



"GLORY TO GOD IN THE HIGHEST, ON EARTH PEACE, GOOD WILL TOWARD MEN."

No. 11, Vol. I.]

LONDON, SATURDAY, DECEMBER 11, 1858.

[ONE PENNY.]

TO OUR READERS.

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[We have determined to give our Correspondents, in this number of the *Two Worlds*, as ample a scope as possible for the ventilation of the subjects in which they are interested; but we must reiterate our wish that they would be as brief as possible, that all may have a chance of a "say."—EDITOR T. W.]

SPIRITUALISM.

To the Editor of the *Two Worlds*.

SIR,—When one spiritual opponent descends to the use of such a vulgar term as "thimble-rigging," and another finds no better comparison for a friendly adversary than "a barn-door fowl," it is an outward visible sign of an inward mental void, that betrays the nakedness of the land. Logical argument being wanting,—infallibility pleaded to no purpose, hours of toil and columns of type expended in vain,—finding their mere assertions of imaginative spirit-communion not received as *bona fide* truth,—I am coolly told I am unable to investigate Spiritualism. I have given plain tangible and ample reasons why I declare the "New Philosophy" a "delusion and a snare;" and the majority of my opponents, instead of dealing with my arguments and reasons, instead of accepting my challenge to come before a public assembly of Englishmen and there give plain, simple, demonstrable proof, such as no man can deny, of the truth of their assertions,—they have rushed into a sea of strange fantastic tricks,—piled Pelion upon Ossa in the vain hope, that quantity, and not quality, was the thing required. If they will thus fly the combat, I must follow on their track, mounted upon my Pegasus, guided by the light of truth, and, assisted by my grey goose quill, the moral reformer's mighty weapon, shiver into eternal Chaos the delusions of these "New Philosophers."

The principal grounds upon which we were originally requested to receive the "New Philosophy" as a rule of faith and an infallible test, were, receiving correct answers from invisible agents to questions proposed by means of raps, &c. If these so-called invisible agents have the power to give correct answers, and the reason why they do so, as say the "New Philosophers," is to convince us, by these means, of our immortality, it is a reasonable conclusion that they would exercise that power at all times and seasons, and most certainly never fail to be correct, much less fail to put in an appearance. If this were so, it would be undeniable evidence of the truth of spirit-communion; and to an opponent not anxious to conquer but anxious for the truth. It is of no use bringing up the hackneyed phrase of the Mormonite impostor, that unless we have prior faith to believe we cannot have the evidence to convince us. The case stands thus:—spirit-communion is especially designed to demonstrate immortality to mankind—primal condition—you must accept the assertion of such communion without the facts, have faith to believe them, or the required evidence is wanting. Investigator says:—It is only seen by a few as of old, and to them demonstration is given. I question whether it will ever be received by the world as the natural man discerneth not the things of the spirit. *Ergo*:—The asserted proofs of the mission of the invisible spirits is a failure and a dead letter, a delusion and a snare.

As a proof of the correctness of the invisibles, we are favoured with the following by Mr. Whittaker:—Case 1. "Several parties placed purses

with money on the table, some held money in their hands, and asked the amount. The experiment was a failure, except in two cases where the coin was all of one kind." Case 2. "I wrote figures on paper, and requested the number to be rapped on the table. The experiment was unsuccessful." (How many more failures are unrecorded?) "Investigator" says,—"I have heard answers given—both lies as well as truths." By this splendid logic, that sets out with the assertion, that the evidence of the affirmed spirit-communion is correct, answers being given to questions proposed, and finishes by asserting that, whether lies or truths are the answers, we must believe, is most certainly an argument above my philosophy. I adopt the motto of my friend Mr. Turley,—"No man can properly affirm until he knows; when he knows he is capable of giving somerationalproof." He further says:—"I have witnessed the numberless phenomena of Spiritualism; I declare my total inability to declare the cause, and conclude that spirits do communicate with men." I await his rational proof, also his interpretation of the above palpable contradictions. Mr. T. quotes from my first letter (he writes as if he had not read my second):—"Our friend must be more strictly logical than when he tells us the fact of trees being around us is a proof of the existence of God." What I really did say was,—"Spring time, that changes the face of nature from death to life, that clothes bare trunks and withered stems with glorious frondage, demonstrates it" (*i. e.*, the principle of immortality). Clearly this, that evidently dead matter contains a vital principle that will, by means of a subtle power, revivify and live again, a fit emblem of immortality. "Our belief in God's existence (says Mr. T.) is an inference." Does he reject the Bible? Does he reject the express declaration of Jesus Christ,—"I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live;" or that magnificent declaration of St. Paul,—"So, also, is the resurrection of the dead; it is sown in corruption, it is raised in incorruption; it is sown a natural body, it is raised a spiritual body. So, when this corruptible shall have put on incorruption, and this mortal put on immortality, then shall be brought to pass the saying, 'Death is swallowed up in victory.'" Not sufficient, cry these pretended philosophers, a table must lift its leg before we accept the words of God himself, and believe the immortality of the soul.

