined in presence of both, he considers to be a fair enough specimen.

" ————, aged sixteen years—has been
 " four years at the day-school, and six years at the
 " night-school. On Monday and Thursday at the
 " night-school, they are taught arithmetic—on
 " Tuesday, dancing, and reading Scott's Collec-

“ tion—Wednesday, geography—Friday, writing.
 “ —Desired to subtract 7435 from 9653, gave us
 “ the product 2227—was desired to subtract 2685
 “ from 3579, gave us the answer 1874—required
 “ to subtract L.9 : 17 : 9d. from L.17 : 9 : 1d.—said
 “ he had never been taught pounds, shillings, and
 “ pence—was required to multiply 94631 by 7
 “ —gave -9-87, and declared he could not make
 “ out the other figures. The following are speci-
 “ mens

OF ADDITION

AND

REDUCTION.

Reduce 384 guineas to farthings.

7687	384
—	21
3463	—
3856	384
6987	768
—	—
24093	8164
—	12
13306	—
—	72888
17999	4

291752 *

“ When asked what is the latitude of Edinburgh?
 “ he wrote, ‘ *I DOUNT RECOLLECK.*’ When de-
 “ sired to spell ‘therefore,’ answered—‘never
 “ gets any spelling.’ He read the ten first verses
 “ of St John, chap. xiv. tolerably well; but was
 “ puzzled with five words. Does not know in

* It may be noticed, that, in reducing the guineas to farthings, there is an error of 95,320 farthings of deficiency; although, in reducing them to shillings, there is a surplus of 100 shillings, or of 4800 farthings.

“ what country the lion is found, or the elephant
 “—said that the tiger was found in Africa; and
 “ that Africa is a town. Asked into how many
 “ quarters the globe is divided?—answered into
 “ four, naming them correctly—thinks France is
 “ in Europe. Is not sure whether France is an island.
 “ Asked the capital of Britain, answered Edin-
 “ burgh—did not know of how many kingdoms
 “ Britain consisted. Having been asked if a lion
 “ had horns? answered—‘ does not know, as he
 “ never saw one.’ The utmost pains was taken
 “ to make him understand the questions, and suf-
 “ ficient time was allowed for the answer: on an-
 “ swering wrong, he was desired again and again
 “ to reconsider himself. He was also frequently
 “ desired to repeat, with deliberation, his arith-
 “ metical exercises.”

Notes of many more examinations were care-
 fully taken; but as they are similar to the above,
 it has not been deemed necessary to print them.
 It may be proper to mention, that these facts, and
 the impressions made by them on the mind of the
 author, were candidly stated by him,—first to Mr
 Alexander, the managing master; then to Robert
 Owen, jun.; and latterly to Mr Owen himself. Mr
 Owen will bear the writer out in his assertion, that
 the day-scholars examined by Mr Owen in the street
 did not exhibit the same talent and acquirement
 which might have been expected of them from the
 time that they had attended school, and from their
 appearance in the classes. Their answers in the
 street to Mr Owen’s questions in geography and na-
 tural history, were frequently inaccurate, and some-

times ridiculous. For example, we were told that the colour of the negroes was blue; and that sugar came from the store.*

The author has also examined the school in Leith Wynd, originally established by the several Kirk Sessions of Edinburgh, for the education of poor children. Here he found 270 scholars, many of them taken from the lowest hovels, and educated gratis, who had acquired, or were in the progress of acquiring, a degree of proficiency in the branches which they are taught, perhaps unequalled in any establishment of the kind in Europe. To talk of comparing them with the children at New Lanark, were to give the world a very inadequate conception of their attainments. In fact, their progress is such, that the author almost hesitates to state what actually came under his own observation. He tried them in reading, spelling, and penmanship, and was well pleased. He tried them in geography, and on general topics, and was delighted. He tried them in arithmetic, and was truly astonished. Their reading was distinct and unaffected--their spelling was not confined to that of long and difficult words, which seldom occur; while their hand-writing was easy, distinct, and bold. In geography their knowledge of remote countries was general, yet accurate; while, of the civilized world, and especially of Great Britain, their know-

* How different is this from the state of the children at Hofwyl, where many of them learn Greek and Latin, and some of the modern languages. At Hofwyl it is no unusual thing to hear children of from eight to ten years of age sing, in their sports, the hymns of the Odyssey; or to see them represent, in their games, the fables of Homer.—*Vide Pictet's Report*, p. 18.

ledge was most minute and circumstantial, even to the boundaries of counties, population of towns, and courses of the smallest rivers. As to their arithmetic, the writer shall only mention, that a class, consisting of thirty boys, aged from seven to fourteen years, added up the following sums, on a slate, correctly in ten seconds, by a stop-watch :—

L.	s.	D.
4785	17	$6\frac{1}{8}$
3976	18	$7\frac{3}{4}$
5681	15	$4\frac{1}{4}$
4532	14	$8\frac{3}{4}$
7310	12	$4\frac{1}{2}$
6538	10	$5\frac{1}{4}$
<hr/>		
32826	9	1

They subtracted, in two seconds, L.2393 : 17 : $8\frac{3}{4}$ d. from L.9172 : 1 : $7\frac{1}{2}$ d. In five seconds, they multiplied L.5624 : 17 : $4\frac{1}{2}$ d. by 7 ; and, in thirty seconds, L.432 : 12 : $6\frac{1}{2}$ d. by 156. Divided, in eight seconds, 37,567,814,567 by 7 ; and, in twenty-one seconds, 8,756,781 by 798.

The author shall only add, in regard to this school, that the children were examined on the same plan which was followed by him at New Lanark and Catrine. The arithmetical, and other exercises, were put at random exactly as they occurred to him ; and the answers of the boys were taken down as they gave them, and afterwards found to be correct.

To this establishment there is also attached a Sabbath evening school, at which about *a thousand* children have attended.

Upon the whole, judging from the principles of

the system of education at New Lanark, and from the progress of the scholars, it may be safely affirmed, that the mode of education does not seem to be suited to the circumstances of the scholars, uniform in its operation, or lasting in its effect. Their time seems to be mainly occupied by secondary objects; and to be too much parcelled by a great variety of pursuits. Their attention seems to be so much engaged with the more fascinating modes of receiving instruction by pictures and other ocular amusements, that they have little inclination to acquire the more useful departments of reading, writing, and arithmetic. They are taught many things far beyond their capacity, which of necessity they must acquire by rote, and repeat like parrots. Hence the memory is exercised at the expense of the judgment. When a question is put by the master to the whole class, a momentary silence ensues, until one of them recollects the answer, and gives tongue, when the whole cry out the same thing, without seeming to attach any meaning to the words. Different boys sometimes give different answers to the same question; in which case one portion of the class catch the one sound, and another portion the other sound; and the noise and confusion of Babel instantly follow. The author heard one half of the class of eighty call out that a man had two legs, while the other half insisted that he had four, merely because one of the boys had called out so.* It is questionable whether the knowledge which the children acquire be

* At Hofwyl the question is addressed to one pupil in particular.—
 “ The Commissioners appointed for the inspection of the establishment
 “ advised that the method of questioning the whole class should be

convertible to purposes practically useful ; or whether it may not tend to disqualify them for discharging the duties of their calling, or enjoying the lot to which they are destined. M. De Fellenberg justly remarks, that the object of instructing the poor should be to afford them the knowledge requisite for the due performance of the duties of their station in life. The true way, he says, to make them happy, is to render them contented in their situation, by not giving them instruction which would place them above their rank, and instil into their minds a desire of advancement which renders them dissatisfied with their actual lot,—restless, and desirous of change.

