



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

No. 9, Vol. I.]

LONDON, THURSDAY, NOVEMBER 25, 1858.

[ONE PENNY.]

## TO OUR READERS.

The friends of truth and progress can aid the *Two Worlds* in three ways. First by circulating our window bills, prospectus, and small hand-bills among Booksellers, News Agents, and in letters, &c., to their own private friends.—Secondly, by sending us their business advertisements, and those of their friends; and thirdly, by procuring for us a good list of Subscribers for the first quarter, to aid them in obtaining which, blank forms may be had of W. HORSZELL, 13, Paternoster Row, London, post free. By remitting, in advance, parcels will be sent as under:—

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## THE "TWO WORLDS" LIVES!

THE TWO WORLDS is now fairly before its readers, and a small portion of the public. We have heard only favourable expressions of opinion, as to its merits, and several friends have exerted themselves nobly to get up our present circulation, but as we cannot afford to give eight pages of matter with a circulation of less than five thousand, we have reduced the size. Should the circulation increase sufficiently to justify, at the end of the quarter, we shall be happy to return to the original size. We thank our friends for their opinions and suggestions, and have formed our plans and arrangements in accordance therewith.

## THE MEN THE WORLD REQUIRES.

THE world wants *men of large and comprehensive charity*, men whose aim is to do good to all, men who are willing that others should enjoy the rights of manhood, and the liberty of thought they claim for themselves; good Samaritans, to whom the plea of suffering is sufficient, and who wait not to hear the shibboleth of party ere they recognise the voice of brotherhood.

The world wants *men of self-reliance*, men who look up indeed to the great Source of all spiritual wisdom and strength in humble and fervent supplication, but who go forth to do their own work manfully, not with whining and despairing cry, calling out they can do nothing, and begging of every one of them, men who act on the principle that they can only expect God's help as supplemental to their own, men who feel they have the power, if they choose to exert it, of accomplishing success, men, in fact, who cannot bear the degradation of being paupers in God's universe, but who are determined whatsoever their hand findeth to do, to do it with their might.

The world wants *earnest men*, not easy, self-indulgent followers of appetite and of fashion, but men of heart, and will, and energy, men of war to do good battle with evil, men, who, in reference to wrong-doing, are resolved, however painful, not to bring peace but a sword, unflinching men who will persevere unto death.

The world wants *men of principle*; men who have power to think and to form a judgment of their own, men who, after due consideration, having arrived at a conviction, have faith in their conviction, in the face of popular opposition, as well as in the chamber of retired thought: men who have faith in truth, and can bide its time; men who, while they desire to live in good fellowship with all, will swerve not from duty for any; men who, though interest invites and affection pleads, say, "No; I will maintain my integrity so long as I live."

The world wants finally *men of faith*, not those who despair of, or despise every enterprise of human good, saying, "It is useless, evils have existed, and do what you may, they will exist;" but men who believe in God, in the supremacy of His government, and in the reality of His wisdom,

and power, and goodness; men who have confidence in truth, that it is mighty and will prevail, who have confidence finally in man, and believe him capable of progress in whatever is just, and true, and holy, and good.

Then, these are the men the world need. These are the men the world will yet have. These are the prophets of God, the bearers of the sacred cross, and of the crown of glory. These are they who shall yet sing the psalm of redeemed humanity.

Reader! will you form a portion of the sacred band? T. G.

## VOLUNTARY TRANSGRESSION.

WHEN once a few great principles are established, the remainder of our work will be comparatively easy. The grand principle, the keystone of the glorious arch of temperance, that human health and life are governed by law, must first be established. Connected with this, and, indeed, necessarily resulting from it, are the truths that man is capable of discovering and applying these laws—that, the human constitution being the same under all circumstances and all existing differences being entirely owing to different voluntary habits, the same general principles of physiology apply to the whole human race, and that health will be promoted and life prolonged, exactly in proportion as their laws are obeyed. The idea, that disease is natural in the system, must be exploded. Rather let us rest assured that our kind Father in heaven intended we should enjoy *health*; that when ever there is any derangement of the healthy functions, it is owing to something wrong some where within the region of our voluntary habits, and this wrong may be and ought to be at once corrected, and, in future, avoided. We must not be ashamed to attend to "little things," in relation to our health, keep a constant watch over our habits and feelings, and whenever there is a symptom of the slightest illness, it is our interest, as wise, and our duty, as accountable beings, to inquire what has caused it, and avoid its repetition. No reasonable man will allow injury to accumulate upon injury until the compensating economy of the system is exhausted, and the constitution is entirely prostrated. If we reflect that every violation of the laws of health inflicts an injury really irreparable, the system never recovering the full vigour which it would have possessed if those laws had been obeyed, we should not neglect any one of those trifling things, the aggregate of which constitutes health and happiness. We know the popular doctrine is "Think nothing about your health, and you will do well enough." It is a fatal doctrine, and we would reverently thank God that it is fast falling into disrepute.

