

John Bowes

[THIRD THOUSAND.

THE

“SOCIAL BEASTS;”

OR,

AN EXPOSURE OF THE PRINCIPLES OF

ROBERT OWEN, ESQ. AND THE SOCIALISTS.

PRICE TWOPENCE.

“Let his heart be changed from *Man's*, and let a *Beast's* heart be given unto him.”—*Dan.* iv. 16.

“After the manner of men I have fought with *Beasts* at Ephesus.”—*1 Cor.* xv. 32.

“But these as natural *brute Beasts*.”—*2 Pet.* ii. 12.

“But what they know naturally as *brute Beasts*, in those things they corrupt themselves. Woe unto them.”—*Jude* 10.

The origin of this exposure of the brutal character of Owenism may be briefly told. In the last of the *five Lectures* which were delivered in the Music Hall, on Christianity and Socialism, an extract from a letter, signed “*A Social Beast*,” which appeared in the *Leeds Mercury*, was read, and several friends desired that in some way it might be made still more public. At first I had some little hesitancy; but when I considered the texts at the head of this tract, I could not hesitate to apply to the Socialists similar designations to those by which similar characters are named in the Sacred Scriptures, for it is a question whether there ever appeared more *brutal principles* than those contained in the writings of Mr. Owen, or whether persons ever lived whose *actions* bore a closer resemblance to their principles; so that I lay these views before the public, freely praying that Socialists may see their sin, and repent.

It is common for Socialists to say, that Christians misrepresent and calumniate their views of “marriage,” “promiscuous intercourse,” and following “nature;” but when confronted with their Founder's writings, they are confounded, and can make no defence. In my late discussions

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with Messrs. Green, Lloyd Jones, and Buchanan, this was apparent to all. After my Lectures, Mr. Farn, their Missionary here, did attempt an explanation, but when examined it only made matters worse.

I shall endeavour to show that no injustice is done to the Socialists by calling them "Beasts." First, from their own writings. Secondly, from their own lives. Thirdly, from the arguments contained in the Letter to the Leeds Mercury.

I. THEIR OWN WRITINGS PROVE THE BRUTAL NATURE OF THEIR SYSTEM.

First, Their much-boasted "*Five Fundamental Facts, and Twenty Facts and Laws of Human Nature, on which the Rational system is founded,*" will apply better to brutes than men. Let any one substitute "*beast,*" *horse,* or *dog,* or *hog* for man, and he may put them all to the test. Let us try the "*Five Fundamental Facts,*" and as the system is so filthy, let us substitute *hog* for man, and thus demonstrate that Mr. Owen degrades him to a brute.

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

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

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

Illustration.—When he is hungry in bed, and meat is carried to his *trough*,—his *feelings* of hunger, and *convictions* that food has come, &c. form "the will" to rise, and "decide him to act,"—to eat.

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

5. Nevertheless, the constitution of every *young* HOG, except in case of organic disease, is capable of being matured into a *very inferior*, or a *very superior* HOG, according to the qualities of the external circumstances allowed to in-

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fluence that constitution from birth."* What can reasonable beings think of a system, whose "fundamental" principles bring them down to the level of *swine*?

Secondly, Their views of banishing religion from man would make him a beast. *Religion*, perhaps more than reason, distinguishes man from, and raises him above all other animals. "Yet," says Mr. Owen, "man is a being to whom no religion yet invented can apply." † "All ceremonial worship by man of this cause ("of motion and change in the universe,") proceeds from ignorance of his own nature; it is impossible to train men to become rational in their feelings till all such forms shall cease." ‡ God (if we believe Mr. Owen,) that made man, unlike all other parents, demands no reverence from his numerous offspring, to whom he has *never spoken one kind word* since the creation.

Thirdly, Their brutal notions of the intercourse which ought to exist between men and women. "Neither young nor old, male nor female, will then discover any reason why they should not speak their thoughts, and feelings, as their nature compels them to receive them." § Many of our *feelings* and thoughts, if spoken, might lead to fornication or adultery; and as these sins are injurious to society, a *christian*, taught by *reason* and *religion*, will be so far from speaking his feelings, that he will oppose what opposes the happiness of others.