Were there to be an end to all speculative experiments, and the good old system of the Scottish parochial schools resumed at New Lanark, with three teachers, at a hundred pounds per annum each, more good would be done in much less time, and at one third of the expense. It is lamentable to see one thousand pounds expended by Mr Owen, per annum, on the education of children, who, after having attended his schools for ten years, cannot spell the relative pronoun “ which ”—give the product of 8 times 9,—or say whether Africa is a town or an island, or what it is but a quarter of the world. The plan of conveying information to children by sensible signs, or, in other words, by hieroglyphics, every body knows, is not “ the north-west passage to the intellectual world.” The restoration of it by Mr Owen would be to

“ given up ; because the answer required from a whole class easily degenerates into words repeated without attention, and at random.”—*Rengger's Report*, p. 38.

freeze us into a mental atmosphere of darkness, grosser than that of Melville Island at Christmas. Had Mr Owen's objection to the old system of education been its tediousness and expense; had he said that his children, being numerous and poor, must be taught the elements of education as hobnails are counted, by the hundred,—the writer would have understood him. But when he sees him expending yearly three times the sum which would educate the children after the old system; when he sees its effects so far short of his anticipations; and when he hears Mr Owen assert that his system is the only one hitherto discovered which will give man any pretensions to the name of a rational being, he really feels sorry that such unbounded philanthropy should not be directed to a more useful and practical purpose.

Having thus shown that the state of the workers at New Lanark has not received any improvement from Mr Owen's system, and that the management at Catrine, although on different principles, is preferable to that at New Lanark, the author is surely entitled to affirm,—that there does not exist any practical proof of the efficacy and utility of Owenism. If other writers have shown that his speculative opinions are not grounded in reason, it follows from the whole that the realization of Mr Owen's new views were wrong, were it possible, and impossible were it right. If so, it is high time for the wise and the worthy to withdraw their countenance and support from his chimerical plans and projects for recreating human society.

CHAPTER II.

“For it is founded upon a rock, and the gates of hell shall not prevail against it.”

Mr Owen's Objections to Christianity refuted.

The author now enters upon the most painful part of his duty,—the examination of Mr Owen's principles relative to the religion of his new state. It is a revolting task; as he is compelled to exhibit the weakness, presumption, and wickedness of this part of the plan, to the contempt and detestation of the public.

Mr Owen's most tangible objections to Christianity, are the mysteries which it contains, and its tendency to create anger, and produce violence throughout society. The author's object, in combating him upon these points, is not so much with the hope of altering his opinions, as with the view of strengthening the belief of simple, well-meaning Christians, to whom his writings have given much uneasiness. It is vain to think of converting Mr Owen with a pen. It will require a higher power: For having ears, he hears not; having eyes, he sees not; neither

does he understand. It would appear, that when prejudices once fasten on the mind, they, like cancer on the body, sink deeper in proportion to the malignity of their poison. As, in the one case, dressing sometimes irritates but never cures, so in the other, reasoning, while it often confirms, seldom convinces. In the words of the Edinburgh Review—"We withhold ourselves from expressing
 "any opinion respecting Mr Owen's intellect. We
 "shall merely say, that we have given no inconsiderable portion of attention to his several addresses and publications; but have been unable
 "to discover any conceivable relation or connexion
 "between his premises and his conclusions."*
 The author would merely remind Mr Owen that the powerful aid of God's grace is promised to every one who asks it in sincerity and in truth. Let him, therefore, pray to the Almighty to create in him a clean heart—to renew a right spirit, and to turn him, that he may be turned. If, after this, his views remain unaltered, might he request of him to be silent, and not again to shock the feelings of the devout, by raking from the ashes objections which have been both stated and answered 1500 years ago? He assures Mr Owen that it is not the part of the wise, the virtuous, or the benevolent, thus to eradicate from the heart the remorse of guilt, the fear of punishment, and the hope of reward; to take from the rich and the powerful the only check to the indulgence of passion, and to de-

prive the poor and the afflicted of their last consolation in misery. He assures him, more in sorrow than in wrath, that to attack Christianity now betrays no talent more exalted than that of impiety and impudence.

SECT. I.—*Mr Owen's Objections to the Mysteries of Christianity answered.*

A mystery in religion is an incomprehensible doctrine, implying an obscurity, but no absurdity or contradiction in terms. As it is impossible to show either a contradiction in terms, or their agreement in a proposition of which we have an incomplete idea, if an absurdity or contradiction be imputed to a doctrine it ceases to be a mystery.

All the mysteries of Christianity respect the one grand fact,—the salvation of man by the mediation of Jesus. The doctrines of the Trinity and original sin are introductory to this doctrine; the necessity of grace and others are consequences of it. Whatever obscurity there may be in the statement of particular facts, there is no mystery in the system, which forms a body of doctrine that harmonizes in all its parts, and which mutually support each other; while the whole plan gives us proper views of our fallen state, and of the remedy provided for our reconciliation to God, and also strengthens, enlarges, and perfects

every idea of Deity given us by reason. As our knowledge is adapted to our wants, and not to our pride, whatever obscurities Christianity may necessarily imply in its doctrines, there is none in its duties. These are so plain that he who runneth may read. Therefore Mr Owen proposes to adopt in his new religion only the *agenda* of Christianity, and to reject the *credenda*; because he cannot comprehend them. The English of this is,—that Mr Owen refuses to use his legs in walking, because his Maker has not endowed him with wings to enable him to fly. In other words, Mr Owen would set himself at the right hand of the incomprehensible, all-wise, and infinitely perfect Jehovah, and measure the truth and propriety of divine revelation, by the human understanding, low and groveling as it is. Because he cannot comprehend the doctrines, he presumptuously concludes that they are impossible, and therefore false; and forsooth he would promulgate, in their stead, a new religion, void of error, and freed from all inconsistency.

It is not wonderful that we should not be able to understand the spiritual dispensation of the Almighty, since all his material works are equally mysterious. The falling of a stone to the ground, the growth of a blade of grass, and the burning of a candle, are all incomprehensible. What can be a greater mystery than the existence of a first cause from all eternity, or the union between soul and body. A past eternity we cannot comprehend; a future eternity is equally beyond the power of reason. If every thing in nature shows

our ignorance in the constitution of nature, is it to be wondered at that our ignorance should be manifested in the great mystery of godliness?

Mr Owen believes he can talk ; yet he does not understand how the volition acts on the muscles of the throat, tongue, and mouth, so as to produce the instantaneous effect. He believes it, because he knows it to be fact. He inquires no further, because he knows that the *modus* is beyond his comprehension ;—it is a mystery. So it is with a mystery in Divine revelation. The Christian believes the doctrine of the Trinity, because he knows it to be a fact. He inquires not how the Divine nature can be one in three persons. He cannot comprehend it ;—it is a mystery.