We are not thus negligent in other matters. Suppose a manufacturer should hear some unusual thumping in any part of his machinery; would he be satisfied with saying "Oh, no matter, the mill is 'subject' to such occasional thumps?" and would he wait until a half dozen cogs are broken out, or the fragments of the machinery are flying about his ears? No; if he were wise, he would say at once "Shut down, and don't start again until you have discovered the cause of the trouble, and have remedied it as far as possible; and in future avoid it." But when we hear such a thumping in the curious machinery of our frames; when a head-ache, or a stomach-ache, or a rheumatic twinge kindly warns us that something is wrong, we take no notice of the monition, until by-and-bye down we go, and then we call in the doctor and "patch up." It is impossible to determine how large a proportion of sickness and premature death might be prevented, if mankind would thus attend to the first approaches of disease, and resist them and learn to avoid them, not by indiscriminate drugging, but by a return to the

path of rectitude from which they have wandered. And yet we are told "We must be sick. Sickness is sent, and we cannot escape." If sickness does thus come upon us, irrespective of our voluntary habits, and if no means can be used to avert it, we ask in the name of insulted reason, why use any means to regain health? If means will not avail to retain health when possessed, is it reasonable to suppose that they will avail to regain it when lost? Why have a doctor? Why not, at once, surrender all into the hands of Providence, and dismiss the subject with the fatalist's impious doctrine "If it is decreed that we shall recover, we shall."

Far, far from us be such impiety. We love to recognize the hand of Providence in every event; but it is a Providence who works *by means*; who never acts partially, arbitrarily, or revengefully; and who, when His erring children refuse to be won to His arms by kindness, draws them back by leaving them to suffer the necessary penalty of their own voluntary transgressions.

Is this infidelity? No; it is the doctrine which magnifies the law of God, and humbles man. It is the doctrine of the Bible; a doctrine which lies at the very foundation of physiological reform, that all suffering is a consequence of *sin*, of transgression somewhere. We can never feel a twinge of pain, but it has resulted from the violation of some law; a law, too, which might have been as easily, yes, more easily, obeyed than disobeyed. We may be assured that all the arrangements of Providence tend to happiness. Go over the wide world, and wherever we find the creatures of God obeying the laws of their being, we shall find happiness, uninterrupted happiness. And though poetry has hallowed the sentiment and a morbid piety has greedily adopted it, that "man was made to mourn," we cannot endorse such a libel upon the benevolence of our Creator. We love to think that our merciful Father loves his children; that he intended that they should be happy, even in this world; and that he would lead them up to himself, not by the dreary and thorny road, which, in their mysterious depravity, they have themselves darkened and planted with thorns, but by a path strewn with the flowers of cheerful obedience and enlivened by the presence of an approving God. We love to go back to the innocence and the bliss of our first parents; and as we reflect that it is voluntary transgression alone which has converted that paradise of delights into a vast charnel-house of blasted hopes, and blighted affections, and faded glory, we will dream, aye, we will cherish the blessed assurance that the favour of God may be regained, and that the weary wanderer may be brought back to purity and peace.

## NOTES OF THE WEEK'S NEWS.

The Prince of Wales has gone to Berlin to see Prince and Princess Frederick William. He has received a new honour from its fountain, who, in the present case, is the head of the Order of the Garter, and who has been pleased to direct that the Prince, by right of birth a Member of the Order, shall be entitled to all its dignities without the ceremonial of installation.—Mr. Gladstone had departed for the Ionian Isles to investigate the grievances of the inhabitants, but hardly has he gone, when, in the columns of a daily paper, appear despatches from Sir John Young, Lord High Commissioner of the Isles, in which the latter submits a plan to Government, founded on his own experience, to give up five islands to Greece, and make British fortresses of the other two. The publication of such a strong hint to the Ionians that they have only to persevere in disaffection to obtain all they desire, was bad enough, but to publish this kind of document, at the moment Mr. Gladstone was sent to investigate the subject, was still worse, as a direct insult to a man whom it was pretended to trust with a mission. But it is now made clear that Lord Derby's Government was in no way to blame in the matter, and that the despatches were surreptitiously obtained, and published without the consent of the Ministers.—Dr. Tait, the new Bishop of London, delivered his first "charge" to his clergy, on Wednesday. The scene was St. Paul's, and a thousand "shepherds" gathered to receive the

instructions of their great Overlooker, as the term, "bishop" means. The Bishop condemns Confession as heartily, as we could desire. The charge occupied nearly five hours in the delivery.—The Montalembert trial was postponed until the 24th, M. Berryer being unable until then to attend and make his oration for the defence. The reporters are to be excluded.—We have now an Ambassador to China, and Lord Elgin's brother, Mr. Bruce, is the man. The Prince of Wales's Equerry, Major Lindsay, has been united to Miss Jones Loyd, daughter of the millionaire, Lord Overstone—the great match of the day. An unhappy accident, the dresses of two ladies of Lord Bradford's family catching fire, will, we are told, place that amiable family in mourning. The death of Robert Owen had been delayed too long for his fame—he was nearly ninety, and known to the last generation and that which preceded it as a philanthropist who had many good notions, but to our own time he is chiefly known as having surrendered himself to what the *Æra* is pleased to denominate the "blasphemous fooleries of spirit-rapping."—The Omnibus Conspiracy case stands over till near Christmas, to admit, if possible, of arrangement.—Conway railway station was totally destroyed by fire on Saturday.—Meetings are being held against the proposed imposition of a county rate on the citizens of London, for the provision of an asylum for the lunatic poor.—An affray took place near Newark, on Thursday, between a farmer and two game watchers, one of the latter being shot.—It is proposed to carry into effect the Act authorising the formation of a park for Finsbury.—The Lord Mayor has been presiding at a meeting in aid of the London Porters' Benevolent Association.—An open air meeting in Smithfield on Monday, passed a resolution in favour of manhood suffrage.