Mr. Owen affirms, that "artificial marriages and real virtue can never exist in the same society, and that *these marriages* are alone the real cause of prostitution, and of all the crimes and miseries with which it this day afflicts the best portion of the sons and daughters of men." || If the "best portion" of our race be given to prostitution, we are indeed a degraded race. I wonder among what society this man has lived.

BUT HE DEGRADES MAN BELOW THE BRUTES.

* Social Bible, p. 2.

† Owen's Discussion with Campbell, of America, p. 39.

‡ Social Bible, p. 6.

§ Owen's Disoussion with Campbell, p. 44.

|| Marriage System, p. 41.

“This virtue (chastity) is far better known and practised among all *other tribes of animals.*” *

“At this moment, the HUMAN RACE, viewed with the eye of sober reason, has attained to a condition of absurdity and folly, that we shall seek for in vain among any other TRIBE OF ANIMALS.” † “The degenerated *sons of men* are thus SUNK BELOW THE CONDITION OF THE BRUTE CREATION, who fear not at all times to express their real feelings.” ‡

But some of the passages are too gross to be transcribed. Let another or two suffice.

“Is there more virtue among any race of animals in eating, drinking, and sleeping, than in continuing, by the same natural laws, the existence of their species? Does not nature regulate this latter propensity in animals as wisely as the former? Is it not probable that nature, if not interfered with by ignorant presumptuous men, would regulate and direct this propensity in the human race as wisely for their good.” § Thus man with reason, is sent to learn of animals, who obey instinct. Let not Socialists say we do them injustice, by comparing them to beasts: they have put man far *below*.

The Socialists would have us to *expose our persons* and to *go naked*. “It is obvious,” say “THE SCRIPTURES OF THE BEASTS,” “from the manner of our birth, that our early parents were without clothing, and from the practice of many tribes, and of individuals in most nations, that dress is not an absolute necessary of life. It is probable that the manner in which the civilized parts of the world is now dressed is an infringement of one of nature’s laws.” || “Nature made no one part or division of human nature to be esteemed more sacred, or secret, than another.” Mr. O. blames our “ignorant ancestors for feeling ashamed of any part of their nature.” ¶ And because children feel no shame, he argues that men ought not: *children who have no sexual propensities*, this is our only answer.

* Marriage System, p. 41. † Ibid. 55.

‡ Ibid. 60. § Ibid. p. 59.

|| Lectures on the New State of Society, p. 167, 168.

¶ Marriage System, p. 44.

Let the Socialists act out their own principles in our streets, in the face of the sun, and they will see that chastity has not yet fled from outraged society. Let them be as brutal in *practice* as they are in principle, in all respects, and they will be an intolerable *nuisance* to society.

That the Socialists speak of themselves as "beasts," is evident from their speeches; to instance one by Mr. Alexander Campbell, at *Shelton*,—"I will commence," said he, "by reading two verses out of the Bible. In Ecclesiastes, 3rd chapter, 19 verse, it is said, 'a man hath no pre-eminence over a beast.' This you say is the word of God. In the 20th verse it is added, 'all go unto one place.' And this, too, you say is the word of God. Now, whether are these passages most consonant with the socialist views of the constitution of man, or with those which Mr. Barker advocates?" * Mr. Campbell did not tell his congregation that the passages he had read related to man's mortality, or that the very next verse related to his *immortality*. That would have proved man to be something above a "beast," which, as a Socialist, Mr. Campbell was most anxious to avoid. We give here the next verse. "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?"—Eccles. iii. 21.

II. WE NOW APPEAL TO THE LIVES OF SOCIALISTS.

The lives of all, or nearly all Infidels have been licentious; witness those of the French school.—In my Lectures, I mentioned some cases in this town. I give one case here. A public advocate of Socialism, a married man, is living with another man's wife. Some time ago he became alarmed about his soul, and when a Christian friend directed him to Christ, he replied, "How can I embrace Christianity when the woman that I am living with is not my wife?" Thus does it appear that immorality produces infidelity. When a man finds *Christianity* is too *pure*, he *tries* to disbelieve it.