S. W. favours us with the beautiful, but utterly inappropriate, figure of the electric telegraph as an analogy. The one is a plain matter of fact, the other a myth; the one open to the world, the other only said to be seen at private *seances*. Two men are engaged on the one, a man and a sprite on the other. A human agency creates from natural causes the subtle power that moves the pointers; a spirit agency, the power of itself, is said to move the tables. It depends evidently upon harmony and concord in the circle whether the spiritual telegram is received or not, as in the case cited by Mr. Whittaker, where want of concord prevented the manifestation desired. The human agency receiving had power over the invisible spirit sending; *ergo*, mortality has power over or is superior to immortality, a palpable absurdity. Mr. Whittaker also tells us that at his *seance*, Oct. 26, he met there a gentleman he met before in his enquiries, and who did not accept the spiritualist solution of the problem. How then can we believe who have not seen if those do not who have? Be patient and you may see (says Mr. Turley) how and when!

An entirely new phase of this new philosophy is developed by your Correspondent K. He says, "I wished to see if the spirits could knot my handkerchief, and dropped it between my feet on the floor. It was intimated by the spirit that four raps would be given when the knot was tied. As the music was being played, my friend said, 'Why, your handkerchief is now on my

side.' I asked him to pick it up. He did so; there was a knot at one corner. Remembering that we had not waited for the signal (*i. e.*, the spirit was incorrect), we placed the handkerchief under the table, and soon there was another knot." If this be true, then let Mrs. Marshall and her niece hold a public *seance* (and if they have the power to perform the wonders ascribed to them, they most assuredly will), in order to convince the sceptics, who hold the affair to be a delusion.

I have referred to the letter of Mr. Jones, and his charge of my "thimble-rigging" his words, and making it appear he said a chesnut horse, when he meant a horse chesnut. How and where, he has failed to show. Perhaps he will oblige me by giving proof; otherwise his assertion is not worth the paper it was written upon. But, instead of manfully combatting the arguments advanced, he says,—"My last letter has caused surprize, the best course is to send another." The one hundred useful and ornamental operations not being deemed sufficient, he doubles the number. "You may see the things I have seen," says Mr. Jones, "if you will work for them." We are kindly favoured with the recipe:—"Form a circle of your own family and some friends who will make a conscience of meeting regularly twice a week for four or five weeks, from eight to half-past nine o'clock." Here is plain evidence, from an avowed and backbone spiritualist, of the utter absurdity of the whole affair. Can Mr. Jones quote an instance from Biblical history where it required such an amount of mental labour, such hours of intense watching and waiting, with the mind intensely fixed upon one object? Spiritualists have all along asserted that the spirits have of themselves the power to communicate with man; that they can transmit telegrams at will; here at "witching hour of eve," you must sit in solemn stillness, until the bodily and mental powers are taxed beyond endurance, until the eyeballs quiver, and the "brain begins to swim." "Work for it," says Mr. Jones, until the excitement of the mind is intense. No wonder strange sounds are heard by these devotees. A parallel recipe:—If you wish to see the cross, that tops St. Paul's Cathedral move and give forth strange sounds, take your stand from eight to half-past nine, twice a week, be cheerful (if you can), repeat this for five weeks, and long before the time specified it will move, and groan, too. If spiritual manifestations were true, they would be made without such an amount of labour and mental toil as of old. After this, we can pass by the wonders vouched for by Mr. Jones. They are easily accounted for. He may spare himself the trouble of telling his Arabian mystics:—how "mediums ascend from the floor to the ceiling; of the watch taken out of his pocket by an unseen power, and carried to the opposite side of the table; of spirits planting wreaths of flowers upon the brows of parties assembled." It is easily accounted for. And, until he comes before the public, and opens his Pandora's box of wonders to their gaze, his mere assertion and belief will not affect the question at an atom. Perhaps "Investigator" will cite a case where spiritualism, as asserted by its present professors, *i. e.*, transmission of messages by means of raps, &c., after five weeks' toil for them, is an old fact demonstrated to the few in every age. If this were so, why call it the new philosophy, and say that, like all new demonstrations, it is met with opposition and ridicule? I think I recognise here inconsistency, the common inheritance of frail humanity. Opposition and ridicule are the true tests to apply. If it will not stand these it is not worth the having. They act like a purging fire, the dross falls off, and if there is only dross it perishes; but if it has the priceless pearl of truth within, it comes out all the better for the fiery ordeal. Spiritualism is evidently dying out. Like all new things, based upon error and delusion, it dies out of its own inanition. Unlike the steam engine, the telegraph, or teetotalism, that contain the vital germs of truth, it cannot be demonstrated to the world. Its followers, like those of Johanna Southcote, who believed in the production of a Shiloh, give no evidence for their belief.

"The conclusions of Mr. Malthouse and his friends are mere assertions, founded upon probability without proof."