## Our Letter Box.

### SPIRITUALISM.

MR. EDITOR,—The letters on Spiritualism which have appeared in the "Two Worlds" are attracting considerable attention. Admitting there is much that is objectionable associated with the demonstrations alluded to; nevertheless, we say of the fact itself,—What a mercy in these dark days of sectarianism and degeneracy, that men should be made to feel that they are not mere corporeal stuff! We, however, see the stealthy hand of the destroyer outstretched to uproot this first principle of our Christianity, as has been so well said by a writer of late upon the materialistic corruptions of *The Zoist*. We are willing to accord to every man that true protestant principle, the right of private judgment; nevertheless we believe we recognise inconsistency, the common inheritance of frail humanity, in the letters of your correspondent Mr. Malthouse, who calls it an "*Ignis fatuus*," and appears to arrive at this conclusion through the very perseverance of a "*Trojan*," and is desirous now of putting out this light by "the ray of the sun of truth." Well, now, let us see how he attempts to do this. I would first remark that Spiritualism is an old fact believed and demonstrated to the few in every age, but laughed at and ignored by the multitude. No wonder, for even Jesus, the Christ, at his first appearance, met with much the same reception, and was subsequently crucified; but he lives, and his disciples have told us to "try the spirits." It is the fate of nearly all new demonstrations to meet with opposition and ridicule. History proves this. I, for one, question whether Spiritualism can ever be fully received by the world, as "the natural man discerneth not the things of the spirit, for they must be spiritually discerned." It, I think, becomes all men to be modest in their anathemas, seeing that good men and true believe the fact from its having been demonstrated to their satisfaction. Men should not, therefore, exhibit so much of the tone and character of the barn-door fowl, but rather say, We cannot see Spiritualism, and therefore we do not believe in it. Materialism is an anæsthetic agent, preventing one, perhaps, from seeing the facts in Spiritualism. We dare not say that men have not the ability to examine this subject, and thus satisfy themselves of its merits. I will not echo the words of our Hoxton friend, and say that Mr. Malthouse has rashly denounced the new philosophy without investigation; or, with Mr. Carpenter, that he has jumped at conclusions; but this I say, the conclusions of Mr. Malthouse and his quoted friends are mere assertions, and by his own words, founded on probability, without any proof, or even show of argument, so that there is not even an "*Ignis fatuus*" to be seen. We have arrived, says Mr. Malthouse, at the following conclusions: 1. "That there was some latent power, probably animal magnetism, in the human body, which, by accumulation and streaming through an unbroken circle upon a solid body, caused the same to move." Here, then, is the conclusion of Mr. Malthouse and his friends resting on mere probability. If we were disposed to laugh, there is enough to excite us. I will leave the *ipse dixit* of Mr. Malthouse and his friends, without note or comment. 2. "That it was clearly a natural phenomenon." Who says so? Mr. Malthouse and friends, resting upon probability. A clear natural phenomenon, resting on conclusions founded on probability. 3. "That the spirits of departed human beings had nothing whatever to do with it, and were only looked on by men whose organ of wonder or imagination was very largely developed." I ask, how does Mr. Malthouse know this? We are told by Mr. Malthouse how; he says, "It is the utter failure of the operator or medium, to give satisfactory answers to the questions proposed, save a random shot now and then," &c. In the first place, this is not true, and in the second place, if answers are given at all, whether true or false, they must of necessity

be the result of intelligent, invisible, agency, and what can that be, if not the spirits of departed human beings? Mere matter cannot answer questions. I remember in the case of Mrs. Haydon, it was alleged, "That the raps were produced by her feet against the leg of the table." And will it be believed that an illustration to this effect appeared in the columns of the *Zoist*, and so long as a paper exists on which such illustrations stand, it will remain a monument of gross falsehood, and an instance of what bigotry can do when not disposed to believe. I do not here oppugn private judgment, but attack an unproved allegation. I assert that answers have been given to many men—to me for one; and I will not concede to any man any ability to determine whether the raps are produced by the feet and leg of the mediums, or by invisible agencies. I ask, in a humble spirit, how did Mr. Malthouse and his friends discover "that the spirits of departed beings had nothing whatever to do with it?" It has been said that it is as difficult to prove that there is no God as it is that God is. Indeed I would say, it is impossible to do either in the way often attempted. That God is, and that He is the rewarder of all who diligently seek Him, is beyond doubt, but there is only one way in arriving at this conclusion. In one hundred and thirty places in our Scriptures we are told that angels and spirits appeared unto men for the purpose of warning, condemning, proclaiming good news, protesting, touching, guiding, smiting, delivering, &c., &c. They were only seen by the few, and to them demonstration was given. I assert, then, because it has happened in olden times is a proof that it may again occur in our time; it is not impossible, and it is therefore feasible. Mr. Dresser is quoted as an illustration by Mr. Malthouse, to show what he has to say on Spiritualism. He speaks of visible appeals through the sense of sight: he does not say whether natural or spiritual rising—for on some occasions men do not see, because, as in times of old, "their eyes were holden," and in other places, when it was needful to see, "their eyes were opened." It will be seen, I refer to the journey to Emmaus and to Elijah. There is only one statement to which I would address myself, as I fear I have now trespassed seriously upon your space, Sir. Mr. Malthouse, in his last letter, seems to take a very gross view of disembodied spirits. Heancies they wear crowns, that God sits on a great white throne, and that these crowns are to be cast at His feet. I cannot help thinking the man who cannot see the figure is employed to convey a grand idea, is little able to investigate Spiritualism. Mr. Malthouse speaks also according to the material notion of sending and being sent, as if space had to do with such movements. I ask, then, as a favour, that Mr. Malthouse will remember, when he laughs at Spiritualism, that the great apostle has said, "God hath chosen the foolish things of this world to confound the wise, and God hath chosen the weak things of this world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence." Talk, then, no more so exceeding proudly, but rather say that it may or may not be so. I have seen tables moved and broken contrary to the wills of the mediums, articles moved by unseen agencies, answers given to intelligent questions—both lies as well as truths. I therefore conclude, as mere matter cannot do this, that spiritual agencies must. "Are they not all ministering spirits," and whether lies or truths are told, it is a proof of intelligent agency in the movements.—INVESTIGATOR.