Take away a common idea, and the plainest truth becomes a mystery. Give us a new idea, and the link lost in the chain of truth, by the weakness of our understanding, is supplied. To a man born and brought up in Bengal, it would certainly seem impossible to carry water in a riddle. But teach him chemistry, or bring him to Iceland, and the mystery no longer exists.

A proposition cannot be, at the same time, both true and false ; although it may seem true to one man and false to another. Mr Leslie knows that the planets are attracted by the sun in the inverse ratio of the square of their distances from it. This is not a mystery to the learned professor, although it is altogether incomprehensible to his door-keeper. Mr Owen would never think of doubting the fact, after its truth had been demonstrated, because the porter could not comprehend it.

In a word, the comprehending or not comprehending a fact, is not the pivot on which belief turns; *but the proof, or the want of proof.*

We are not instructed by reason, but by experience. All our knowledge is merely a knowledge of facts. This experience we acquire in three ways. From the evidence of the external senses,—by which we perceive that Mr Owen speaks,—by the evidence of tuition, by which we believe that any two angles of a triangle are together less than two right angles; and from the evidence of credibility, by which many believe that Mr Owen lives near Lanark. The mysteries of natural philosophy are susceptible of the first and second modes of proof only. The mysteries of geometry, for it too has hundreds, are susceptible of the second only; while the mysteries of Christianity are susceptible of the third only. We can neither make it evident to the external senses, that the Divine nature is one in three persons, nor can we know it by the evidence of tuition; but we may by the evidence of credibility. How far the proof for the Christian mysteries is conclusive, we are not now inquiring. All that we contend for is, that, like the mysteries of every human science, they are susceptible of proof; and that we may be led to the belief of them by means which cannot deceive us. In showing that a man had made a speech, it is not necessary to adduce Dugald Stewart and Dr Barclay to prove the nature of volition, or of muscular motion. It is enough to make out the fact as it happened: so is it with the Christian. He disregards every theoretical explanation, and grapples with

the proof. In thus entering on the evidence of the fact, so far from excluding reason, it is by reason alone that he determines the point. In becoming a Christian, and acquiring a knowledge of its mysteries, the first great point to be determined is,—*Does the Bible contain a revelation from God to man?* To ascertain this, he must go to the examination of the external and internal proofs for Christianity. These rest on the evidence of credibility, the examination of which is the province of reason alone. Having ascertained that the Bible is the word of God, the second grand point to be determined is,—*Does that revelation contain certain doctrines?* Does it, for instance, state, as a fact in the natural history of Deity, that the Divine nature is one in three persons? Here again the Christian goes to the proof with reason as his sole guide. Having, from a careful perusal of the Bible, ascertained the second point, he is handed over to faith, who conducts him as a little child in paths too hallowed for reason to enter.

Thus far is the Christian guided by reason; but not one hairbreadth farther. Here reason informs him, that to doubt is absurd—as going back on points already settled; to argue, is to set the wisdom of ignorant and erring man on a level with the science of the All-wise; and to deny, is to question the veracity of God. To the Jew it may be a stumbling-block, and to the Greek it may be foolishness, but what of that? it is the word of God, and He is not a man that He can lie.*

* This view of the subject is supported by a Lanarkshire gentleman, one of the first and most distinguished writers on political economy :—

So far then from vilifying, it has been shown that the mysteries of Christianity, however incomprehensible, support reason ; inasmuch as they depend on the examination of evidence which brings them to reason in the last resort. Accordingly, it is a point which has been settled a thousand years ago,—that every objection against Christianity, which does not go to prove the weakness of its evidences, the immorality of its precepts, or a contradiction in its doctrines, is frivolous. If Mr Owen means to overturn Christianity, he must cease caviling at its mysteries, and make a vigorous attack on it in any one of these three points. But it were vain ; for the more minutely he investigates, and the more accurately he reasons, his conviction of the Divine origin of Christianity will become the stronger. For 1800 years, every endeavour to break down these, the key-stones of the arch, have only made it the firmer.*

So far from mysteries forming an objection to

Sir James Stewart, (vi. 23.) justly remarks, that “ it is sufficient to
 “ know that the article of faith, as it is called, is from God. It is ab-
 “ surd to inquire into such matters ; and equally absurd to enter into
 “ disputes and explanations concerning things which are conveyed by
 “ words, the inadequate archetypes of the most imperfect ideas. Where-
 “ ever God has spoken, there is truth ; reason alone must decide whe-
 “ ther he has spoken or not.”

* To some people it has seemed surprising that a man of Mr Owen’s talent and virtue should not have been a Christian. The cause is obvious : Instead of bestowing forty hours in examining the evidences for Christianity, and then ascertaining what the word of God really was,—having previously determined in his own mind what it *should be*,—he has for forty years studied the religious systems of the world, in the vain hope of getting one suited to his conceptions. Having thus put the cart before the horse, he has bewildered himself in a labyrinth of Christianity, Paganism, and Mahometanism. The re-

the Christian revelation, they must, to every rational mind, seem indispensable. Every one must admit it as a conclusion to be expected, that the dispensations of a perfect and all-wise God will appear mysterious to beings so imperfect and ignorant as we really are. Were the dispensations of Christianity entirely conformable to our notions of rectitude, goodness, and wisdom, the legitimate conclusion either would be unfavourable to their truth, or that we were as wise, just, and good as the Almighty. Were Divine revelation to contain nothing but what was familiar to our understanding, and consonant to our reason, it would require to be as various as men's minds are different, and to fluctuate with all the vicissitudes of human opinion.

The effect of the mysteries of Christianity is to give us more impressive convictions of the original depravity of man, and more exalted ideas of the attributes of God, and the plan of our redemption, — truths necessarily of a superior order. They repress pride and curiosity, from whence spring errors in philosophy, and every system of impiety; they place religion in faith, of which all are capable, and not in science, which is the attainment of a few; and, above all, they secure the unity of Christianity, by presenting its doctrines as those of God, which the opinion of man can neither augment, diminish, nor correct.

Instead, therefore, of making his reason the

sult is an endeavour to “supplant the horrid crew, as being invented by ignorance, superstition, and hypocrisy,” by a religion of his own.

measure of Divine wisdom, and the universal standard of truth—instead of complaining that God's ways are not like his ways, and that they are past finding out—let Mr Owen rather rest contented within those bounds which the Almighty has assigned to him. Let him cast down his imagination, and every high thing that exalteth itself against the knowledge of God, and let him bring into captivity every thought to the obedience of Christ.

SECT. II.—*Mr Owen's Objections to the Spirit and the Effects of Christianity answered.*

Mr Owen's other tangible objection to Christianity is, that "it has created anger, and produced violence and bloodshed throughout society."* "The endless varied existing creeds and faiths have deluged the world with blood, and rendered it a curse and desolation."†

The reverse of this statement has frequently been demonstrated to be the true character of Christianity. Nor was the mildness of its spirit questioned by any of its enemies, prior to the middle of last century. On the contrary, the few historians who are said to be, in some respects, tinctured with infidelity, have been constrained to admit the mildness of its tenets, and its peaceful effects on society. Surely Mr Owen knows little of the precepts of our Saviour, or he must have been very scarce of objections, when thus obliged to take

* Letter from Limerick, dated Jan. 27, 1823.