"While at Preston, last week," writes Mr. Joseph Barker, "I was told the following story:—A person of the name of Sanders, joined the Teetotallers at the time that many of

* Discussion with Mr. Barker, p. 19.

the Socialists in Manchester were joined with the Teetotal Society there. This poor man fell into the company of the Socialists, and was led to embrace their awful principles. The consequence was, he became dissatisfied with his lot, lost his affection for his wife and family, and at length told his wife that he thought she had better look out for another husband, and he would look out for another wife. The poor wife was distressed beyond measure, but what could she do? At length he abandoned his wife, left her with seven children, with only 30s. in the world, only five weeks after her confinement. I published this awful case at the Theatre at Preston, on Thursday Evening, January 23rd, 1840, and the brother of the man, who was present, declared it to be fact in the presence of the crowded assembly." *

I gave many more such cases in my late Lectures, which will appear; for the present I appeal to what is affirmed of G. A. Fleming, Editor of the *New Moral World*; Mr. Robert Owen himself; and his Son Robert Dale Owen.

But the following case must suffice. "Another man," writes Mr. Mather, "who was once a preacher, is now a warm advocate of Socialism, and has given a clear illustration of the kind of morality which may be expected, if the principles of this system should become at all general, for he has lived already with not less than eight or ten women in succession." †

III. The brutal character of Infidelity, or Socialism, will appear by A REFERENCE TO THE ARGUMENTS CONTAINED IN A LETTER TO THE LEEDS MERCURY. It begins thus:—

"IMPORTANT AND INTERESTING PROPOSAL, ADDRESSED TO
ROBERT OWEN, ESQ.

Most Philosophical and Greatest of Beasts,

Your lofty and philosophical intellect, exalted so far above the prejudices of *men*, will prevent you from being shocked by this new style of address, from one of your admiring disciples.

* *Abominations of Socialism*, p. 12.

† *Socialism Exposed*.

.....As we have already discarded every thing which men hold as their distinguishing attributes, and of which they are stupidly proud, why should we continue to own relationship to a race of which we have nothing in common but outward shape, and the animal propensities, (which propensities they irrationally control and repress)? Why not take a name that would better indicate our nature? We are the citizens of a "New Moral World," why retain the empty "*titles of the Old?*" I shall submit a formal proposal,—that in our various communities,—or I should prefer calling them *herds*,—we henceforth designate ourselves as "THE SOCIETY OF BEASTS." Your unrivalled compositions I shall propose to denominate "THE SCRIPTURES OF THE BEASTS," or the "BEASTLY SCRIPTURES."

That we ought to vindicate to ourselves the nobler title of BEASTS, may be best proved by those moral and physical considerations so amply suggested in your own immortal writings. Let us, aided by those lights, examine the distinguishing characteristics of *Men* and of *Beasts*, and the result will establish, beyond dispute, that we belong to the latter race, not to the former. I will put the arguments in a logical form, as follows:—

1st. *Men* believe in and worship a God; *Beasts* do not. Neither do *we*. Therefore we are not men but BEASTS.

2nd. *Men* think they have immortal souls, distinct from their animal organization and living after the body; *Beasts* have no souls; our system recognizes no such thing. Therefore we are not men, but BEASTS.

3rd. *Men* believe in a future state of reward or punishment, and have a notion of responsibility; *Beasts* care only for the present state, and die like dogs; so do *we*. Therefore we are not men, but BEASTS.

4th. *Men* obey Reason, even when it opposes instinct; *Beasts* follow instinct only; so do *we*. Therefore we are not men, but BEASTS.

5th. *Men* prate about *free will*; *Beasts* follow mere impulse, and obey their organization; so do *we*. Therefore we are not men, but BEASTS.

6th. *Men* practise marriage; *Beasts* live promiscuously with their females, and leave them when they cease to

like them; so do *we*. Therefore we are not men, but BEASTS.