### FEMALE ORATORY.

DEAR SIR,—Press of engagements has prevented my replying earlier to your correspondents. I am somewhat glad that so many individuals exhibit a spirit of gallantry, for most certainly in this matter the ladies have many friends. If I remember rightly, in my first note I merely suggested this question of the propriety of female public speaking, giving it as my opinion that home was a more legitimate sphere for the exercise of woman's love and woman's influence. I do not mean to say that there are not "extraordinary" cases of gifted females, who may with advantage appear in the world as public teachers, but I do think these cases are very "few and far between." For my own part I am neither conventional nor prejudiced, and I would most willingly listen to a female orator, and readily acknowledge her talent and her genius; but this, notwithstanding, I wish it to be understood that as one, I believe woman's duties may be found in her own home, and that there the most lasting good will be accomplished. We do not want our young women, because they can talk rather fast, educated for the platform; nor is it necessary that our sister, or sweetheart, or wife, or daughter, should be daily wasting time in preparing for a *début* on some obscure rostrum. Let our young women teach their hearts, cultivate their minds, comprehend their duties; let them be fitted for home work, fitted to make a man's house all sunshine, and joy, and peace; fitted to bear nobly those serious responsibilities of wife and mother which await so many of them: and if this be done, shall anyone say that they have mistaken their time and proper mission. I have signed my name to these notes, because I am not ashamed of my belief, nor am I at all likely to shirk from it for one or two petty personalities. Of these one or two little personalities I will say nothing more than just remind their writers, in concluding this friendly discussion, that weak attempts to be at once facetious and personal, are not arguments, neither are they indications of a loving heart, or intelligent mind.—JOHN DE FRANE.

### ASTRONOMY AND THE BIBLE.

SIR,—I wish to reply to "Young Astronomer's" query. When Joshua said, "Sun, stand thou still upon Gibeon, and thou, Moon, in the valley of Ajalon," he, doubtless, acted by an immediate impulse upon his mind from the Spirit of God. It would have been improper either that he should speak, or that the miracle should be recorded, according to the terms of modern astronomy. The sun appeared to the Israelites over Gibeon, and the moon over the valley of Ajalon, which is supposed to have been situated in a different direction; and there they appeared to be stayed in their course for "a whole day;" either for the space of about twelve or fourteen hours, or for the time of one diurnal revolution. Parkhurst explains the Hebrew words rendered "sun" and "moon" to mean, not the orbs themselves, but "solar light," and "lunar light." If these are the true meanings, the apparent contradiction between the text and modern astronomy vanishes, and the phenomenon was a miraculous detention or continuance of the solar and lunar light. Yours, &c. Hampstead-road. SOLSTICE.

### PAPERS ON HOMOEOPATHY.

By JACOB DIXON, Esq., L.S.A.

#### XXIII.—HOMOEOPATHY:—A SCIENCE.

A science is a body of knowledge founded upon facts and principles. There is a spirit, (see paper No. xix.) some speak of it as "the vital principle" in the organism, the complete departure of which leaves the latter a "dead body." "Health" is when the spirit is in harmonious action in every part of its corresponding investiture, without which it cannot realize its mission—in this terrestrial state of existence. The spirit, which is incorporated in the matter of the organism, perceives the influence of agents concordant or discordant with its varying states, and vitally or dynamically reacts to such perception; the signs of this reaction, in medical language, are symptoms; discordant actions excite the reactive symptoms of disorders. That disorders arise from such perception and reaction is proved by the fact that many arise solely from spiritual, or mental causes; and from this fact also, that things producing disorders have no effect upon the organism after the spirit has completely departed from it. There are principles from which the consequence legitimately flows, that disorders not arising from mechanical or chemical causes are not to be disposed of as if they were humours, by sweats, purges, bleedings, &c., but must be regarded as disordered actions of the vital principle of the organism, to be rectified by the dynamic influence of other vital principles. (See Paper, No. xix.) Disorders are characterised by symptoms. Every drug taken in health produces peculiar symptoms: these are facts. Homoeopathy claims that practical medicine, to be entitled to be called a science, should be based upon deductions from facts; the facts which it has accumulated as to the true action of drugs upon the healthy, in contradistinction to their action disturbed by the disorders of the sick, are innumerable. The systematic explanation and registering of such facts constitute the foundation of the superiority of the New School's practice over that of the Old. Homoeopathy is based on facts, principles, and law, as a practical science.