Wait a wee, Mr. Investigator; not so fast; you are only fighting a sprite of your own creation. The experiment tried clearly indicated the entire absence of spirit-power. No probability or doubt about that, but a plain fact. If there had been a spirit-power, it could have moved the table by itself, and the evidence, also, that the power of motion was within, and resulting from the living animal organisation of the party assembled was, that when the hands were in close contact, the table appeared to move slightly, and when the circle was broken, no motion was perceptible. To an ordinary mind this would be satisfactory evidence, but to the extraordinary mind of a new philosopher it might lead to an opposite conclusion. "Answers given at all, whether true or false, must of necessity be the result of intelligent invisible agency." How does Investigator reach this conclusion? A mere declaration we are now told by these new philosophers is nothing without rational proof. We require such proof. A table, by means of hidden machinery, as shown by Professor Anderson at Drury-lane theatre, lifts its leg, and the medium, guiding its operation, answers a question, and, says Mr. Investigator, whether the answer be true or false, it is proof of spirit-communion. If we felt disposed to laugh here is sufficient to raise a grin on the face of a new philosopher. Such an assertion will pass by an ordinary mind as the idle wind. Such an illogical conclusion may satisfy the believers in myth, but will most assuredly be rejected by all sensible men. Investigator says,—"In 130 places in the Scriptures we are told of angels or spirits that appeared unto men for the purpose of warning, condemning, proclaiming good news, protecting, touching, guiding, smiting, &c." Can he produce a single case of an angel visiting a man for the purpose of telling him whether his coal scuttle was brass or gilt metal, or to make a table "dance a hornpipe," as quoted by Mr. Whittaker in his letter, or wriggle a handkerchief into a knot, as asserted by your worthy correspondent "K?"—Apologizing for the length of my paper, I am, Sir, yours faithfully, W. MALHOUSE.—Newgate Market, Nov. 30, 1858.

MR. EDITOR.—Do let me have a rap at the spirit-rapping gents. One of them, (J. Jones,) writes to your paper,—"I have seen diseases cured by the simple laying on of hands under spirit power." Now, I guess, the Spiritual fraternity are a very imaginative lot, and I rather think that many of the phenomena which they narrate are explicable as the effects of imagination. Quite as curious things are recorded, as produced by the power of imagination, as those recorded by J. Jones as the work of ghosts. Diseases often spring from the peculiar state of the mind, and sudden outbreaks of passion also produce alarming disorders of the body. John de Poitiers, count de St. Valier, convicted of being an associate in the conspiracy of the Bourbon constable, against Francis I., and condemned to lose his head, from the violent passions with which his mind was distracted in one night his hair turned so grey that he was, next morning, mistaken by the jailer for another person, and he died from fever. Verduc gives a case, in which a collector of taxes, on being struck by a woman on his back, grieved about it, and soon felt a little tumour, which ultimately grew to the size of a sack of corn, and from which he died. Sudden mental impressions also change the habit of the body for the better, and restore to health. Count de Chavagnac, a General in the Imperial Army, laid up in bed and unable to move hand or foot, when an alarm was raised of the march of the Marechal de Turenne to surprise his quarters, was suddenly able to get out of bed, dress himself, and be led to a place of safety. Gassendus tells us that the palsy had deprived M. Pierresque of the use of his side and speech, and that a letter from his friend Thuanus filling him with joy, he was suddenly empowered to express his admiration, and from that moment his paralytic members recovered. Hippocrates, Aretæus, Paulus, and Galen give similar instances; and Pechlinus tells us that fevers, agues, gouts, and even a rupture had been cured by exciting terror, surprise, or joy in the minds of the patients. Now, who knows but that the cures seen, but not particularised, by J. Jones, were similarly the effect of the imagination; especially as the spirit-rapping patients are to be previous believers in the power? The many persons cured at the Abbe Paris's tomb had their minds prepared by an enthusiastic persuasion of the efficacy of the means made use of, and an unshaken confidence of success.—ZETETIKOS.

COFFEE HOUSES AND SPIRIT PALACES.

SIR.—Coffee Houses in England are of comparatively recent date, being scarcely more than a century old. At their commencement they held the position and were conducted somewhat after the nature of clubs, and probably gave the idea for the establishment of the latter, and were places resorted to by all the leading celebrities of the age. Statesmen, authors of both prose and poetry, artists, men of science, lawyers, divines, and the fashionable idlers and fops, then called maccaronis, thronged their recesses, but the vulgar many and industrious under classes of society were excluded therefrom. Within the last 20 years their economy has undergone an entire change, and they have become gradually assimilated to the wants of the laborious classes, while their more aristocratic supporters have taken refuge elsewhere in the modern club houses, hotels, &c. While many of them are fitted up with due regard to the requirements of their present visitors, yet they are very far behind the requirements of the age, and although many are well supplied with literature, yet the din and confusion of an eating house militates against the quiet requisite for its due appreciation, while the character of the literary serials is