† No. 1, New View.

them at second-hand from Voltaire ; a writer who was so grossly destitute of truth and candour, as to deny and affirm the same proposition just as it promoted or opposed his views at the time.

Before proceeding a single step in answer to this objection, the author lays it down as an axiom, both in natural and revealed religion, that the dispensations of Providence are not to be judged of by their perversions, but by their genuine tendencies. They are not to be judged of by what they actually seem to effect, but by what they would effect if mankind did their part. The light of reason does not, any more than that of revelation, *force* men to submit to its authority. Christianity, and the failings, faults, and crimes of Christians, are very different things. No consequences can be imputed to any system but such as are clearly deducible from its principles and precepts well understood. From the principles and precepts of Christianity thus understood, no consequences but such as are salutary to society at large, and to individuals here and hereafter, can flow.

It was prophesied of our Saviour, that he should not strive, nor cry ; neither should any one hear his voice in the street. A bruised reed he should not break, and the smoking flax he should not quench. At his birth, the multitude of heavenly hosts sang glory to God in the highest, and on the earth peace and good will towards man. As the Prince of Peace, he went about continually doing good, healing the sick, cleansing the leprous, casting out devils, instructing the ignorant, and reclaiming the wicked. As the good shepherd, he laid down his life for his

flock, and died praying for his crucifiers. Surely then Mr Owen does not mean to insinuate, that Jesus ever did, or said, or thought any thing, the effect of which would be to deluge the world with blood, and to render it a curse and desolation. When two of his disciples wished fire from heaven to consume the Samaritans, how sharply did he rebuke them :—“ Ye know not what manner of spirit ye are of; the Son of Man is not come to destroy men’s lives, but to save them.”

It may be safely affirmed, that there is scarcely a child, ten years of age, in Scotland, excepting in New Lanark, who could not prove that the spirit of Christianity, as exhibited in the Gospel, is exactly the reverse of what Mr Owen asserts. The New Testament altogether excludes those false virtues of high spirit, intrepid courage, and implacable resentment, so much the theme of ancient philosophers ;* and, what is still more to our purpose, it says nothing of fame, valour, and patriotism ; virtues seemingly less objectionable. Inspired by fame, the Greek and Roman poets sang, their heroes fought, and their warriors fell ; yet the love of fame is not in the catalogue of Christian virtues. Patriotism preserved for ages the liberties of Greece, and made Rome the empress of the world ; yet Christianity enjoins in its stead a benevolence as universal as that of God, whose blessings extend to every clime. Valour, the first virtue of Paganism, raised the slaughtered heroes of heathen nations to the mansions of Elysium ; yet, as it is the

* *Vide* Jenyn’s Internal Evidences for Christianity.

engine for trampling on the humble, oppressing the innocent, and plundering the weak, it unfits the meek and patient Christian for the regions of peace, subordination, and tranquillity, to which he is taught to aspire.

Equally remarkable as the judicious omission of these virtues, is the silence preserved by Jesus on civil government, national policy, and the law of nations,—subjects esteemed by others of essential importance. Mahomet, Numa, and even Moses, blended their religion with their civil institutions; yet Christianity, not being conducive to worldly purposes, is altogether unconnected with human policy. Had Jesus absolutely forbidden all resistance to the powers that be, despotism and slavery would have followed. Had he enjoined it, sedition and rebellion would have been laid to his charge. Had he said, *War not at all*, his followers in after ages would have become a prey to every infidel. Had he encouraged it, he would have created anger, violence, and bloodshed throughout society.

‘Blessed,’ says he, ‘are the poor in spirit,’ ‘the meek,’ ‘the merciful,’ ‘the pure in heart.’ ‘Blessed are the peace-makers, for they shall be called the children of God.’ ‘Agree with thy adversary quickly.’ ‘Resist not evil.’ ‘Love your enemies.’ ‘Bless them that curse you.’ ‘Do good to them that hate you.’ ‘Pray for them that despitefully use and persecute you; that ye may be the children of your Father which is in heaven.’ ‘All things whatsoever ye would that men should do to you, do ye even so to them:

‘ for this is the law and the prophets.’ ‘ Behold I
 ‘ send you forth as sheep in the midst of wolves :
 ‘ be ye therefore wise as serpents, and harmless as
 ‘ doves.’ In a word, the reverse of Mr Owen’s ob-
 jection is declared by Jesus to be the characteristic
 of a Christian, and the test of his obedience. ‘ By
 ‘ this shall all men know ye are my disciples, if ye
 ‘ love one another.’

‘ Be kindly affectioned,’ say his followers, ‘ one
 ‘ to another ; with brotherly love, in honour pre-
 ‘ ferring one another.’ ‘ Bless them which perse-
 ‘ cute you.’ ‘ Bless, and curse not.’ ‘ Recompense
 ‘ to no man evil for evil.’ ‘ If it be possible, as
 ‘ much as in you lieth, live peaceably with all men.’
 ‘ Dearly beloved, avenge not yourself, but rather
 ‘ give place unto wrath.’ ‘ Therefore, if thine
 ‘ enemy hunger, feed him ; if he thirst, give him
 ‘ drink.’ ‘ Be not overcome of evil, but overcome
 ‘ evil with good.’ ‘ Now, I beseech you, brethren,
 ‘ mark them which cause divisions and offences,
 ‘ contrary to the doctrine which ye have learned,
 ‘ and avoid them.’

Let Mr Owen tell us, whether the new religion
 he talks of is to contain a more pathetic recommen-
 dation of benevolence, or to enforce it by stronger
 motives than the following :—‘ Come, ye blessed of
 ‘ my Father, inherit the kingdom prepared for
 ‘ you from the foundation of the world : for I
 ‘ was an hungered, and ye gave me meat ; I was
 ‘ thirsty, and ye gave me drink ; I was a stranger,
 ‘ and ye took me in ; naked, and ye clothed me ;
 ‘ I was sick, and ye visited me ; I was in prison,
 ‘ and ye came unto me. Then shall the righteous

‘ answer him, saying, Lord, when saw we thee an-
 ‘ hungered, and fed thee ; or thirsty, and gave
 ‘ thee drink ? when saw we thee a stranger, and
 ‘ took thee in ? or naked, and clothed thee ? or
 ‘ when saw we thee sick in prison, and came unto
 ‘ thee ? And the King shall answer and say unto
 ‘ them, Verily I say unto you, inasmuch as ye
 ‘ have done it unto one of the least of these my
 ‘ brethren, ye have done it unto me.’

To quote all the passages which the New Testament gives in reprobation of the angry spirit that Mr Owen ascribes to Christianity, would be to transcribe two-thirds of its contents ; and to make the remarks which they suggest would be to copy one half of the commentaries and sermons in print. There is not a book on earth so favourable to all the kind, and all the sublime affections, or so unfriendly to hatred and persecution, to tyranny, injustice, and every sort of malevolence, as the Gospel. It breathes throughout nothing but mercy, benevolence, and peace.* The author defies Mr Owen to show him a virtue which the Gospel does not recommend, or a vice which it does not reprobate. Where is the dangerous passion which it does not teach us to curb, or the temptation to evil which it does not warn us to shun ? Is there a misfortune which its doctrines will not enable us to support with fortitude ? or a prosperity which it does not teach us to use in moderation ? Is there a course preferable to the ways of pleasantness and the paths of peace which Jesus requires us to follow

* Beattie's Elements of Moral Science.

here? or one leading to felicity more undefiled and more unfading hereafter? If there is, let Mr Owen name it at once. If there is not, let him candidly acknowledge his errors, renounce his infidelity, and do all he can to recompense the Christian world for the injury that he has done. By doing so, he will disarm thousands of enemies, and show that candour and benevolence are with him real virtues, and not assumed from motives of policy and vanity.