#### XXIV.—HOMOEOPATHY IN AMERICA.

In the United States, homoeopathy numbers its practitioners by thousands. In New York alone, double the number, compared to those of London, have advanced from the old to the new school. It is in many States sanctioned by special legislative acts, conferring upon the new Homoeopathic societies, powers, and privileges, equal to those of the old. Public hospitals and private medical charities under Homoeopathic direction are now numerous. "Everywhere," says a writer in a New York Journal, "in the upper and middle circles, you find Homoeopathy a subject of favour and inquiry; at every Homoeopathic institution, public and private, there is a steady increase of applicants." An address has just come to hand, lately delivered by Dr. Bayard, president of the New York County Homoeopathic Medical Society, on the anniversary of Hahnemann's birthday. The Homoeopaths of New York, by the mouth of their president, "renounce Allopathy, because she ignores nature and her powers." \* \* \* \* We denounce her because she is ignorant of the nature of disease. With her thousands of labourers, working for thousands of years; she had made little or no progress. And why? Because she is so grossly material, and because her attention has been directed to mere matter, and because the principles which control it are hidden from her. She sees only humours in the human system; hence, under disorder, her evacuations, depletions, &c., her mineral alterative and other revolutionary processes, based upon her false pathological views. How vast the difference between these and those of Hahnemann." As all our tracts have been devoted to the explanation of Hahnemann's superior system; we need not quote the analysis of it by this eloquent American medical president. "At this moment," Dr. Bayard says, "the authorities having in charge the public hospitals in this city and county, moved by numerous petitions from the most wealthy and intelligent of their constituents, have it under consideration to place one-half of these hospitals under charge of Homoeopathic physicians." 'Tis well, cousin Jonathan!

THE ELECTRIC TELEGRAPH FORETOLD.—About the year 1816, a party of country gentlemen were dining at Alfoxton Park, in the western part of Somersetshire. A casual expression from one of the company aroused the hitherto most silent person of the party, a shy but intellec-

tual looking man, who appeared even younger than he was; and rising into enthusiasm, he proceeded to describe the power of electricity and the range of its influence. At length their startled attention was fixed by his solemnly pronouncing the following remarkable words:—"I prophesy that by means of the electric agency we shall be enabled to communicate our thoughts instantaneously with the uttermost parts of the earth!" This announcement was received as a wild chimera. Yet, absurd as the idea was then deemed, most of the party have lived to witness the fulfilment of these prophetic words, uttered 42 years ago. The person who thus foretold the electric telegraph was Andrew Crosse, then unknown to the scientific world.—*James Elmes, C.E., in Notes and Queries.* A correspondent in the *Star* notices (what appears to him) a much earlier discernment of railways and electric telegraphs in the works of Thomas the Rhymer. The passage that he alludes to is as follows:—

When yoked cloud and snorting steed  
Devour ye earth where'er it lead,—  
When lands and lands are bridged together  
By flames as fast as bands of leather,—  
When turns the sun mechanical,  
To paint ye glass, or print ye wall,  
Then will a mighty Portent come,  
To waste the world, and leave it dumb.  
What time ye moon shall fill her horn,  
Beneath ye lustful Capricorn,  
E're nineteen hundred years be told,  
Since rose the God-child—prophet knoiled.  
Be heedful then, Omega's frown  
Shall haunt—saith Thomas of Erceolowne.