generally ephemeral and trifling. The cafes of continental cities correspond in display with our spirit palaces, but exceed the latter in comfort, while the cabaret of France, similar to our public-house, is scarcely less cheerful than a large proportion of our coffee-houses. While our coffee-houses stand in need of considerable improvement, and conversion into a kind of literary clubs for the people *en masse*, yet we would not have them mere lounges for triflers and even less reputable individuals, as is the case with the foreign coffee-houses. The writer of this, for many years of his life prior to 1852, drank daily on an average from two to three quarts of beer or ale, and sometimes in addition thereto, two or three wine glasses full of spirits or wine, yet rarely felt unable to attend to business, on the contrary, his faculties seemed to be sharpened thereby. In order to enjoy a good night's sleep, a quart of ale or beer, generally the former, appeared then absolutely necessary. After the decease of my parents, misfortune claimed me for its own, and I was obliged to come down to a pint at night, and ultimately half a pint. For some time previous, even while indulging freely in ale, beer, spirits, &c., I had taken to the use of laudanum, to soothe an excited mind, which my mother had taken in large quantities, to allay the suffering from a bad form of cancer. It occurred to me that if I increased my doses I should care less about alcoholic drinks, and it would be cheaper. I accordingly did this, and sometimes took as much as an ounce per day; eventually I ceased to care at all about alcoholic drinks, and very rarely taste any of them, except to oblige others, and to avoid an appearance of fastidiousness. I have left off laudanum, but now take opium in its integrity, but to comparatively a very small extent; indeed, I do not think I could get on wholly without now; it tranquillizes my system, and stimulates the brain, I have often found, advantageously. In point of fact, it is both my friend and enemy. When I drank considerably of stimulating liquors, I lived chiefly upon a vegetable diet; indeed, from my youth upwards, my diet has been principally vegetable, and is so now. I have been a great reader and thinker, and this class of human kind are rarely either meat eaters, or of solid food of any kind, except in a small degree, I believe. In some respects I think I am better in health since I have used tea and coffee as beverages, though I had other habits of an injurious nature in my younger days, which I have discarded and thus have helped to improve my health. I used to suffer then from headache very much, now very rarely. Although I care not for them, yet I believe the moderate use of good and pure ale, beer, spirits, or wine would occasionally benefit the system. It is their impurity, in these modern days, that renders them so pernicious. In a morning paper, the other day, was an account of how the ladies of the Royal Household in Harry the Eighth's time fared. It there appears that they had an allowance of four gallons of ale or beer per day, besides half-a-gallon of wine. It was doubtless of a mild unintoxicating quality, but the quantity is nevertheless great, and exceeding our present ratio. How is it if the Teetotalers, or Total Abstiners are so numerous and powerful they cannot maintain and support a daily paper of equal power and importance as the *Morning Advertiser* of the publicans?—I am, Sir, yours, &c., PROBE.

TEETOTALISM AND ITS FAILURE.

SIR.—Your Teetotal Correspondents having seemingly said all they could in defence of their cold water notions, and in reply to my objections to their scheme for coercing me and thousands beside into habits of abstinence, may I now ask for a rejoinder? J. Mann seems very full of points, very specious, but not exactly applicable to the question; and forgets that I was only quoting the teetotalers' own great authorities, Dr. Lees, and Mr. Gough, (and with these they ought not to quarrel) when I averred that teetotalism, and Maine Lawism, had been found to be failures. If restriction of the traffic be excellent and not a failure, why seek to abrogate restriction? As to coercion, that may not perhaps be called coercive which a majority desires, but I want to know if the majority really desire the suppression of the traffic in alcoholic drinks. Notwithstanding the preachments of teetotalers for years, the majority of the people still believe in the usefulness and necessity of those drinks; and it is fudge to declare the contrary. If the majority were favourable to abstinence, do you think they would be all so unconscientious as to practically ignore their belief and belie their profession? Your Correspondent "Dieu et Mon Droit," is an unwilling proof of this. Says he, "The temperance movement is no failure, because it has not fewer than 600,000 adult adherents, and 50,000 Maine Law men." Now, just compare the 600,000 with the whole population of these isles, and you have the alarming arithmetical product, that the 600,000 in favour of temperance, are a monstrous minority! Or, still taking his own figures, if only 50,000 are in favour of the Maine Law, how can it be said that the majority of the people are in its favour? Verily, out of their own mouths are these rabid teetotalers refuted. If they can explain away their own leader's statement as to the failure of a Maine Law, they are welcome to such explanation and to the benefit of it; but if words are words, and at all to be understood, they stand plain enough, that the Maine Law had failed to do what it was intended to achieve. Then, there is your Correspondent, T. Dewey, who glories in being an "out-and-out backboner," and who, in an eloquently worded epistle, affects to pity one who does not see as far as he does on this question. He does not disprove what I said, that teetotalism "had failed to eradicate the drinking customs from our land;" he merely says, "It had done good in instances." Of course, I grant that; but still I aver it has not banished the drinking customs from the land. He avers that the Maine Law worked well, and is working well; but what is his averment worth without proof? Evidence, gentlemen—give evidence,