But, says Mr Owen, “can a system be rational “which continually preaches peace, and continually “practises war?” In answer to this, let us see what really have been the effects of Christianity on mankind. Have nations, as Mr Owen seems to insinuate, by embracing Christianity, become more savage, cruel, and bloodthirsty? Here again the author must have recourse to facts. In matters of mere reasoning there are generally two opinions as to the result of a controversy—

’Tis with our judgment as our watches, none
Go just alike, but each believes his own. *Pope.*

But facts are stubborn chieils that winna ding,
And downa be disputed. *Burns.*

Living, as we do, in these enlightened, mild, and happy times, it is not easy to appreciate, to the full extent, the beneficial effects which Christianity may have had in reforming the minds of mankind. Many of the lesser enormities which disgraced the proudest days of Greece and Rome, are happily long ago sunk into oblivion; and it is only those

whose atrocity has rendered them worthy of the notice of the historian, that we have now any means of ascertaining. Every school-boy knows, that, during the reign of Augustus Cæsar, literature had attained its meridian splendour—oratory, poetry, and history reached a point that they have not yet surpassed; architecture and sculpture were in a higher state of perfection than they are at this day; while mathematics and natural and moral philosophy had made no inconsiderable advances. But what of that?—war was waged with a ferocity and cruelty which is altogether unknown to Christian nations. Whole cities, containing hundreds of thousands of men, women, and children, were put to the sword; and whole districts of country were destroyed by fire.* The vanquished, whose sole crime was their having fought for their country, were crucified by thousands.† The lives of new-born infants were at the sole disposal of their parents; and laws were enacted in the two politest nations on earth, not only permitting, but in some cases recommending their murder. Accordingly they were frequently left to perish in the fields by cold and hunger, or laid down in places frequented by birds and beasts, that they might be devoured by them.‡ Ruffians were employed by hundreds

* Gibbon, vol. ii. p. 44, *et passim*.

† Virgil *Æn.* x. 518.

‡ By the laws of Sparta, fathers were required to carry their new-born infants to a certain place, where some of the gravest of the men of their tribe attended to examine them. They were obliged, upon their children being deformed or unhealthy, instantly to toss them into a deep pit.—*Plutarch, de Lycurgo*, p. 49. Indeed, the practice prevailed among some of the Greeks beyond any legal order; especially in regard to daughters. Hence, Possidippus says, “a man, though poor,

to cut each other to pieces in public theatres, for the diversion of polite assemblies. Men of learning and of rank, and ladies of fashion, quality, and beauty, not only witnessed and applauded, but joined in the horrid massacre.* The favour of their gods was courted by obscene ceremonies too infamous to be narrated; while their anger was appeased by abominable cruelties. The triumphs of their heroes, (even that of Julius Cæsar, on his return from Africa) were celebrated by human sacrifices.† At the funerals of the rich, players and buffoons danced and sung, and numbers of slaves and captives were murdered as victims pleasing to the departed spirit. § The lives of two thirds of

“ will not expose his son; and, although rich, he will scarcely preserve “ his daughter.” The practice of exposing infants among the Romans commenced with their founder, Romulus, and continued down to the period of the Roman emperors. In the law of the Twelve Tables, it was written—“ Let a father have the power of life and death over his legitimate children; and let him sell them when he pleases.” That it was usual to kill and desert their infants, after having shown them to five neighbours, and having been declared by them maimed, or even when the parents found them expensive, or thought them disagreeable, is evident from Dionysius Halicarnassus, Plautus, Terence, Suetonius, and others.

* Incredible numbers of men were destroyed at Rome in this manner. After the triumph of Trajan over the Dacians, this butchery was exhibited for 123 days. Eleven thousand animals of different kinds were killed, and ten thousand gladiators fought.—*Dio.* xlviii. 15. In proof of ladies being often engaged, see *Tacit. Annal.* xv. 32; *Suet. Domit.* 4; *Juvenal* vi. 254.

† Augustus ordered 400 senators and *equites*, who had sided with Antony, to be sacrificed as victims on the altar of Julius Cæsar.—*Dio.* xlviii. 14. In like manner Sex. Pompeius threw into the sea men alive, as victims to Neptune.—*Dio.* xlviii. 48. In the time of Cicero and Horace, boys were cruelly put to death for magical purposes.—*Cic. Vat.* 14; *Horat. Ep.* 5.

§ *Virg.* x. 518; xi. 82.—*Homer Il.* xxi. 27. Gladiators were also made to fight at the pile.—*Horat. Sat.* ii. 3. 85; *Flor.* iii. 20.

the inhabitants of Greece and Rome were at the mercy of the remaining few.* In this horrid catalogue of degradation, cruelty, and abomination, the author has not mentioned polygamy, divorce,—nor magic, judicial astrology, and a variety of dangerous and ridiculous superstitions.

Such was the lamentable condition of Greece and Rome at the period of their greatest splendour. But in proportion as the pure and humble religion of Christ gently insinuated itself into the minds of the people at large, these atrocities gradually gave way. Whenever Christianity became the national religion at Rome, the exposure of infants was declared a capital crime;† civil laws were rendered more conformable to natural rights; the authority of princes became less absolute, but more respected; manners were softened, and tempers sweetened; wars were less savage and destructive, and states less exposed to conquest and revolution. So uniform a course of devotion, innocence, and virtue did the first converts to Christianity pursue; and to such a degree of piety, charity, temperance, patience, and resignation did they exalt themselves,—that even Gibbon extols them, and does justice to the

* A slave might be put to death at pleasure.—*Juvenal Sat.* vi. 218. Hence we find no less than 400 put to death in one family.—*Tacit. Ann.* xiv. 43.

† Constantine, the first Christian emperor, by his celebrated law, enacted at Naissus, in May 316, commanded the officer of the revenue to receive, and educate at his own cost, children who were in danger of being exposed by the poverty of their parents. And he likewise afterwards enacted, that such parents as were unable to support their children should be supplied with corn from the public granaries. Constantine also prohibited the crucifixion of slaves.

spirit of their religion. He says,* that “ when
 “ the Christians of Bithynia were brought before
 “ the tribunal of the younger Pliny, they assured
 “ the pro-consul, that, so far from being engaged in
 “ any unlawful conspiracy, they were bound, by a
 “ solemn obligation, to abstain from the commission
 “ of those crimes which disturb the private and
 “ public peace of society; from theft, robbery,
 “ adultery, perjury, and fraud. Near a century
 “ afterwards, Tertullian, with an honest pride,
 “ could boast that very few Christians had suffered
 “ by the hand of the executioner, except on account
 “ of their religion. Their serious and sequestered
 “ life, being averse to the gay luxury of the age,
 “ inured them to chastity, temperance, economy,
 “ and all the sober and domestic virtues. The
 “ contempt of the world exercised them in the ha-
 “ bits of humility, meekness, and patience. Their
 “ mutual charity and unsuspecting confidence has
 “ been remarked by infidels, and was too often
 “ abused by perfidious friends. It is a very honour-
 “ able circumstance for the morals of the primitive
 “ Christians, that even their faults, or rather errors,
 “ were derived from an excess of virtue. Ambi-
 “ tious to exalt the perfections of the Gospel above
 “ the wisdom of philosophy, the zealous fathers have
 “ carried the duties of self-mortification, of purity,
 “ and of patience, to a height which it is scarcely
 “ possible to attain, much less to preserve, in our
 “ present state of weakness and corruption.”