#### THE REV. DAWSON BURNS ON THE TEMPERANCE MOVEMENT—ITS ORIGIN AND AIMS.

The Temperance Reform was the simple revival of a practice which existed in the beginning, when man was crowned with glory and honour, and a practice which at successive periods the greatest and best of men have adopted, and which large bodies of persons and entire nations have been known to have carried out. The temperance principle is no novelty, and that temperance societies are so, is owing to the self-same cause that left the world for so long without some of the noblest associations for benevolent and religious purposes, which all admire and applaud. It was on the 13th of February, 1826, therefore 32 years and 9 months ago, that an effort was first made to combine the Christian world in a crusade against the social causes of intemperance. The first meeting was held in a chapel-vestry in the City of Boston, Massachusetts, one of the New England States of America; and it is a circumstance of pleasurable interest, that this effort was put forth in the home of the Puritan fathers, in one of the Free states of the American Union, and in direct connexion with the hallowing influences of religion. In the United States, this country, and other countries, the temperance movement was confined for a time to associated endeavours against the use of ardent spirits; but in 1832 the disease of all intoxicating liquors, as beverages, was advocated, and in the course of four or five years, became universally adopted as the basis and rule of temperance operations throughout the world. It is a curious fact, that the American pioneers of the movement explicitly put out of sight the reclamation of the inebriate. For confirmed drunkards they had no hope; and it was not till a happy experience had negatived their theory—the theory alas! on which the Christian world had been acting for centuries—that they cherished the expectation of doing much for those who were already enslaved by the love of strong drink. The transition from abstinence from distilled spirits only, to abstinence from all alcoholic liquors, also marks the progressive and resistless force of truth. The Anti-Spirit Temperance Societies of Great Britain, had royal, aristocratic, and episcopal patronage in abundance—and such patronage is very desirable—but they could scarcely stand their ground, and were fast hastening to dissolution, when the total abstinence principle came forth to lead the temperance reform on a new and brighter career of conquest. Total Abstinence from the beverage use of all that intoxicates, thus become, continues, and must remain the simple and solid line of personal action; which the temperance movement lays down and recommends. Nothing else will do instead of this, or can be conjoined with this. If a person totally abstains from some kinds of strong drink he does well; if he almost totally abstains from all kinds, he does better; but the only superlative and the only practical scheme suited for organized co-operation is that which has been adopted. Relax it, and the best organization would accomplish little; render it more stringent and no organization could be sustained. Some earnest workers have attached great weight to the exclusion of intoxicating wine from the Lord's Supper, and others to its banishment from the *materia medica* of the physician; yet, however desirable it may be that the pure blood of the grape should be used in the Eucharist, and however much the medicinal "exhibition" of strong drink is abused, the evils arising from ecclesiastical and medical usage are not such as to justify the limitation of the temperance movement to those who disown such usages altogether. Let all persons renounce intoxicating liquors as beverages; and remaining abuses, whatever they are, would be enquired into and easily corrected. Even if they were not, intemperance, as a national evil, could not have "a local habitation or a name." To the personal side of the question nothing can be added; but society is not made up of separate individuals, as a mountain is of atoms. The social system is a mighty power for good or evil, and the living members of that system may be either voluntarily or involuntarily injured by its daily operation. Hence the need of legislation, i. e., the expressed and enforced will of the many acting for the common weal. This "acting" will chiefly have respect, from the nature of the case, to the prohibition of notorious causes of suffering and loss; and where the suffering and loss are severe, and the causes are removable by legislation, it is as clearly the duty of society to act for that end as for the individual to act for his own personal benefit. Now, while the use of strong drink is the ultimate cause of all the mischief it produces, the principal cause of that cause is the common-sense of that drink; and that is a cause with which society can interfere, and is bound, on the principle stated above, to interfere till the mischief is removed. And society has not been adverse to this interference. Long before the era of temperance societies, the liquor traffic had engaged and distracted the energies of statesmen, and laws, like the leaves of a tree in number, had been passed, to render that traffic impotent for evil. It was, therefore, to be expected that with the rise of temperance societies more attention than ever would be given to this matter. And so it came to

pass. Yet slowly. For temperance reformers had to prove that intoxicating liquors were not necessary to health and strength, and they were busy plying the arts of persuasion on sober men and toppers, on young and old; they were consequently fearful lest the opposition they encountered should be augmented, if they seemed, however falsely, to have recourse to legislative measures in the place of exhortatory efforts and consistent example. But they could not occupy this silent position long. Two great facts began to burst upon their view,—that traffickers in drinks would never be persuaded to abandon their business; and that that business was the fatal obstacle to temperance success; and they, therefore, began to agitate for the abolition of the license laws, under which the drinking traffic had been carried on. In some American states, these laws gave the people a power of regulating and withholding licenses to sell liquor; and from 1837 to 1851, the temperance men of the United States were using vigorous means to put the traffic under their feet. In 1851, the Maine Law was passed; as really an epoch in the legislative phase, as the adoption of total abstinence in the personal phase, of temperance reform. The state of Maine, was the first of the United States which enacted total prohibition, and at the same time provided for the due enforcement of the law. These peculiarities give to the Maine Liquor Law the distinction here assigned it; and scarcely less than this, does the impetus to enquiry and discussion which followed wherever the English language was spoken. In this country the United Kingdom Alliance was formed on the first of June, 1853, whose labours have tended in an extraordinary degree to the education and enlightenment of the British mind upon this question. The temperance movement then, in brief, may be regarded as composed of two chief sections, distinct, but not opposed; the one represented by temperance societies, and all individual abstainers, seeking to persuade men, women, and children, to renounce the intoxicating cup; the other represented by the Alliance, and all prohibitionists, seeking to persuade the people to demand, and employ legislative means for the abolition of the drinking traffic. "Legislative means," I say, for in the divided state of the public mind, the friends of prohibition are content to ask parliament to place within the reach of every parish or borough, legal provisions for outlawing the liquor traffic, whenever they desire to do so. It is competent for any person to choose one or other of these sections, as that to which he may attach himself; generally speaking, in belonging to either, he will soon find his consistency best maintained by belonging to both, while it must be left to himself to determine the relative amount of support he awards to each. This, then, was the origin, and these are the aims of the temperance movement. To your readers, I appeal, whether they do not involve objects dear to every lover of his country and his kind? and whether every social reformer and patriot, can do full honour to his professions unless he assist a movement so identified with all real progress, physical and moral, national and universal?

*Letting the Cat out of the Bag.*—A 'cute Yankee trick was perpetrated at Portland not long since. An advertisement appeared, announcing that "the Humbuggery of Spiritualism will be outdone this evening, at the City Hall, by letting the cat out of the bag." Admission five cents; the house was crowded. The lecturer commenced; the audience was hushed. After a few remarks, brief indeed—the lecturer took from beneath the desk a bag, and, ripping it open, out popped a large cat, which, squalling and spitting, sprang among the audience. The applause that burst forth was tremendous, amidst which our Yankee hero took his hat and coolly walked out of the hall. The "sell" was so rich that the audience laughed heartily, and the perpetrator of the joke retired with a pocket full of coin.

#### THE ENGLISH EMIGRANTS;

OR,

#### Troubles on both Sides of the Atlantic.

By PAUL BETHEYS.

#### CHAPTER XX.

TINY AND WATSON—ATTEMPT TO ESCAPE—THE CAPTURE.