and not high-sounding tirade. T. Dewey then refers to the Permissive Bill, to prove that a Maine Law is not repugnant to man's free agency. What has that to do with it? I never mentioned the Permissive Bill, but the Maine Law—the peremptory, shut-up-shop whether-or-no law, as enacted in the American States. How, indeed, could such a law act well? As to the Permissive Bill, T. Dewey forgets that what is permissive to "three-fourths," will be coercive to the "one-fourth" who vote against it. Again, see how these teetotalers, in their zeal and fury, contradict each other. "Dieu et Mon Droit" says he is "quite aware" that by education, commenced in early life, a new and better state of things is to be realised, and that that is beginning at the right end. But T. Dewey says, "This we *in toto* deny," and that the strength of the teetotalers must be spent upon the "confirmed drunkard!" Now, which are we to believe? Have these ultra pump-gentlemen counted the cost of their undertaking—the discord and bloodshed which will result from their projected attempt to enforce teetotalism by law on a drinking community? But I do not fear; it is a utopian affair; and the people of this country, and its Parliament, will never allow it to be attained. England, foremost ever in "arms, in art, in song," will never look to young America for guidance in the establishment of her social customs; but will guide them by her own genius, and thus justify the poet's eulogy:—

"Tis the land of the wise, with the glorious prize,
Of genius her temples are found;
And she beams from afar, like a bright morning star,
To give light to all nations around."

DUCTOR DUBITANTUM.

PAPERS ON HOMŒOPATHY.

BY JACOB DIXON, ESQ., L.S.A.

XXVII.—HOMŒOPATHY:—POTENCIES.

IN giving medicines with reference to their Homœopathic quality, Hahnemann found that he had to give small doses. Experiment only could tell how small. If children eat the berries of *belladonna*, (deadly night shade,) they have the symptoms of scarlet fever; therefore, in accordance with the LAW, *belladonna* is the natural remedy for scarlet fever. Hahnemann gave at first the one-twentieth of a grain of its extract. It cured; but it sometimes aggravated the symptoms. He then reduced one grain of it with 99 drops of alcohol, and gave one drop for a dose; but he found that this sometimes increased the symptoms. Then he added one drop of this last to 99 drops of alcohol; this was but little milder. 'Twas strange; but still following nature with experiment, he diluted again, and still it was too energetic for sensitive children. He continued further and further, adding one drop of each successive dilution to other 99 drops of alcohol, always mixing with agitation; and thus continued his process until he reached a dilution, which was, while effective against the disorder, mild to the patient. The instance of the *belladonna*, in relation to scarlet fever, is brought forward only as one example of the principle; but Hahnemann applied the same kind of experiment and practice in proving all his doings; and his observations and results have been confirmed by thousands of physicians. Such infinitesimal doses, then, are established upon facts, which are open to be tested, as they ought to be, by all practitioners who doubt and who enquire; but let them bear in mind that the principle applies to drugs, when *Homœopathie* to a given disorder. Hahnemann called these dilutions "potencies," first, second, &c. Agitated by means of machines, they are mechanical dilutions; they are "potencies" when agitated by the living hand. In conclusion, disorders whose symptoms resemble those produced by a given drug are cured by its lower potencies, but better, in cases of high susceptibility, by its higher potencies.

XXVIII.—HOMŒOPATHY: PROVINGS.

HAHNEMANN followed the bent of his own genius—as well as the recommendations of his distinguished predecessor Haller—in resolving to learn the action of drugs upon the healthy. According to the old system, the enquiry was "What has cured a given disorder?" Hahnemann's enquiry, in accordance with his discovered law, that *Likes are cured by Likes*, was "What drug has produced a similar disorder?" The recorded cases of poisoning offered no available answer, because of the destructive action in such cases; he wanted to know all the stages—mild as well as severe—of the action of the drug, corresponding with the range from mild to severe, of every natural disorder. This he could not know except by trial upon the healthy, and to the task he devoted not only his mind but his body, and in this he went beyond Haller and all theorists before him. In this example he was, and still is, followed by men of similar philanthropy and scientific ardour. He commenced with taking small doses of the drug to be tried, at intervals, until its peculiar effects manifested themselves; he then produced and watched the effects of infinitesimal doses: the results upon himself and others he carefully recorded. Some Homœopaths prove the drug, others its dynamized potencies; Jahr's plan is to take a grain or a drop of one of the low potencies, (first to the fourth, the first containing the hundredth of a grain); and when its specific action is established in the production of symptoms perceptible by others, he takes the higher—producing effects perceptible only to the taker. In these provings, not to disturb the medicinal action, a simple diet is observed; an equal necessity for simple diet exists when the same medicines are taken to cure: hence Homœopathic strictness in this respect. If infinitesimal doses in the healthy, produce disorder, they can reduce a similar disorder to health. Thus Homœopathy and its doses are proved at the same time.

WOMAN-WORSHIP OF ANCIENT BABYLONIA.

The Rev. W. Cadman delivered the first of the series of lectures in the boys' school-room, Borough-road, on Thursday evening, Nov. 25. The meeting having been opened by prayer and praise, the Rev. W. Cadman observed that many might think the title somewhat strange, especially when used with reference to the Church of England Young Men's Society. In this, said the Rev. lecturer, I think many consult the heart more than judgment. Having adverted to the fact that woman was the help-meet for man, he noticed that sin was the great barrier to happiness in connexion with each, showing the best affection when tinged with sin becomes an object of grief. The Rev. lecturer then noticed that these lectures on woman-worship in four different phases, would be a sequel to last year's, which were on Hero-worship—the worship of deified dead men—heroes distinguished in their day and generation.