In detailing the causes which introduced civiliza-
 tion and refinement into Europe, Dr Robertson says,
 that, “ during the rigour of feudal governments,

* Decline and Fall of the Roman Empire, vol. ii. pp. 313 and 314.

“ the body of the people were slaves, fixed to the
 “ soil they cultivated, and transferable with it ;
 “ and that they could not even contract a marriage
 “ without their lord’s permission.” Among the
 circumstances which concurred to deliver them
 from so wretched a state, Christianity is mentioned
 in the following gratifying terms :—“ The gentle
 “ spirit of the Christian religion ; the doctrines
 “ which it teaches concerning the original equality
 “ of mankind ; its tenets with regard to the Divine
 “ government, and the impartial eye with which
 “ the Almighty respects men of every condition,
 “ and admits them to a participation of his bene-
 “ fits, are all inconsistent with slavery. The humane
 “ spirit of the Christian religion struggled long
 “ with the maxims and manners of the world, and
 “ contributed, more than any other circumstance, to
 “ the practice of manumission.”

“ To Christianity,” says Chateaubriand, “ man-
 “ kind are indebted for a more enlarged and active
 “ humanity ; a political law, and the law of nations,
 “ unknown to the ancients ; and, above all, for the
 “ abolition of slavery. Who is there but must be
 “ convinced of the beauty and grandeur of Christi-
 “ anity ? Who but must be overwhelmed with its
 “ stupendous mass of benefits ?”

“ It may be affirmed,” says Duvoisin, “ of all
 “ the nations of modern Europe, that the era of
 “ their civilization was that of their conversion to
 “ Christianity. Franks, Goths, Vandals, Lombards,
 “ Saxons, Burgundians, all derived their lessons
 “ in humanity from the Gospel as a common
 “ source. Priests and bishops were their first mas-

“ ters, the depositaries of the little that was known
 “ in these barbarous ages, and the faithful preser-
 “ vers of the first of all sciences, morality.”

Mr Owen's strange assertions in regard to the angry and devastating spirit of Christianity are also flatly contradicted by all the writers on common law. Montesquieu says, that “ it was the Christian
 “ religion, which, notwithstanding the greatness
 “ of the empire, and the unfavourable nature of
 “ the climate, prevented despotism from being esta-
 “ blished in Ethiopia, and carried the manners
 “ and laws of Europe into the midst of Africa. Let
 “ any person reflect on the unceasing massacres of
 “ the Greek and Roman kings and chiefs, and
 “ also on the destruction of people and cities of
 “ Timur and Gengiskan, who laid waste Asia,—and
 “ he will be sensible that we are indebted to Christi-
 “ anity, both for sure political law in government,
 “ and for a certain law of nations, which the light
 “ of nature could not discover. It is owing to this
 “ law of nations, that victory, in modern times,
 “ leaves to the conquered those important posses-
 “ sions, life, liberty, law, property ; and, where
 “ the mind of the conqueror is not blinded,—re-
 “ ligion. How wonderful ! the Christian religion,
 “ which seems to have no object but the happiness
 “ of a future life, yet constitutes our welfare in the
 “ present state.”

Rousseau says, that “ our modern governments
 “ incontestibly owe to Christianity their former au-
 “ thority, and less frequent revolutions. That it
 “ has rendered them less sanguinary, is proved by
 “ comparing them with the governments of anti-

“quity. Religion, better known, and renouncing
 “fanaticism, has communicated a greater degree of
 “mildness to Christian manners. This change is
 “not the effect of learning; for the progress of li-
 “terature has not of itself rendered humanity more
 “respected. The cruelty of the Athenians, of the
 “Egyptians, of the Roman emperors, and of the
 “Chinese, are evidences of this. On the other
 “hand, what deeds of mercy and charity have
 “been effected by the Gospel!”

Were it not ridiculous thus to hold up a rush-
 light in the face of the sun, many more authorities
 might be quoted to the same effect. To the list of
 infidel historians already cited, Hume and others
 might be added. Raynal expressly asserts, that
 the savage inhabitants of Norway and Denmark
 renounced robbery and piracy whenever they em-
 braced Christianity. All the histories of the middle
 ages leave room for a similar remark.

The author does not mean to deny, however,
 that Christians are often armed against each other.
 He does not mean to deny that Christian nations
 have endeavoured to convert infidel nations, not
 by truth and persuasion, but by fire and sword;
 and to baptize them, not with water, but with
 blood. He does not mean to deny, that, for two
 centuries, Europe, torn up from the foundation,
 marched almost in a body to the Holy Land, to
 fight with infidels. He admits it all as being re-
 concilable to what he has already shown. All this
 proceeded from a chain of causes and consequences,
 one link of which could not have been broken or
 removed, without changing the established order

of things, by a constant series of miracles, and a total alteration of human nature. As the natural world subsists by the warring of the same elements, so it behoves the moral, by the contention of the same passions. Notwithstanding the enlightening of their minds and the improving of their morals, the curbing of their passions, and the abating of their cruelties by the introduction of Christianity, men are still men, and “their hearts are deceitful “above all things, and desperately wicked.” In spite of the humane spirit of Christianity, “*struggling*” with the maxims and manners of the world, and in spite of Mr Owen’s new religion, and his science of the influence of circumstances,—soldiers, lawyers, statesmen, patriots, and politicians will continue, for a time, to fight, to scuffle, and to scramble for riches, power, and pleasures. In answer to all this, Mr Owen must again be referred to the axiom with which the author set out on this part of the controversy; namely, that the genuine spirit and tendency of Christianity, and the failings, faults, and crimes of its professors, are very different matters. The one is the peace-making and the soul-saving religion of the blessed Jesus; the other is the serpent which entwines it. Separate, then, what is human from that which is divine. Distinguish the mere professors of Christianity from its principles and precepts, properly understood. Mark the difference between a Christian nation and a nation of Christians; and, having done so, say if any thing remains of these facts which can afford triumph to the infidel. The circumstance of gunpowder having been sometimes used for the purposes of

suicide and assassination, affords no presumption against the innumerable advantages conferred by the science of chemistry on society. The law's delay, the chicane of some lawyers, and their exorbitant fees, are no proofs that the impartial administration of justice does not greatly contribute to the peace and comfort of civil society. Were the proper application of our comforts not to be separated from their abuses, any one could, by telling frightful stories of the evils which are produced by every blessing that we enjoy, hold them up as curses. He could make the whole sciences odious ; and he could stifle every moral feeling,—self-love, and activity,—by a hideous picture of the crimes of covetousness, pride, and ambition.