"How fleet is a glance of the mind!  
Compared with the speed of its flight;  
E'en the tempest itself lags behind,  
And the swift winged arrows of light."  
*Alexander Selkirk.*

It was in the early part of the month of December, 18—; the mornings were dark, bleak, and frosty. The signal gun was fired, and as usual, at this time of the year, at half-past six o'clock, all the prisoners must get up and dress themselves, empty slops, and fold up their bed and bedding, and each one lay them on the head part of his bedstead, in an uniform and regular way. In half an hour, the turnkey, or as he was nick-named, "the screwsman," came to unlock the cell doors. Soon the key rattled in the lock of the door of the cell where our two heroes had slept; and although Tiny's courage had not flagged in the least, his heart beat quick and audibly, his lips were parched, and he felt excited and feverish.

"Will yer do it?" whispered Tom.

Tiny answered the question, by saying "Follow me," and away he flew down the stone stairs, several times looking round to see if Tom followed him; they were soon in the yard. The morning was bitterly cold, and darkness favoured the intended operations. Many of the boys were now performing the first duty of the morning, namely, washing themselves; which duty is performed under the platform on which the treadmill, or as it is nick-named, the "chafer," is situated. Streaks of light began to dawn, and in a measure to dissipate the darkness, and in the greyish hue of the morning, objects at a few yards distance were but indistinctly visible. Tiny now crept stealthily up the ladder, and gained the platform; this was enshrouded in total darkness, in consequence of the whole being covered in by a slanting, slated roof, which afforded shelter from rain, or from the heat of the sun during the hours of labour. Tiny now took from his breast an iron spoon, which he had concealed on the previous day—sped up the steps—used to mount the wheel—of which the reader has had a description—and hurriedly inserting the handle of the spoon into the hasp of the padlock, wrenched it from its place. The small trap door was soon opened, and Tiny crept through the aperture, becoming, and whispering to Tom to follow. In two minutes they were both crawling through the intricacies of the machinery, in the centre of the cylindrical-shaped treadmill, in imminent peril of being immediately crushed to death, should it be set in motion. Tiny had now reached

the circular hole, in which rests, and revolves the end of the shaft. This circular hole is about eighteen inches in diameter, and faces the east; Tiny put his head out at this hole; it was a terrible depth from this to the ground; but, perhaps, fear and excitement tended to magnify the danger, and to make it appear more difficult of descent than it really was. However, he had now gone too far to recede, even had such a thought occurred to him. He saw that this hole looked out upon a continuation of what we have termed the waste ground; and that to his left, and close to the spot where he would effect a landing, was a wide door-way. It was getting lighter too, and he might be seen by turnkeys, and other officials, who were passing and re-passing to their respective duties. He could not get down head first anyhow, but having measured the distance with his eye, he turned round and putting his legs through the hole, eased his body through, hung to the edge of the brickwork for a moment, then let go his hold, and was soon precipitated to the ground, being rather stunned by the fall—for he fell and rolled over and over—but quickly sprang to his feet. Watson had promised to follow wherever Tiny would lead. Tiny now shrunk beside the doorway to avoid being seen, and looked anxiously for Tom's legs. Soon they appeared through the hole; he, too, hung to the brickwork, looked down, and evidently regarded with fear the depth he must fall, but, like Tiny, he had gone too far to recede. Suddenly he dropped, and effected a landing in a way equal to Tiny's in clumsiness. "Come on," said Tiny, and away he ran along by the southern wall, and in doing this he must pass the grated doorway, and which, as before stated, terminates the passages which, in his own yard, lead to the dormitories. But on they went hand in hand,—for Watson had hurt his foot in his descent from the wall, and limped. Just as they reached the grated doorway they encountered the eyes of their yardsman—(himself a prisoner). The man appeared to be in deep reflection—(perhaps he was thinking of home); he looked confounded and the boys seemed bewildered, but they mutually attended to their respective intentions. The man shouted, "Stop," but the command remained unnoticed; fear lent wings to the fugitives—soon they reached the "fly;" it was a slanting erection, and was slated. Tiny began to climb, and with protracted labour, and at the expense of cut hands and torn trousers, mounted the pyramid, and grasped hold on the iron work of the "fly;" but a perceptible shudder ran through his frame—the "fly" began to move—now it gave one swing—Tiny lowered his head, or the ponderous fly would have made him that much shorter; and with much less difficulty than it cost him to attain to that eminence, he slid down again to the ground. With the two boys, all was fear and confusion, and in their yard all was bustle and excitement; the yardsman had given the alarm, and they heard their names called aloud by twenty different voices. In this dilemma, they were for a time at a loss what to do; it was obvious that the alarm had spread further, for, from the position in which Tiny stood, although hid from view himself, he could see several turnkeys running toward the spot where they were.

"What shall we do?" asked the trembling Watson.

"I don't know," replied Tiny. "But here, come along," and, suiting the action to the word, away he went, followed by Tom, who walked as quick as a sprained foot would allow them.

They were quickly in the same spot at which they made their descent from the hole, and Tiny looked about for a hiding-place, and espied in the extreme corner of the ground, a pile of old timber. He quickly made toward it—crept in among it, followed by lame Tom; and squatting down against the damp, muddy, moss-covered wall behind the wood, they felt themselves, for the present, to be snugly stowed away.