We will notice, said the lecturer, the prevailing notions of heathendom; they are very similar to what is revealed to us in the Bible. The Greeks in their mythology say—that woman was made by the chief god, and gifted by the lesser divinities; that her name "Pandora" was from two Greek words signifying all gifts. A certain box was in the possession of Pandora, which being given to her husband, from some cause was opened, from whence all evil came, which, overspreading the earth, completely changed the whole aspect of the universe, causing it to be a wretched wilderness, instead of, as before, a fruitful garden. But at the bottom of this box was *hope*, which did not escape, and is reported to be ever alleviating the sufferings of the human race. Our thoughts now run to Scripture; we read of Adam after the fall justifying himself, but receiving *hope* of the woman. This proved man's great support; "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Davis, in his researches, says, all private writers gave an account somewhat similar of the deliverance of the world by the Ark; all say it rested upon a mount, which became distinguished by some person celebrated for mighty deeds; all nations being thus derived from the same parents.

Three theories were then noticed, as to the similarity of opinions between Jews and Gentiles. I. That the Jews borrowed their notions of creation from the Gentiles. Marshall, Spencer, and Warburton, were quoted, as supporting this theory. II. Dickenson and Stillingfleet, say that the Gentiles borrowed from the Jews. III. That both Jew and Gentile derived original notions from early patriarchal ritual; both descending from one common father. Faber, Townsend, and others, support this, which is considered the most natural mode of solving the difficulties; and which has received much strength from modern discoveries. Greek literature, Egyptian and oriental learning, furnish us with evidence that patriarchal faith is the source of all Gentile ideas. The following ideas, we find, have been transmitted to us:—I. A clear knowledge of God. II. History of the fall of man. III. Sabbath, a day of rest. IV. Marriage, a divine gift; and other things, as sacrifice, typifying Christ; apprehension of his coming, and also many other things not to be mentioned but as disgraceful scenes, (as Noah's sin, his son's disobedience,) were all known and spread abroad by the early inhabitants of the world, after the deluge. But first we turn our attention to Babylon, as being the first seat of kingly government under Nimrod, the son of Cush, from whom descended the Cushims. Secondly, we notice that it was from Babylon John wrote his Apocalypse, which is directed against woman-worship. And thirdly, all the abominations of the apostasy originated at Babel, and this the Jews ever thought. They have an idea that Abraham was cast into a furnace by Nimrod; but we have better authority on this subject, which is contained in Jer. li. 7; we read that all the nations have drunk of the wine, i.e., idolatry, of which Babylon saw the commencement. Sorcery formed part of heathenism, of which we read in Isaiah xlvii. 12, "Wherein thou hast laboured from thy youth," allegorical of the early commencement of idolatry. We notice with reference to Babylon, that sometimes it was known as the Medo-Persian Empire, at other times as the Babylonish Assyrian Empire. Sometimes Babylon was independent of Assyria, and sometimes not; but always having a king of its own, yet never acquiring territories by conquest, till the time of Nebuchadnezzar. We read in Gen. x. 10, that the beginning of this kingdom was Babel; then we are told he went into (marginal reading) Assyria, agreeing with the Targums of Onkelos, and Jerusalem, Theophilus of Antioch, Jerome, Hales, Wells, and others. Nimrod thus began to make inroads into patriarchal authority, beginning with Babylon, and three other cities. We read he went and built Nineveh, as his metropolitan city; we remember the confusion of tongues; we may suppose Nimrod to have been disgusted with the affair, and so left Babylon, and built Nineveh, on the Tigris, as the capital city of the Cushims. The empire was then extended to Armenia.

We now come to consider Nimrod's consort Semiramis, as there were many Cæsars, Pharoshs, &c., so were there many Semiramises; but it is of the first one we speak. We notice she was the helpmate of Nimrod in the building of the City Babylon.

Of Ninus, i.e. Nimrod, which means a rebel, we read that he began to rebel against God's authority—and there has been discovered in the sculptures found in Babylon representations of Nimrod and his wife, Semiramis hunting in the forest, fit occupation for the wife of a mighty hunter. Ancient history tells us he was slain by a red-haired chieftain, who opposed him because of his idolatry. Semiramis, when Nimrod was dead, produced her son Ninus, a posthumous child, as Nimrod, whom she caused to be worshipped—she claiming glory for him—but in time both were worshipped, under the name of "Nin," by the Arabians, Persians, Zidonians, and Carthaginians.

He was always represented as being in the arms of his Goddess mother; and thus the original truth of the Messiah bruising the serpent's head was never lost sight of. This being the object of the Queen, he was invested with the name of "El Bar," God's son. Under the name of "Bar" he was worshipped in Egypt, Antioch, and adjacent countries. The Poet Ovid, when having reference to Rome, speaks of the eternal boy; thus we see the prevailing idea of men, but in course of time, the mother borrowed lustre from the son, and so eclipsed the son by the homage which was paid her. It is very improbable at first that any such worship was intended for the mother, but so it happened in course of time she claimed the whole. We may probably recollect the Babylonian King, of whom, in the book of Daniel, we read, exclaiming, "the form of the fourth is the Son of God."