Let us look at the subject for one moment in detail. Christianity is carried by some fortuitous cause into a semi-barbarous nation. The people are unable to stand the force of its evidences, and it becomes the national religion. In such circumstances it would be rather too much to expect that the whole body of the people would at once alter their former opinions, and abandon their former propensities,—relinquish their old superstitions, and change their national character like a garment. It is not in human nature. In this way Christianity was often tinctured with idolatrous ceremonies, corrupt doctrines, and malpractices. The Franks, the Goths, the Vandals, and the other barbarous nations which inhabited Europe in the dark ages, before they embraced Christianity, knew nothing but wars, bloodshed, and devastation. They were trained to them from infancy, and

these were their sole occupations through life. Accordingly, with the zeal of first converts, they naturally thought themselves bound, as true Christians, to defend and propagate its doctrines, in their own way, by the sword.

Besides, as Boyle observes, when speaking of the league of the Huguenots—"Not one war in ten " which assumed Christianity as the pretext, had " the interest of the faith as its real motive." So long as heresies were confined to speculative doctrinal points, controversies were managed by the war of words in the Council. But whenever a prince was inclined, from ambition, or jealousy, or a regard to commercial interest, or the balance of power, or any worse motive, to change the political state of nations, religion was the word to rouse the people, who were ever alive to its interests. In this way the powerful prejudices, superstitions, and savage passions of mankind were often unchained, and Europe was convulsed by dreadful wars, in which all parties belied the spirit which they pretended to defend. Although these wars were thus waged in the name of Christianity, they cannot by any legitimate process of reasoning be laid to its charge; since they were carried on in the darkest ages of the world, by semi-barbarous nations, whose trade was war; and since they were carried on in opposition to its spirit, in opposition to its precepts, and in opposition to the example of its founder and his disciples. "From whence come " wars and fightings among you? *come they not* " *hence, even of your lusts.*"

A HINT TO MR HAMILTON.

There is only one remark of Mr Hamilton's which is worthy of refutation, not with a view to his conviction, but to prevent the assertion from seducing the minds of others. He says, "that within the last 150 years one half of the great writers have written covertly or openly against Christianity." This is a driveling remark; because, even although true, it does not affect the question. In the words of Dugald Stewart, "*authority is not argument.*" As Mr Owen says, "No name, not even Deity itself, can make truth into falsehood." Christianity must stand on its own basis, unmoved by any human authority.

Were it necessary, here the author could entrench himself, but he disdains it; for the assertion is not only useless, but utterly unfounded. So much so, that it would not be difficult to compile, from the works of great writers, within the period referred to, and in their own words, a clear and unanswerable statement of the external and internal evidences for Christianity, a correct and complete exposition of its doctrines, and a powerful and persuasive exhortation to its duties. Nor would recourse be required to the clerical advocates of Divine truth, who,—notwithstanding that they are said by Chateaubriand to form two-thirds of the distinguished characters of modern times,—would be turned aside, as having written under the bias of professional prejudice, hypocrisy, or the secret bribery of self-interest.

Although the mere *authority* of the highest hu-

man opinion cannot be admitted as a claim of belief, yet, as an attempt has been made by Mr Hamilton to rank genius and learning as our opponents, why should the author not direct Mr Hamilton's own artillery against himself? Since it has been attempted to throw great names into the one scale, he must toss into the other names *at least equally great*; that the mind of the inquirer may take up the subject fairly balanced for exercising his own judgment—balanced by the obvious reflection, that sentiments, whether true or false, which have been advocated by minds so exalted and comprehensive, and by men so learned and well disposed, cannot be esteemed errors of ignorance, weakness, timidity, or irrationality; far less those of deceit and depravity. Since Mr Hamilton endeavours to excite a prejudice against our faith, to which prejudice authority alone gives currency, as no other refutation is likely to be so effectual, the author must neutralize it, to enable his readers to weigh with impartiality arguments which have convinced the wisest, the best, the most learned, and the greatest writers that ever put pen to paper.

Mr Hamilton will surely admit, that Bacon, Newton, Locke, Judge Hailes, Milton, Sir William Jones, and President Forbes, were great writers; yet they advocated the cause of Christianity. Bacon, “disdaining to follow the sages of antiquity
“through the beaten paths of error, broke through
“prejudices which had long obstructed the progress
“of sound knowledge, and laid the foundation of
“science on solid ground.”—Bacon wrote in defence of Christianity. Newton, “whose mind

“ burst forth from the fetters fastened by nature on
 “ our finite conceptions—Newton, whose science
 “ was truth, and the foundation of whose know-
 “ ledge was philosophy, resting on the basis of ma-
 “ thematics, which, like figures, cannot lie: New-
 “ ton, who, carrying the line and the rule to the
 “ utmost barrier of creation, explored the prin-
 “ ciples by which all created matter exists, and is
 “ held together,”—Newton wrote in defence of
 Christianity. Locke, “ whose office was to detect
 “ the errors of thinking, by going up to the very
 “ fountains of thought, and to direct into the pro-
 “ per track of reasoning the devious mind of man,
 “ by showing him its whole process, from the first
 “ perceptions of sense to the last conclusions of ra-
 “ tiocination,”—Locke wrote in defence of Chris-
 tianity. “ The never-to-be-forgotten Sir Matthew
 “ Hailes, whose justice will be in all ages a subject
 “ of the highest reverence,” wrote in defence of
 Christianity. President Forbes, of whose talent, dis-
 crimination, and integrity, every Scotsman boasts,
 wrote in defence of Christianity. Sir William
 Jones, the profoundest scholar which the world ever
 produced, wrote in defence of Christianity. The great
 Mr Boyle, who looked into the organic structure
 of all matter, looked up through nature to Nature’s
 God. Milton made Christianity the subject of his
 immortal song; and the mysterious incarnation of
 our blessed Saviour the grand conclusion of his
 Paradise Lost. If the evidence of Revelation had
 really been weak, who were better qualified to ex-
 pose its unsoundness? If our national faith were
 a mere fable or political superstition, why were

minds which boldly destroyed prejudices in science blind to those in religion? They read, examined, weighed, and believed; and the same vigorous intellect that dispelled the mists which concealed the temple of human knowledge, was itself illuminated with the radiant truth of divine revelation.*

Besides these great writers, Percival Earl of Egmont, De Mornay Earl of Plessis, Lord Lyttelton, Lord Napier, Lord Barrington, Baron Haller, Sir Peter King, Mr Addison, Dr Gregory, Lord ████████ Mr Wilberforce, Mr Justice Park, Mr Justice Bayley, Mr Erskine, Mr Ainslie, Mrs Hannah More, Miss Sinclair, and many thousand others no less distinguished, have devoted their time and their talents to the study of the Bible. Though the devil and his emissaries were allowed to expunge, by one infernal fiat, every line that the clergy had ever penned, these, to their praise, and, may we hope, to their eternal happiness, have written works sufficient to explain, support, and enforce the whole Christian system.

Since we thus find all that is great, or wise, or splendid, or illustrious among created beings, though divided by distant ages and by clashing opinions, yet joining as it were in one sublime chorus to celebrate the truth of Christianity, and laying upon its holy altars the never-fading offerings of their immortal wisdom, let not Mr Hamilton again talk of great names being ranked in opposition to our faith. Let him compare the intellectual powers of a Volney, a Voltaire, and their train of French philosophers,—of a Paine, a Car-

* See Lord Erskine's Speeches, vol. ii. p. 196.

lile, or an Owen, with the scientific attainments, and vigour of application, of the few authors whose names are here given. Let Mr Hamilton do so; and the comparison may probably teach him, that incredulity is the result of a smattering in learning and self-conceit; and that, by hard study and a humbled mind, he may regain the religion which he has lost.