7th. *Men* train up their children in families; *Beasts* do not, though they train their offspring for a while; *We* do not let parents train theirs at all. Therefore we are not men, and may rank as a *superior* class of BEASTS.

8th. *Men* live in those "dens of selfishness and hypocrisy,"—single families; *Beasts* do not; no more do *we*. Therefore we are not men, but BEASTS.

9th. *Men* have what they call "Ministers of Religion;" *Beasts* have none; neither have *we*. Therefore we are not men, but BEASTS.

10th. *Men* every where appoint chiefs, or magistrates; *Beasts* do not, with the exception of Bees, and other anomalous tribes; no more do *we*. Therefore we are not men, but BEASTS.

11th. *Men* live under laws; *Beasts* have no laws; *We* deny all moral responsibility, and therefore banish law. Therefore we are not men, but BEASTS.

12th. *Men* trade among each other, use money as a representative of value, and allow competition, so that an industrious or skilful man gets more than an idle or stupid man. *Beasts* do not trade: they have no money, and some tribes seem to work not for the individuals but for the community, (though others it must be admitted act on the competitive system). *We* proscribe traffic, money, and competition. Therefore we are not men, but approach far more nearly to BEASTS.

13th. *Men* accumulate property; *Beasts* do not; no more do *we*. Therefore we are not men, but BEASTS.

14th. *Men* have classes and gradations of society; *Beasts* have none. *We* repudiate all distinctions. Therefore we are not men, but BEASTS.

15. And lastly, *Men* collect together in towns and cities; *Beasts* prefer the woods and fields; so do *we*. Therefore we are not men, but BEASTS.

HERE, then, are irrefragable proofs, which I may call, in humble imitation of you, "*Fifteen Fundamental Facts and Laws, distinguishing Beasts from Men.*"

BEASTS we are, and BEASTS we will be called. Our

Society shall be known as—“The Society of Beasts,” and we will glory in being known as Beings, who have *no Wives, no Families, no Laws, no Priests, no Souls, no Consciences,* and NO GOD!

I am, O Beast of BEASTS,

Your admirer and Disciple,

A SOCIAL BEAST.”

Leeds, Feb. 27, 1840.”

This is not the entire letter, but this is about all that I read in my Lecture. There are several extracts in the letter from Mr. Owen's works, to justify the course adopted by the writer, and others might have been added to make the case much more strong. While I express to the writer of this letter my conviction that he has answered Socialists according to their folly, I shall proceed to establish his position, and evince the *real* nature of Socialism, by a reference to several of Mr. Owen's works.

There are only two ways to put down Socialism, viz. by the *powerful arguments* and *holy examples* of Christianity.

To Christians I would say,—your inconsistencies make more Infidels than all the writings of Paine or Owen. While I thank God that there are many true children of God, truth obliges me to confess that the spurious, false-hearted professors among you do more harm to religion, bring more disgrace on the Church, and more dishonour to Christ, than all the Socialists in the world. They will not *read our Scriptures*, but they *read your lives*, and conclude that your religion is bad. I do expect, as Socialists seem to delight in pointing out the wickedness of nominal Christians, that many will feel reprov'd. If they would confine themselves to this I should not oppose them, but while they make no distinction between the precious and the vile, I must oppose them while they oppose what is good.

Human laws, coercion, and persecution will increase, but not put down socialism. Let us treat Infidels kindly, that they may see *we hate their system only*, but that we enjoy a religion which induces love even to enemies.

Let us go over these “*Fifteen Facts.*”

1st. Socialists do not “believe in and worship a God.”

For Mr. Owen says, "the error respecting this law of human nature has led men to create a personal Deity, author of all good; and a personal Devil, author of all evil; to invent all the various forms of worship. Of the former there is not a single fact known to man, after all the experience of the past generations, that any such personalities exist, or ever did exist." * "Truth is nature, and nature God." † So that according to this philosopher, *undesigning, unthinking* nature, made *reasoning* man; that is imparted to another what it had *not* to give. "He that made the eye, shall he not see?"