Recollecting the original promise—but as the principle of idolatry is an appeal to the outward sense—so the mother began in time to be deified, and thus a favourite object of worship. Cicero speaks of her as being worshipped in Persia, Syria, and parts of Asia. Tacitus tells us of the worship of the Babylonian god in Germany. Cæsar, when he invaded Britain, found the worship of the Goddess carried on, and there is every reason to believe that the Druidical system was similar to the Babylonish system.

The Lecturer then gave a systematic statement respecting the extent to which this idolatry pervaded the nations of the earth, and also from their records elicited the fact of a dove being their sign, dwelling much upon Gen. xi. 4. "let us make us a name, i.e. sign—which word, in the original, being the same as "Semiramis," which sign was to keep them from being scattered, in opposition to God's will. This dove, or sign, is seen to be the rallying point, and it may be mentioned, the force of the passage of Scripture is not seen, unless the meaning of the word "name," i.e. a sign, is remembered. The woman, thus having the dove for a sign, began to be known as "Alma mater," the virgin mother, a title given by Isaiah, 700 years before it really was fulfilled.

The Jesuits, when they had penetrated into China, to their no small astonishment found the mother having child in her arms, worshipped by the Chinese. Now, in this virgin-mother were centred the name of every virtue. She assumed every quality of gentleness; in her was centred all mercy. We read of worship paid to her in Jer. xlv. 17. She had many names, as "the dove," "tabernacle," "queen of heaven," &c., and was represented as having a disc or glory, the emblem of the sun or worship. The Rev. lecturer noticed the fact that, as the Alma Mater had the disc or glory, so also had Ceres, Venus, the wife of Bacchus, and others; and to this we find agree the representations of the Virgin Mary, with yellow hair and a fair complexion. Now we read, not only in heathen history, but also in Scripture, of the great fascination that was supposed to be exercised by the idols over their devotees. We read an instance in Jer. xlv. 15; when the Israelites were exiled in Egypt, they became guilty of offering sacrifice to the Queen of heaven. So again in Ezek. viii. 3—14, we read of the image of jealousy, before which sat women weeping.

There was also in connexion with this worship, a separated class, governed by a pontiff, in number 72, divided into 7 orders, 4 of which practised celibacy. The Assyrian queen was regarded by her priesthood as the organ of grace and mercy, and in connexion with this worship were many rites practised, not moral, but immoral, of which we cannot speak. The lecturer then observed that he had tried to condense the lecture, yet to give the whole of the useful history in connexion with the subject. A vote of thanks having been given to the lecturer, a blessing was pronounced, and the meeting separated.

IS THE MAINE LAW A FAILURE?

Dr. F. R. LEES, in a recent lecture in London, on this subject, said:—

The *Times* was a great political clock, not pointing the time to the nation, but simply indicating how the nation was working! It always struck 12 a day afterwards. (Laughter.) It was the *Van Wink* of our country. *Van Wink*, it was said, slept 25 years, whilst on a visit to America; in that time, things had changed; and when he woke up, he found new cities, new people, new fashions, and was astonished, could not deny the fact, and simply said in his wonderment, "This is a new world!" And so, the *Times* sat cozily in its chair, remarked "What absurd people these Teetotalers are!" fell asleep, and when it woke up, rubbed its eyes, and contented itself by simply announcing its great discovery, "Teetotalism is a great fact and Parliament had better look to it." (Laughter.) And now the *Times* was beginning to comprehend the subject; and it said, Oh, the thing is all right if you will only insert in your preamble the word "intemperance" instead of the "common sale." Well, they were willing thus to accommodate the *Times*; only, the common sale caused the intemperance, and the intemperance caused the other evils complained of. (Applause.) He then showed the justice of the claim for Prohibition, based on the purpose for which Government existed, to protect the persons, rights, and properties of its subjects; and showed that the crime and violence resulted from the public-house system, which resulted from the licensing system, which was carried on by the magistracy, who were appointed by the Government, which was placed in power by the Parliament, which was elected by the people; and that being the house that Jack built, so bad a building must be pulled down! (Cheers.) But, cried the *Times*, the Maine Law had failed. (Laughter.) Had it? (Cries of "No!") Who told the London *Times* that? (Voices—"Gough.") No, Mr. Gough was not the author of it. (Hear, and some faint applause.) He merely repeated what had long ago existed. In 1853, he (Dr. Lees) was in New York, and was told that there was more drinking in Massachusetts than ever; but when he got to Massachusetts, he looked about, and never saw a drunken man or woman there either by day or by night. (Applause.) He did, however, see prisons padlocked and "to let;" and he did see an advertisement inserted by a jailer in the papers, for a situation, which he said he should shortly want, in consequence of the slackness of work in his line caused by the operation of the law. (Applause.) He (Dr. L.) went back, and told his informant that he could not believe that the law in Massachusetts was a failure. The fact was, it was a LIE, concocted by the dealers of strong drink in the capital city of the Empire State. It was a lie, and honest men ought not to deal it out. (Applause.) He had a book of 56 columns, giving details of the operations of the law during five years in the State of Maine—containing a million of inhabitants, descendants of the Pilgrim Fathers, the best educated and most religious State in the Union. The returns were from 55 towns and villages, and 14 counties in that State, and the respondents comprised 139 citizens, including clergymen, aldermen, editors, and others well able to ascertain; and only two expressed a doubt about the law's success. (Hear.) Did the people of Maine say it was a failure? The fact was, they never repealed it. They liked it better than ever. Who