Having said this much in regard to *great* writers who have supported our religion, it is but fair to turn the attention to some of those, who, like children stopping the tide of the ocean with a bulrush, have vainly endeavoured to suppress Christianity.

The Earl of Rochester was one of Mr Hamilton's *great* writers; yet it will be found, from Burnett's life of him, that he recanted, and bitterly repented of his infidelity. On his death-bed he formally declared, that, although he had hitherto lived without hope and without God in the world, and had been an enemy to Jesus Christ, doing the utmost despite to the spirit of grace, yet he considered it the greatest testimony of his charity, to warn such, in the name of God, as they regarded the welfare of their immortal souls, no more to deny his being and his providence, or despise his goodness—no more to condemn the pure and excellent religion of his ever-blessed Redeemer, through whose merits alone he yet hoped for mercy and forgiveness.

George Villiers, Duke of Buckingham, in the reign of Charles the Second, was a man of talent, of uncommon vivacity of wit, and an enemy to Christianity; yet he also recanted and repented of his *great* writing. On his death-bed he declared, “that there was nothing so dangerous as abilities

“ improperly directed, *when rendered conspicuous*
 “ *by rank in life.* Hence,” says he, “ to purchase
 “ a smile from a blockhead, whom I despised, and
 “ to claim a laugh from a parcel of fools, who were
 “ entitled to nothing but my contempt, I have fre-
 “ quently sported with the holy name of heaven.
 “ Your men of wit look upon themselves as dis-
 “ charged from the duties of religion, and confine
 “ the Gospel to people of meaner understanding.
 “ What a pity that the holy writings are not made
 “ the criterion of true judgment !”

Perhaps Mr Hamilton boasts of Rousseau as a
great writer opposed to Christianity. Let him read
 his Emilius, and hear what Hume says on the sub-
 ject to the Earl of Charlemont :—“ Rousseau is not
 “ what you think him. He has a hankering after
 “ the Bible ; and indeed is *little better* than a Chris-
 “ tian in a way of his own.”

It is admitted that Hume was an eminent histo-
 rian, philosopher, and moralist, and that he did not
 believe in Christianity ; but then he was a sceptic,
 and almost doubted his own existence. Be that
 as it may, might we not balance him by naming
 Dr Reid, Professor Hutchison, Dugald Stewart,
 Baron Montesquieu, Lord Napier of Merchis-
 ton, Earl of Chatham, Lord Chesterfield, Lord Ers-
 kine, Sir William Temple, Sir William Blackstone,
 Collins, Dryden, Pope, Cumberland, Goldsmith,
 Johnson, Klopstock, &c. Besides, Hume’s ob-
 jections to the evidence of Christianity were those
 of talent and deep thinking ; and they have been
 answered to the satisfaction of all parties by Dr
 Campbell. So that we may claim Hume as a

friend, who, by endeavouring to make a breach, directed attention to the point, and proved its strength.

But Voltaire is the chief idol of modern infidels. He was an elegant, easy, and spirited writer; and withal a determined enemy to Christianity. Yet he also recanted and repented. In his letter to the King of Prussia, he desires him to “support, by his edicts and example, religion as a revelation derived from heaven, and founded upon a thousand proofs.” He says, “May you, Sire, give the world the magnanimous example of the sublime virtues of Christianity; and publicly disavow, *as I do at present*, those erroneous principles and impious opinions, which will otherwise be transmitted with your writings to posterity.”* At one time he boasted that, by his writings alone, he would extirpate Christianity; and yet this is the recantation which he made. And notwithstanding of it, he died in the most dreadful fear, remorse, and agony. His death-bed portrayed the most of hell that has ever been exhibited on earth. No consideration could induce his sick-nurse to attend another infidel. Ever afterwards, when sent for, the first question she asked of the friends of the patient was—“*Is he a Christian?*” For some time previous to Voltaire’s death, when his infidel companions came near him, he cursed them, and cried—“Begone! It is you that have brought me to this state—begone!” His alternate fits of bravado and remorse, of prayer and blasphemy, and of hope and despair, are too horrid to be dwelt on. When the recollection of his conspiracy against Jesus came into his mind there was nothing but roar-

* *Vide Scots Magazine for Nov. 1769, pp. 576, 579.*

ing and raving. In his calm moments he continued to lament bitterly that both God and man had forsaken him; and he desired to have the assistance of a priest. In a word, he expired, crying out—"O Christ! O Lord Jesus Christ!"

Contrast the account of the death of one of Mr Hamilton's *great* writers with that of one of those who wrote in defence of Christianity. "After a long and manly, but vain struggle with his disorder, Mr Addison dismissed his physicians, and with them all hopes of life. But with his hopes of life he dismissed not his concern for the living. He sent for a youth nearly related, and finely accomplished. The youth came, but, life now glimmering in the socket, the dying friend was silent. After a proper pause, the youth said—'Sir, you sent for me; I hope that you have some commands—I shall hold them most sacred.' Grasping the youth's hand, Mr Addison softly said,—'*See in what peace a Christian can die.*' He spoke with difficulty, and soon after expired."

"Bring," says the Almighty, "those mine enemies hither, and slay them before me. Behold I will pour out my spirit unto them. Because I have called and they have refused, I have stretched out my hand, and they have not regarded; because they have set at nought all my counsel, and would none of my reproof, I will laugh at their calamity, I will mock when their fear cometh. When their fear cometh as desolation, and their desolation cometh as a whirlwind; when distress and anguish cometh upon them, then shall they call upon me, but I will not answer; they shall seek me, but they shall not find

“ me ; for that they hated knowledge, and did not
 “ choose the fear of the Lord. BUT WHOSO HEARK-
 “ ENETH UNTO ME SHALL BE QUIET FROM FEAR
 “ OF EVIL.”

In conclusion, might the author tell Mr Hamilton, that, as he regards his dignity here, and salvation hereafter, he should let objections to Christianity alone. Infidelity is a despicable and desperate game of wrangling, which keeps the player eternally on the fret; and at which Mr Hamilton may lose much, but can gain nothing. If Mr Hamilton be really ambitious of becoming a *great* writer, he should change his subject for one less hazardous. His objections, when considered by themselves, are as light and empty as the froth left by the Clyde on his holms; but when backed by his rank and patronage, his personal virtues, and acknowledged natural goodness of heart, simpletons are misled by them into a belief of their truth and importance. However much these, and even some who know better, may find it *expedient* to applaud Mr Hamilton's writings, he may rest assured, that his sneers at Christianity will have no authority over the general sentiments of mankind. On the contrary, his calling the Confession of Faith, and the Thirty-nine Articles of the Church of England, “ arrant nonsense,” only mortifies his friends, gratifies his enemies, and makes his tenantry blush. By thus throwing dust against the wind, Mr Hamilton only throws it in his own eyes.

FINIS.

Arch. Allardice & Co. Printers, Edinburgh.