2nd. Infidels, or Socialists, do not "recognize immortal souls." "The composition and decomposition of man upon the earth, differ not in man from any other vegetable or animal compound. He is composed of the self-same materials, and he is again decomposed, and becomes part of the general mass from which every earthly compound continues to be formed." ‡ So that according to this theory, *virtue*, which is often unrewarded here, will be for ever unrewarded; and *vice*, which is often unpunished here, will be for ever unpunished. No virtuous man, having reason to hope for future bliss, ever desired annihilation. The soul *longs* for immortality; nothing less will satisfy its vast desires.

3rd. Socialists do not believe in "responsibility." "It is therefore evident that man has NOT been created to be a responsible being." § If man be not responsible, he cannot *promise* to do *right*,—be sorry when he has done *wrong*,—or *grateful* to another for benefits, which were as much necessitated as *clouds* are to impart *rain*, or the *sun* to give *light*.

4th. Socialists, like proper brutes, forgetting that they have reason, "follow instinct only." "The due exercise of the physical feelings, at the times when nature requires them to be put into action, is essentially requisite to the health of both body and mind, and without such exercise at the proper periods indicated by nature, the body will become diseased." || Mr. Owen's whole system is based in *ignorance of human*

* Book of the New Moral World, p. 61. † Ibid, 91.

‡ Debate with Mr. A. Campbell, of America.

§ Constitution and Laws, &c. p. 18.

|| Book of the New Moral World, p. 18.

nature. Man has a *rational* and *moral* nature, as well as a physical nature, and if the *latter* would injure *society*, the *former* considers the interests of others, and restrains the physical feelings, and this in the society of *men* is called *virtue*,—its opposite *vice*; but “Beasts” understand not the nature and discourse of men.

5th. Socialists deny “free will,” and “follow mere impulse, and obey their organization.” “Nature herself” is “to direct her own proceedings, and decide upon her own operations,” * for “nature can do no wrong.” † So that if nature commit *adultery, rape, incest, or murder*, it is right; for “whatever is, is right.” Husbands take care of your wives. Brothers protect your sisters. Parents teach your daughters to keep *out of the way* of this “*New Society*.”

6th. Socialists do not “practice marriage,” but live promiscuously with their females, and “leave them when they like.” What say their principles, as set forth in the writings of Mr. Owen? Marriage is reckoned among “Satanic institutions,” and is designated “the unnatural; or artificial union of the sexes.” ‡ It is affirmed, that the marriages of the world, now contracted, are the sole cause of all the prostitution, and of *more* than one-half of all the vilest and most degrading crimes known to society.” § Mr. Owen tells his readers, “until you put away from you and your children for ever *this accursed thing*, you will never be in a condition to become chaste, or virtuous, in your thoughts or feelings.” || He speaks rather favourably of the “Eastern legal custom of one man having many wives,” and prefers it to the Christian plan, of allowing only one. ¶ But even this allowance is not sufficiently ample for his brutal nature. He must walk onward, unchecked by the “Satanic device of the priesthood,” and have at his command all the females in the world.

Marriage, we tell him, existed before priests, and is observed in one form or another by all the nations of the earth. The female needs the protection of her Father, her Husband, and her Brother, and in sickness, pregnancy, and death, requires a *husband*, and a *home*. Without marriage children

* Marriage System, Lecture 7, p. 59. † Ibid. 17.

‡ Ibid. p. 4. § Ibid. p. 7. || Ibid. p. 7. ¶ Ibid p. 67.

would not be able to recognize their own parents, and a thousand blessings would be banished, which are *now* enjoyed in the affectionate family circle. Man might find females, but in affliction and solitude would sigh after a *wife*, and a *home*. "Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge." *Old Book*. Heb. xiii. 4.