repealed it? Men, who pledged themselves to support it; but who, for violating their pledge, were, at the following election, swept out by the people's votes; and the men of Maine threw overboard all the old party associations of fifty years, and sent in men on the strength of Prohibition, and they repassed the Maine Law, devised and formed by his (Dr. L.'s) honoured friend, Neal Dow. (Loud cheering.) What was the testimony of the people of Maine? That was their testimony,—a noble testimony, too,—(Dr. Lees held up a paper containing the votes of each county in Maine for and against the Maine Law,)—which showed that out of 28,864 votes given, Prohibition had a majority of 22,952. (Loud cheering.) The man who said that the Maine Law was a failure libelled the people of Maine; for it was equivalent to saying that those well educated and religious people were all gone crazy, and that Maine was the lunatic asylum of the States. The *Times* recommended more stringent regulations, and a lessening of the number of public houses; forgetting that the houses it would not put down were of the same sort as those it would put down; the fact was, the *Times* would like Prohibition for the dark hours, and licence for the daylight. What a wretched system! If licence were to be retained at all, he would rather invert the order, and have prohibition during the day, and licence for the hours when the great majority of Her Majesty's subjects were quietly out of the way sleeping in their beds. (Applause.) The *Times* gave another "tit-bit." The Jupiter of Printing-house-square had gravely said, that drunkards could not be reformed by locking up the cupboard in which the gin-bottle was kept. But it would cure them. The drunkard's appetite was fed by fuel; and if the fuel were withheld, the flame would die out, and "the man" would return as the drunkard and the slave disappeared. If they tried to pick the lock of the prohibition cupboard, in order to get at the gin, the policeman would be on the look-out; guard would be kept; and they would afterwards rejoice in the virtue of the men who had, by means of such a law, delivered them from temptation. (Hear.) Oh! said some, the thing is impossible, you won't get it, &c. Why not? Who made the existing law? The public opinion of the past. Then the public opinion of the present could alter it. It was said of other great movements, Impossible! What hindered? Ignorance, apathy, and interest. By dispelling these, by the spread of facts, the showing of duty, the enlistment of conscience, if God and truth were with them, they must prevail. Give the Alliance £100,000 a-year, and they would get what they wanted in a twelve-month. (Applause.) The verdict of the people was remarkably in favour of it; and it must come to pass. Let them believe in truth, work on, and faint not; and they should have their reward. The old fogies predicted the *Leviathan* would never be floated. The perseverance of the engineers engaged in its launch reminded him of the old Grecian philosopher, Archimedes, who said, "Give me a fulcrum whereon to rest my lever, and I will raise the world." When chains snapped, they applied stronger; when one steam-tug failed, they got half-a-dozen; and at last, the great ship moved, inch by inch, then feet by feet, then she touched the water of the majestic Thames; and at length she floated, the triumph of art and the wonder of the world. (Applause.) And so with the Alliance ship. She was fast moving—faster and faster; all that was wanted, was, more power; and she would soon be seen guily topping the waves of difficulty, and entering the harbour of success, and thousands would in her find safety. (Cheers.) Ladies and Gentlemen, (concluded the Doctor,) go on, and do your work; be in this matter what you Londoners have been in other times, the defenders of British liberty. Do your duty; and many years cannot pass away before the liquor traffic in this country and in this city, shall become a matter only of history; you will have removed the great obstacle to intelligence, religion, and progress; and generations yet unborn will call you blessed.

A GOOD ACTION is never thrown away, and perhaps that is the reason why we find so few of them.

A CARELESS HEN.—"John, did you find any eggs in the old hen's nest this morning?"—"No, sir. If the old hen laid any she mislaid them."

A JUDGE in Indiana threatened to fine a lawyer for contempt of court. "I have expressed no contempt for the court," said the lawyer; "on the contrary, I have carefully concealed my feelings."

ANSWERS TO CORRESPONDENTS.

VINA.—"What should 'Messrs.' be called in reading?" *Messrs.* is an abbreviation of *Messieurs*, which is properly a French word; but it is usual to give it an English pronunciation, which may be represented as follows: *mes-serz*.

MERCHANT.—"What effect will the Submarine Telegraph have on commerce?" We think speculation on the subject useless. It is sufficient to believe that it will be wholesome for humanity. Whether individuals will make or break more or less frequently, is a matter of extreme insignificance with all true philanthropists.

OUR readers must be kind enough to wait a week for the usual quota of the Narrative, as unavoidable circumstances have prevented its appearance in the *Two Worlds* this week.

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Next Conference, January 14, 1859.

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