#### CHAPTER XXI.

TINY AND WATSON—A FARCE—A DRAMA—LEGISLATIVE WISDOM—THE CAT-O'-NINE TAILS—A SCENE.

"I am an offender, but am I not  
A man and a brother."

Soon the tramp of feet, and the shouting of voices came nearer, and several men passed by the hiding-place, calling them by name. There they lay snug enough for about half-an hour, during which the search was made for the run-aways with increased vigour. Tom was in great pain with his foot, every vestige of courage had forsaken him, so he crept out of the hiding-place, and speedily found himself in the custody of the rough-dealing officers; one of them carried a blunderbuss in one hand, and a formidable bit of rope in the other. Tiny was speedily drawn out, and introduced to their tender care, and with the aid of (not a few) blows from the rope's-end, and sundry lifts with the turnkey's foot, they were conducted back to their yard. After a few minutes' exposure to the gaze of their wonder-stricken fellow-prisoners, they were favoured with a few more blows, and then consigned to a single cell each, to await an examination. Early in the forenoon, the two culprits were put through a strict interrogation by the governor and his deputy, with a view to ascertain every particular relating to their attempt to escape, and again remanded to close confinement, on bread and water, the governor leaving them, with a full impression on his mind, that they could not have made such a well-planned and dangerous attempt to escape, apart from the counsel, contrivance, and confederacy of some persons, either within or without the prison, and Watson, having cast all the blame on Tiny, confirmed his opinion.

In the afternoon they were taken before some gentlemen, including the governor, who demanded to know who were Tiny's accomplices in the prison, what amount of assistance and instruction he had received from without, and who were the parties that would have received them, had they have succeeded in scaling the outer wall.

Tiny denied all confederacy in the affair, and in doing which he told the truth; although it was evident he had not convinced his hearers that he had done so, and they were sent back to their cells to pick oakum, have bread and water diet, and at the end of three days, to have a flogging! At the expiration of three days' solitary confinement, the two crest-fallen heroes were taken, followed in rank by about a dozen other lads, to a distant part of the prison, (we believe it was the eighth yard,) around which were a great number of male prisoners, of all ages, a certain number being brought from every yard to witness, and to profit withal, by an intellectual entertainment got up with great care, for their special instruction. At a glance, Tiny saw unmistakable indications of preparations having been made on a large scale, for a brutal and sickening exhibition. To an iron, upright pillar, in about the centre of the yard, was fixed a wooden cross, on which some unfortunate wretch was to be suspended, tied hands and feet; at its side stood a man in all the pride of petty power, toying with the blood extorting "cat." To the left of where Tiny and Tom stood, was two "teasing boxes," in which juveniles are placed, when about to be flogged,



in form, something like a chair, the seat part being a box in which to fix the body above the hips, and two holes in the back in which to insert the hands.

For a quarter of an hour, there was occasional confusion, caused by the introduction of fresh supplies of men compelled to be present, and feast their eyes on a spectacle, which, at best—and however qualified by the defenders of the system—is inhuman! Soon all was silence, and that silence was only broken by eager watchers, anxious to catch a glimpse of a fellow-prisoner who was being led forth to punishment, and of such stalwart proportions, and when divested of his shirt, of such formidable muscular development, that, had he the power, (no doubt he had the will) he would have scattered his tormentors, like another Sampson. On being tied to the cross above mentioned, the signal was given to commence the "sports," and the "man in waiting" flourished the "cat," in about the same style as the man in a military band does the stick with which he "blows the big drum;" and as blow followed blow, and the tortured flesh rose and writhed in livid furrows, and the blood trickled down the back, Tiny felt sick and horrified. The man being released from his position, turned round, and after snapping his fingers, and emitting a beastly sound from his mouth, said, with an oath, "You are a — set of muffs!" he coolly put on his clothes, and walked away. Now for my turn, thought Tiny, and his heart sank within him; but there was yet another man to go through the ordeal—now a poor, weak, effeminate-looking creature, was tied up; he received three strokes with the "cat," dealt with a vigorous and unmerciful arm and heart; and as each blow fell on his bony back, a loud and piercing scream rose upon the morning breeze, and as its echoes died away in the distance, his head fell on his shoulders; big drops of sweat gathered on his pale brow; the bit of lead which he had put into his mouth to bite at, instead of in his agony biting his tongue, partly protruded from his mouth, his teeth being firmly imbedded in it—he had fainted—and at the doctor's signal, he was carried away. Strange! there was but three principal actors in this scene! which so many had been brought together to witness; but so it was, the various groups were drawn off in order to their respective yards. Tiny and Tom were put back into their solitary cells, and instead of being subjected to the tortures of the "teazing-box," whipping-post, or heart-searing, matchless, spirit-breaking cat-o'-nine-tails, received a severe beating with a rope's end, had a few more days upon bread and water, and a daily heavy task of oakum to pick. On being restored to the privileges of the yard, Tiny was complimented by several of the boys for his pluck, and many were the offers of companionship, at the expiration of his term of imprisonment. The most expert thief in the yard would be glad to have him for a pupil or a pal; all of which he rejected, as he did also, several overtures from lads to make a second attempt to escape.

(To be continued in our next.)

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Printed by JOHN EVANS, 16, Yardley-street, Exmouth-street in the Parish of St. James's, Clerkenwell; and Published by W. HORSSELL, 13, Paternoster-row, in the City of London.