7th. Socialists do not "train up their children in families." "It is owing to this early destruction of the rational faculties, that society has *entrusted* the *training and education of children* to their *parents*, whose feelings and circumstances very often render them totally unfit for this most important of all tasks. Society could educate the children much better than the parents could do." * And are parents who love their children, and *care* for them more than others, and take a greater delight in *nursing* and educating them, to commit this pleasing work to strangers? Although Mr. Owen recommends us to follow the brutes in general, we are to deviate from them here, for they generally *feed* and *protect* their young. Why does he *recommend* us to follow nature in our intercourse with the sexes, and *blame* us for following it in the education of our offspring? This writer, above all others known to me, contradicts himself. Beasts, however, frequently know their own offspring, but on Mr. Owen's "rational" principle social beasts will not *know*; therefore the only way to bring up the *natural children* will be to put them into community.

8th. Socialists do not live in those "dens of selfishness and hypocrisy," single families. This needs no proof, beyond what has been given, if we only regard *principle*. But the practice is another matter. Mr. Owen is not in community. Mr. FINCH *was* not until very lately, and now his family are not. It appears from their Report, that they have only 783 in the Community Fund, while they number 3310 Socialists. According to their Rules, every member must pay "the sum of £50, and not less;" and if a man has four children and a wife, he must pay £300, or £50 "for each

* Lectures on a New State of Society, delivered in London, p. 189.

individual of the family."* If a poor family could obtain £300, they might live comfortably in the Old World. What a *mockery* is this boasting system to the poor! Yet it moves on, by giving them the largest promises. "I will just relate," says Mr. G. Reece, in a pamphlet which the Socialists attempted to suppress, "a little conversation which took place betwixt Mr. Fleming and Mr. Rigby, another missionary. Mr. F. had returned from Oldham, and Mr. R. was going to Bolton. Mr. R. asked him how he got on at Oldham? Mr. F. answers, 'very well; there were one or two of the natives and a Christian or two opposed me, but I soon got over them;—and do you know how I worked it?' Mr. R. 'No.' Mr. F. 'But I'll tell you, and you must just do the same at Bolton; that is, promise them plenty of meat, and little work, and you are sure to convert them all.'"

Most of the Missionaries of this system that I have heard, "know how" to "work it" after Mr. F.'s example.

9th. Socialists have no "Ministers of Religion." This will not be denied, after the multitudinous sneers thrown out by Mr. Owen against "the Priests." Yet still socialism has its *paid priests*, not of religion, but *priests* of socialism, who, like Mr. Owen, deliver Lectures on the Marriage System, Property, &c. on the *Lord's Day*. Perhaps Almighty God, after all, may turn socialism to his own glory. He may allow infidels to gather together, and no longer fight against him merely as individuals, that the triumph of the Gospel over them *may appear* to be the more signal and complete.

10th. Socialists "do not appoint chiefs or magistrates." Not as Christians, and men in general do, to "be a terror to evil doers, and a praise to them that do well." Hence an equality is taught.

"Without equality of condition there can be no permanent virtue, or stability in society; and many have been the devices and attempts to obtain it in practice, and to retain private or individual property. There can be nothing deserving the name, or of real knowledge in society, as long as

* Constitution and Laws, &c. p. 36, 37.

private property and inequality in rank and condition shall constitute component parts of it."*

So that the man that *gets coals* from the mine, must also in his turn *keep the books*, and *make watches*, and *vice versa*.

11th. Socialists "deny all responsibility, and therefore banish law." Hence we read, "man is irresponsible for the character formed for him, WHATEVER IT MAY BE."† But while they give forth no laws with exactly the same *penal sanction* as ours, for that would be *punishing the poor brute* that cannot help disobedience; yet, they have made laws in congress, called "the Constitution and Laws of the Universal Community Society." Now only think, considerate reader, of the wisdom of making laws for "beasts," who are "not responsible." Either man is responsible, or these laws are utterly absurd. Whoever thinks of giving laws to the *ocean*, the *whirlwind*, or to the *savage animals* of the forest, or the domesticated beasts of the field?

