**THE DEATH OF ROBERT DALE OWEN**

THE American journals intimate the death of ROBERT DALE OWEN, the son and disciple of the famous ROBERT DALE OWEN, of Lanark better knowns as the author of The New Moral World. A great deal of interest attaches to the OWENS in both hemispheres. Father and son were wonderfully gifted with intellect –were, indeed, almost inspired dreamers – and whatever were their constitutional defects, they were personally unselfish, and aimed at JEREMY BENTHAM’S dictum, if the greatest possible good to the greatest possible number. The elder OWEN was in England what FOURIER was in France. He launched his system when Europe seemed given over to despots – when liberty of opinions was penalized, and when the Press was in perpetual danger of Governmental prosecution. The elder DALE OWEN who was much respected in his closing years – was naturally hostile to war; but he was equally hostile to Christianity, preferring a morality …………..upon mere …………….. experience and motive. He looed upon men and women as moral engines, to be governed by moral escape-pipes and utilitarian separate condensers. He was not one of the BRADLAUGH-BESANT school, in seeking to limit the population by artificial means; but he set up a substitute for marriage utterly revolting in its character, and as far removed from the purity of the marriage …………as it is possible to conceive. His panacea for human happiness – co-operation in labour was not a bad idea, but after all it only meant the patriarchal system of ABRAHAM, grafted on nineteenth century foundations. “Supply and demand” is sound, looked at in the high-and-dry light of political economy, but mankind demand something higher and more divinely-human than the science of money-making. A humourist of the THA………………school has written a book in which mankind are treated as hawks, individually seeking and securing all they can get, and farcical as the idea is, it is simply supply-and-demand applied to the morality of every-day life. If the elder OWEN had never done nor said anything worthy of being remembered, save his advocacy of co-operation, he would have achieved much – although co-operation is merely a revival pf patriarchalism on the ABRAHAMIC model. The younger OWEN, whose death has just been reported, was born at Ginagow, in Scotland, on November 7, 1801, when the French Revolution had struck horror into the minds of the pious, and terror into the hearts of the governing classes, of England. His father did much in giving tone to the youth’s education, looking to him, no doubt, as the coming prophet, who was to awaken the nations from their moral …………………of centuries. After passing some years in educational studies in Switzerland, young OWN returned to Lanark. “Labour Leagues” (check the name……………..) were proposed by the elder OWEN and thousands of working men took up the scheme, as if it were a new revelation. When we remember the badness of the times, the scarcity of labour, the dearness of food, and the limited export trade which the country carried on, the favour shown to labour leagues is not astonishing. The poor were glad to turn their eyes anywhere that promised a more merciful and humane state of things, even at the apparent sacrifice of some of their religious convictions. CARLYLE has admirably said that “a man’s religion is the chief fact with regard to him;” but the same CARLYLE has witnessed himself, in the workhouse of St. Ives, the sorrowful fact of numbers of able-bodied Englishmen wearing themselves away in idleness, because unable to find anything to do. The theories of the elder OWEN, when practically applied at Lanark and elsewhere, were wretched failures; so the wonderful old man turned his eyes to the prairies of the Western world, as the land of promise, and, it was hoped, of fulfilment. When the elder OWEN had laid his plans in America, the younger OWEN settled in New York, starting there a paper called the Free Inquirer, which lashed out at the social abuses of the old world, but became worthless by its advocacy of a system of ethics founded on the neology of PATNE. Afterwards the younger OWEN wrote several books which attracted attention, founded some valuable institutions, and in 1853 he was sent as the diplomatic representative of the United States, to Naples. After six years study of men and manners in Europe, he returned to the States. According to The New York Times he then “came prominently before the public in a controversy with HORACE GREELEY (check the name) on the subject of divorce. Since MILTON wrote his immortal “tractate” on the same subject, nothing fresh has been said on the same side, and although OWEN’S and GREELEY’S controversy created a great sensation at the time, it added nothing which the world will not readily forget; indeed, it has long since forgot all about this controversial fizzle. In 1863 OWEN took a very decided stand on the great subject which at that time agitated not only this country, but the civil…………………….He published in that year a noble address to the citizens of Indiana on the cause of the Union. This stirring appeal was republished in cheap pamphlet form by the Union League of this city and the Philadelphia Union League, and created an extraordinary sensation. Of DALE OWEN’S principal writings little further need be said. In 1824 he published a small work on a system of education, which failed to attract much attention. In 1831 he published a work on Moral Physiology, and two years afterwards appeared one of his most pretentious books, treating of the personality of GOD and the authenticity of the Bible. For the treatment of such a subject OWEN lacked both judgment and learning, and his work is now neither read nor admired, even by his discerning disciples. He followed this up with a ponderous and inartistic drama called “Pocahontas.” One of his best and most useful works was issued in 1864, treating on the wrongs of slavery. In latter years he wrote a good deal about Spiritualism.” This part of the late Mr. OWEN’S career was ………………………. The knavish expositors of spiritualism in the States completely hoaxed him, and he had committed himself so deeply to what he called the truths of spiritualism his mind gave way. To English newspaper readers, tolerant of able men if they are honest, the going out of the light of Robert Dale Owenism teaches more than one seasonable lesson. No theory can live that is not founded on the morality of the Bible, and all the philosophy of PLATO falls to give the vital power of progress. Had the elder OWEN’S “communism” been taught as a revival of ancient theories, fortified by Christian teaching, it might have achieved a social revolution. Now it is a spent Force, and its prophet – in the person of the younger OWEN is dead, and will son be forgotten.