12th. Socialists "proscribe *traffic, money, and competition*;" so that in community the *indolent* will be paid as well as the *industrious*; the *slow* as well as the *active*; the *stupid* as the *wise man*. No man can call any thing his own; not a *book*, a *coat*, a *wife*, or a *child*.

13th. Socialists "do not accumulate property." So say their principles, but their practice contradicts them. Messrs. Owen and Finch declaim against private property, and keep it. Who would listen to a preacher who wilfully and unblushingly violates his own commands? Jesus Christ embodied his *precepts* in his *practice*.

14th. Socialists "repudiate all distinctions and gradations of society." Mr. Owen repudiates "kings, aristocracies, priests, lawyers, physicians, military, (yet he proposes that all the male members of his communities should be trained in "the more complicated military movements," ‡ another evidence of his inconsistency,) manufacturers, merchants, wholesale and retail traders." § So long as men's minds

* Lectures on a New State of Society, p. 13—15.

† Book of New Moral World, p. 26.

‡ Essays on the Formation of Character, p. 48.

§ Six Lectures, delivered to the Wesleyan Association, p. 66, 67.

differ in power there will be gradations in society. Many Christians think that men ought not to "learn war," and are therefore against Mr. Owen's views of war; but it is difficult to understand a man that both discountenances and recommends the same practice.

15th. The Socialists prefer the "woods and fields" to "towns and cities." So say their principles; but their practice, as usual, contradicts it; for more of them live in "towns and cities" than in community. And if they do not intend to remain with us, why do they build large Halls of Science, or Socialists' Lecture Rooms, in our large towns? I do not know a wealthy Socialist that has broken up his house and business in the *Old World* to go into the *New*. The men have not *faith* in their own principles, as their *works* testify.

No wonder that with such a system as this, Socialists should be generally alarmed at the approach of death. A young man died in this town a few days ago, who abandoned socialism a short time before death, and could not bear to see his former companions in guilt. Another, whom I know personally, went out one day with a gun, while firing it, the barrel *burst*, the shot went into his face, and some part of the lock perforated his forehead: he was carried home mangled and bleeding. He expected nothing but death. His socialism was a miserable comforter. As he was carried up the entry to his own house he said, in his heart, "I am going up here for the last time; in a very few days I shall be carried from here to the grave, and I shall go to hell." He had examined the foundation on which he stood, and found that socialism gave him no hope of a better world. When he got a little better, and was able to go to a place of worship, he took nearly the first chapel he came to. He repented of sin, believed in the Lord Jesus Christ, and is now a member of the Christian Church meeting there. This man is sometimes one of my hearers.

Socialists,—I wish you well. You are to be *pitied* and *blamed* too. If you would *examine* evidence, you would see that "God is love," in creation, providence, and redemption. But what may you expect who deny his existence, oppose his word, reject his Son, and say, "Who is

the Lord, that we should obey his voice?" While you have time, "flee from the wrath to come." "Repent, or ye shall perish." There is only one Saviour; if you reject him, you will find no other. "Behold the Lamb of God, that taketh away the sin of the world." Then will ye forsake your brutal course, be *regenerated*, holy men, heirs of God. There is hope for the vilest of men when they turn to God. Christ died for the ungodly.

If you would read the Scriptures for yourselves, you would find them able to make you wise unto salvation. To every inquiring Socialist I would say, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved," * "but he that believeth not shall be damned." † God tells you beforehand what the end of your unbelief will be, that you may escape from the danger which hangs over your head.

Though I have spoken to you plainly, and I believe in my heart not too strongly, God knows that I wish you well. Therefore I point out your sin and danger, that while it is day, you may turn to the Lord, who "delighteth in mercy."

As the congregation, after the last of my Five Lectures in the Music Hall, very kindly and unanimously requested me to print them, I intend to prepare them for the press, (if the Lord will,) unless a *Discussion*, which the Socialists have challenged me to hold with Mr. Lloyd Jones, and which challenge I have accepted, should supersede the necessity of their being printed.

JOHN BOWES.

131, *Vine Street, Liverpool,*
10th *March, 1840.*

* Romans x. 9. † Mark xvi. 16.

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